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THE CHRISTIAN SCIENCE JOURNAL

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Applications for membership in The Mother Church are welcomed at any time before May of each year for the June admission or October for the November admission. Forms may be obtained at Christian Science Reading Rooms; branch churches and societies, from listed practitioners, or from GORDON V. COMER, CLERK 107 Falmouth Street, Boston, Massachusetts U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Journal Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions are accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston Massachusetts 02115.

Articles for the *Journal* should average 1000 to 2000 words; those for the *Sentinel* 500 to 1200 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, are prized. At least one quotation from the Bible and also one from our Leader's writings should be included in all articles. Leaflets containing help for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from student who are not members. If possible, a testimony should be typed, triple spaced, on one side of the paper only and with wide margins. It should be concise, including only the important point necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or who have witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from one or two members, will be sufficient. The verifications as well as the complete addresses of the testifier and of his vouchers should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME 82

JANUARY, 1964

NUMBER 1

RIGHT IDEAS

GORDON V. COMER

WE may often find ourselves in need of something. It can be almost anything. Perhaps we ask ourselves how we get it. Mortal mind possibly will suggest that the something we want is outside ourselves somewhere and that, if we get it, lives will be happier and more joyful. We ever ask ourselves what our needs are? All good is right here right now. Is there then is our need? Obviously, it is right ideas. How are these ideas individually discovered? It must be through thought which reaches out to all-knowing Mind.

Our primary need is for an angel message—a spiritual idea. We may think we need healing or money or work or friends or things, but our true need is for the right idea of creation. This view in turn manifests itself to us, if we are receptive, in ways which we shall understand. There are comforting and assuring lines in one of the verses in the Christian Science Hymnal (9),

He knows the angels that you need,
And sends them to your side,
To comfort, guard and guide.

Christian Science does not even attempt to teach us how to demonstrate things, but it does reveal to us how to demonstrate the ideas of Truth and Love. These abundantly supply our needs.

Many instances of Love's provision come to thought quickly. The angel message of trust in God needed for David to destroy the power of the threat of danger from the giant Philistine; Joseph's spiritual foresight in preparing for years of famine; the intuition of the little maid who sent Naaman to the man of God, from whom he received his healing of leprosy. No matter what one's need may be, the divinely right idea is right where the need is, revealing ever-present good.

We know that the idea is present, for the idea itself expresses pure Mind and is everywhere. It is omnipresent. One may be anywhere, at any time, with any situation confronting him, and the divinely right idea is already there because all-knowing Mind, being omnipresent, must be right where the need is suggesting itself to be. What a sense of absolute security is felt as one begins to realize this!

Mankind yearns for security. Where is it found? Is it in things? Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in "Science and Health with Key to the Scriptures" (p. 232), "Security for the claims of harmonious and eternal being is found only in divine Science." It is not in more things or in more matter that security is found, but in the recognition of the divinely right idea forever present in individual consciousness. And if there is receptivity, the perfect realization of security is immediately ours.

When the receivers of tribute money approached Peter, it seemed to him that something called money must be forthcoming at once. It was not so with Jesus. He did not see a thing called money as the true need. He recognized without doubt or questioning divine Love's ever-presence and availability to meet every human need. It was his spiritual understanding that met his particular need and in a way that could be seen and understood by those around him. The piece of money was but a result of the correct view of supply as spiritual, abundant, and unailing.

Nothing that Christian Science teaches would influence one to believe that his human needs will always be met by wishing and hoping they will be. The true, individual consciousness of Love's provision must first be clear. Then the manifestation of it in a way that will satisfy the human need becomes discernible. Jesus' action indicated his complete disregard for material beliefs and the mortal laws that claimed to support them. The extraordinary way by which the tax money was provided merely indicates that, to spiritual sense, where there is a need, right there is the supply.

While Love's infinite provision outlines itself in ways that meet the human need, its premise is wholly spiritual, never ma-

terial. It then would seem clear that one should not outline in just what material way human demands upon him will be discharged, nor should one blindly incur obligations and expect some fortuitous circumstance to take care of them.

The essential demand made upon one is spiritual. Mortal mind, imprisoned within its own limited beliefs, must be rejected. Love as the infinite Giver must be accepted as true consciousness. Divine Love supplies mankind's needs, but God's demand is for obedience to divine Principle—for the absolute acknowledgment of the very presence of the healing Christ, which reveals the divinely right idea of all that exists. God's demand is for the recognition of the true nature of man and of all existence.

Real consciousness is naturally complete, and by reason of its completeness it includes all right ideas. It includes the counterfact of every counterfeit belief. The saving Christ is the healing action of Truth that comes to human consciousness to destroy, or to eliminate from mortal experience, all that is untrue. In her glorious definition in Science and Health, Mrs. Eddy gives two aspects of the "Christ," what it is and what it does (p. 583): "The divine manifestation of God, which comes to the flesh to destroy incarnate error."

Individual man, as the reflection of infinite consciousness, or Soul, is one with God. This divinely right idea, always present, unfailingly reveals itself in human experience when it is understood and in ways that meet every need.

In his letter to the Philippians (4:19), Paul was led to describe in these words divine Love's ever-present supplying of ideas: "My God shall supply all your need according to his riches in glory by Christ Jesus."

HOW DO WE SEE?

EDITH BAILEY

RS. EDDY makes a significant statement in "Miscellaneous Writings" which aids one in recognizing the power of spiritual reality over its counterfeit. She says (p. 60), "Every material belief hints of the existence of spiritual reality."

According to Christian Science, eyesight is a material belief that hints the existence of true vision, which is a spiritual reality, the faculty of Spirit. This faculty is forever true, forever complete, eternally perfect and constantly expressed. Man, the creation of Spirit, reflects every faculty of Spirit, Soul; therefore the spiritual fact is that man includes spiritual discernment by intuition.

Whatever the seeming material cause giving eyesight may be, whether age, disease, or accident, it is never an actuality. A blurring or defective eyesight is only a reflection of the physical senses, which claim to be the reflection of Spirit's all-seeing eye. If man can deviate from spiritual perfection, his material belief must be challenged vigorously, not in an attempt to make eyes stronger or to make eyesight clearer, but to prove the all-power of Spirit and its ever-present comprehension of universal reality.

If we reason from the standpoint that eyesight is an aid to vision or is the avenue through which sight is manifested, we reason wrongly. "What, then," one may ask, is the correct reasoning that leads to a truly logical conclusion and brings into the actuality of man and right spiritual reasoning, governed by infinite Spirit?" In answer let us observe the master physician, Christ Jesus, and his method of healing the false belief that matter sees. In the ninth chapter of Matthew's Gospel is the healing of two blind men. The men pleaded, "Thou Son of David, have mercy on us."

When asked them, "Believe ye that I am able to do this?" They answered in the affirmative. With wonderful compassion, Christ said, "According to your faith be it

unto you." Immediately their eyes were opened.

In *Science and Health*, Mrs. Eddy gives this lucid explanation (p. 210): "Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation."

Christian Science emphasizes the great, comforting fact that matter has no sensation and that therefore no organic construction can give it sight. Matter can never become the medium of Soul, nor can it usurp the activity that belongs to Soul alone.

A student of Christian Science, while conducting a private school, suddenly found that she was unable to see to read. Intense fear filled her thought. Her means of income for herself and four little children would be cut off if she could no longer see to teach. But this fear was allayed by her gratitude for the fact that God is the source of all good and that man can never be divorced from that good.

Since it was almost time for the summer vacation to begin, she closed the school that day and continued her prayerful work. She recognized that no faculty of Soul can ever be blurred or dimmed. Days went by with no apparent change, but no discouragement or defeatism was allowed a place in her consciousness.

Gradually there was proof of healing taking place because she could read parts of sentences in *Science and Health* with which she was familiar. As the weeks went by, she joyfully found that she could see to read ever more clearly. But as work for others in Christian Science required a great deal of reading at night, she felt it might be wisdom to get glasses. Accordingly, she visited an optometrist.

After the examination he said: "There is evidence of a serious eye disease, but it is healing in a wonderful way. Whatever is bringing about this healing must be a divine power, and I would not think of interfering with this power by giving you glasses." She did not put on glasses but continued to challenge every lie of the physical senses which claimed that vision had once been in matter and could be lost from matter. Before the school reopened, her vision became normal and has remained so in the ensuing thirty years.

Through Science the light of the Christ, Truth, comes to human consciousness, lifting the veil of materiality and revealing the presence of Soul and its faculties—hearing, speech, sight, spiritual sensitivity, and so forth—the eternal realities of being. The lawless belief that the faculties of Soul are functions of matter and can be lost is nullified by the spiritual force of divine law.

We are aided in our endeavors to overcome the fear of faulty vision as we recognize the great fact that sight is governed by God's law and is as much a part of man's being as are purity, goodness, and integrity. Sight is indestructible because it is not material but spiritual. Because God's work is finished, sight cannot wear out or fail.

Spiritual right reasoning removes the false arguments that matter can limit, dim,

or obscure the spiritual sense of things and aids in bringing to light the law of God which is already in operation. The result is restoration of harmony to the body, right adjustment, and normal vision.

In *Science and Health*, Mrs. Eddy writes (p. 486): "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter,—hence their permanence." Vision, then, is not matter doing something. It is a spiritual faculty of Soul, God-created and God-controlled. Therefore there is in reality no such thing as impairment of vision, lack of vision, dimmed vision, loss of vision.

The argument that there is defective vision is a lie about God because it contradicts the great fact that God endows man with the perpetuity of vision and all qualities which emanate from God.

Understanding what vision truly, divinely, is, removes the beliefs of eyestrain, weakness, and pain and destroys the fear that age, accident, disease, or overwork can cause bad results. Principle is the only cause. Therefore the offspring of all-seeing Principle can never be deprived of that which Principle causes to be, for infinite Principle never yields to any other so-called power. Let us moment by moment vehemently abide with the facts that the spiritual senses of man are God-created and therefore perpetual.

ETERNAL DAY

IRVING S. BAILEY

IN a definition on page 384 of *Science and Health*, Mrs. Eddy writes: "Day. The irradiance of Life; light, the spiritual idea of Truth and Love." Then, after quoting a line from Genesis (1:5), "And the evening and the morning were the first day," she adds: "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded.

This unfolding is God's day, and 'there shall be no night there.'" When divine Mind unfolds the spiritual facts of Truth and Love, the night of materialism fades.

God's perfect day is symbolized by spiritual light. As we earnestly study Christian Science and admit spiritual illumination into our consciousness, the false sense of day, filled with burdensome duties, limitations, material pleasures, bodily ailments,

ETERNAL DAY

the rush and hurry of human affairs, begins to disappear. The unfolding, peaceful sense of God's day is the ceaseless revelation and expression of that which has always existed.

The understanding and utilization of God's infinite light enable us to see an end to the gloomy night of fear and doubt. Mindful of the ceaseless unfolding of Truth's revelation, we refuse to allow drudgery and the sameness of mortal beliefs to obscure the appearing of the light of the Christ-idea. The true sense of day includes everything good and nothing to fear or overcome.

Release from enslaving beliefs in a material selfhood comes with the comprehension of man's true selfhood. This knowledge annuls the laws and lies of suppositional mortal mind and destroys abnormalities and other erroneous beliefs included in a physical sense of existence. The true identity of each individual is the reflected substance of perfect spiritual qualities; it is painless, sinless, diseaseless, deathless. The gaining of spirituality enables the individual to demonstrate for himself the true nature and reality of day. Through spiritual awakening, we find that the daydream of life in matter is lessened. The false sense of man ceases when the true perception of God and man appears.

Many who have studied variousologies and isms have found that mortal mind does not have the answer to its own conundrums. Mortal theory and practice deal entirely with man as physical, claiming that his days on earth are controlled by planets, material laws, and so forth. Christian Science understood and practiced illumines human consciousness and ends the darkness of materialism and mere human conjectures.

Until day is metaphysically understood, one makes a calendar of all happenings between the cradle and the grave; he calculates the years of mortal existence; he measures the period of youth and the time of old age. The metaphysical interpretation of time is essential to the overcoming of the universal belief about day. The definition of "time" in Science and Health reads in part (p. 595): "Mortal measure-

ments; limits, in which are summed all human acts, thoughts, beliefs, opinions; knowledge; matter; error."

Time becomes a ruler in the real thought when willful human outlining planning constitute day. The circumscribed belief in time signifies ignorant human concepts of eternity. Infinity and sublimity belong to immortality. Each day is unfoldment and oneness of eternity. There is no pressure of time in God's eternal day.

Eternity cannot be divided into weeks, months, years. The multiplicity of human beings, human opinions, human events outlines a year for the actually unillumined; while the exemplification of Life, Truth, and Love constitutes eternity for the spiritually-minded. Countless opportunities to glorify God can be confined to threescore years and ten. The illumination of spiritual understanding assures life in Soul's endless day.

The universal greeting "Happy New Year" suggests to many people that something different is going to happen—a beginning filled with resolutions imposed to keep without a knowledge of Christian Science and obedience to its rules. It suggests a bad or a good human past which affects the present and future life of individual. The scientific consciousness negates man's spiritual preexistence, or eternal existence with Spirit, completely overcomes beliefs in a material past. Divine understanding eradicates every mortal mind and concept of reality.

The writer has found the following statement of Mrs. Eddy extremely helpful. It appears in "Twelve Years with Mary B. Eddy" by Irving C. Tomlinson (pp. 85): "Did you but know the sublimity of your hope; the infinite capacity of being; the grandeur of your outlook, would let error kill itself. Error comes for you for life, and you give it all the life it has." Adherence to Christly thinking prevents resentment, rebellion, hate, and impatience and other impulses and isms entering conscious thought. Satan cannot rob the watchful individual of peace, happiness, or any spiritual substance.

Blinded by the belief of years in matter, mortals are tempted by the suggestion, "What have I to look forward to?"

Christian Science immediately replies, "God and His ideas are the All-in-all of consciousness." The faithful and obedient watchers demonstrate for themselves and others the spiritual sense of being. They rejoice in the resourcefulness and beneficence of spiritual knowing. They honor and share the substance of man's divine inheritance. By reflection man has all that God gives, and nothing is impossible with Him.

God's day includes the activity of Love's ideas only, harmoniously coexistent with each other. Loving-kindness is the government of His day. Orderliness is the natural unfoldment and fulfillment of every divine purpose. The length of Mind's day is eternity. There are no failures, suicides, dangers, accidents, or wars in Love's endless day.

Spiritual dawn is the ceaseless appearing of the Holy Ghost, or divine Science. The Christ brings the dawning, healing, and redeeming light of Truth's clear day.

Christ's peaceful influx is the transforming influence of Spirit. The dreamy night of materialism is far spent. The sick and sinning are being awakened to behold their perfect selfhood in Christ. Christian Science is awakening mortals today to man's perfect, incorporeal selfhood and is healing all manner of sickness and disease.

Christ's resplendent light manifested individually is "the light of the world" (John 8:12). Christ Jesus counseled (Matt 5:16), "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Peter, one of Jesus' immediate disciples stated his spiritual perception of the nature and appearing of the divine *Esse* thus: "One day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8). A glimpse of spiritual light is a gleam of man's eternally reflected oneness with "the irradiance of Life." Spiritual man, found in Christ, forever appears as Mind's infinite manifestation. The eternal peace-filled day of Christ's appearing is here and now for everyone to understand and to demonstrate.

PROGRESS AND THE NEW YEAR

MARIAN LEE RAY

FOR many people the beginning of a new year is a time for taking stock of personal progress. But what is our standard? A thoughtful American writer, Vance Packard, has theorized that many people acquire new material possessions to satisfy the need to feel that they are advancing their position in life. The Christian Scientist's gauge of progress is not the new car in the driveway, the newest gadget, a finer home—in short, matter—but his enlarged understanding of God's allness. This understanding brings to his present experience the evidence of Love manifested humanly in comfort, security, convenience, or right activity, as the need may be; but, fundamentally, progress is indicated in the over-

coming of the limitations inherent in materiality.

Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p 181): "Progress is spiritual. Progress is the maturing conception of divine Love; it demonstrates the scientific, sinless life of man and mortal's painless departure from matter to Spirit, not through death, but through the true idea of Life,—and Life not in matter but in Mind."

The Bible is full of instances that show the true progress which unfolded for those who were faithful to God. Joseph, who rose from captivity to great power and wealth, comes quickly to mind, not to mention Solomon, Hezekiah, Job, Daniel

her great Biblical figures. The Psalm-
erring to the man who loved the law
1, promised (Ps. 1:3), "He shall be
tree planted by the rivers of water,
ringeth forth his fruit in his season;
if also shall not wither; and what-
he doeth shall prosper."

is' example proved that the spiritually
ssive life leads to the abundance of

From his first recorded so-called
e—the changing of water to wine at
arriage feast at Cana—to his ascen-
e demonstrated progressive domin-
er matter and proved that substance
lly spiritual.

progress which is "the maturing
tion of divine Love" is boundless,
is not a going somewhere or a get-
f something. Man, the image and
s of God, as the Bible declares him
includes all right ideas and therefore
y possesses by reflection the right idea
ancement. He already has an exalted
as God's child and does not have to
e for prestige. One who recognizes
mpleteness of his reflected endow-
need not feel that the attainment of
nd noble human goals is beyond his

The Christianly scientific under-
g of identity does not provide an
for laziness but impels the individ-
onest, persistent effort to show forth
entity.

goal, then, is not bigger and better
—or even more impressive titles after
mes—but an enlarged and enlivened
tion of our true selfhood as the re-
a of God. This is a daily and hourly
t. Far from narrowing our experi-
his right evaluation of progress frees
higher achievements, deeper joys,
prosperity in all our affairs.

riers to progress appear to take many
—lack, mischance, ill health, disposi-
traits, an unfortunate background.
rough the understanding and appli-
of Christian Science all such seeming
ions can be proved incapable of
ig true progress.

t time when I found it hard to see
ogress in my life because of daily

r, 1964]

activities that seemed humdrum and con-
fining, a small experience helped me to
correct my thought of progress. I replaced
worn copies of the Bible and of Science and
Health by Mrs. Eddy which I had used to
study the Lesson-Sermons in the *Christian
Science Quarterly* over a period of many
years. In doing so, I was reminded of some
experiences that had occurred during the
period when this set of books had been my
daily companions. There had been many
physical healings through the applica-
tion of this Science, many years of prog-
ress in unusually interesting work, the
profound blessing of class instruction, and
the opportunity for increasing usefulness
to my church. Marriage and children
came long after these might be expected
occurrences.

But the outstanding growth over this
period, I could see, had been the greatly
deepened conviction of God's power and
goodness, a measure of "the maturing con-
ception of divine Love." This was evident
in my surer approach to problems because
of the testing of my understanding of Chris-
tian Science. I could see that this progress
would continue as long as I was willing to
apply the truth to my daily activities, what-
ever they might be. This realization dis-
pelled the frustration and discouragement
in my thinking, and a freer sense of activity
soon followed.

When our striving is for unfoldment and
demonstration of the truths we are learn-
ing, we see progress evidenced in our daily
lives in practical and encouraging ways.
For example, how grateful is the student
who can look back over the past year and
discern in his life an increased dominion
over the aggressive suggestions of error be-
cause of a stricter adherence to the Chris-
tian Science standard of healing!

Surely one of the most aggressive of
these suggestions is that with each new year
one is progressing closer to death, but this is
the very opposite of progress and cannot be
true of God's image and likeness. In Sci-
ence and Health, Mrs. Eddy tells us (p.
323), "Through the wholesome chastise-
ments of Love, we are helped onward in

the march towards righteousness, peace, and purity, which are the landmarks of Science." When we take these spiritual landmarks as our evidence of progress, we see there is no terminal point for our advancement.

No one need face a new year with dread, whether of advancing years, stubborn illness, or world conditions. No individual, no race, no nation, is denied the possibility of going forward. Let us apply to our New

Year's expectations this great revelation of our Leader (*ibid.*, p. 258): "Man is more than a material form with a mind inside which must escape from its environments in order to be immortal. Man reflects infinity and this reflection is the true idea of God. God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. Mind manifests all that exists in the infinitude of Truth."

MAN REFLECTS THE INFINITE CAPACITY OF GOD

ALFRED MARSHALL VAUGHN

INSTEAD of saying, "I cannot," when one is asked to do something which seems difficult, one should think of God, the unlimited, perfect Mind. Lack of confidence is dispelled as one realizes that man is the expression of this infinite Mind.

Where do lack of confidence and a sense of inability originate? Mrs. Eddy answers this question when she says (*Science and Health*, p. 223), "Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of in Soul, in matter instead of in Spirit."

Perhaps at first one may be dismayed by the thought that he himself has forged the fetters of his finite capacity. But this is changed when he sees that he can put these finite beliefs out of his consciousness through the realization of man's relation to the fetterless Mind.

As one takes up the study of Christian Science and learns that man is spiritual, he begins to remove the beliefs that go to make up mortal man's finite capacity. Each time he realizes that man is spiritual, he is being lifted above finiteness. The more understandingly he uses the word "infinite" in connection with intelligence, strength, and ability, the less he is governed by the belief that he is a mortal with finite capacity.

Understanding what has forged the fet-

ters of finite capacity, one is alert to reject the suggestions arising from the false belief that he lives in matter, and he often declares that in reality he lives always in Life which is Spirit. As he thinks of himself as actually being a spiritual idea living in the fetterless Mind, he gains a great sense of confidence in his right human activities.

One should not look back and think of himself as having been born in the flesh as having certain good qualities and tendencies and certain bad qualities and tendencies. Man is spiritual; he has no material birth, no false qualities, no false tendencies, no material past. The Apostle Paul wrote (*Phil.* 3:13, 14), "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The great Master, because he did not think of himself as having material origin and material tendencies, was able to prove that man reflects the infinite capacity of Mind. He proved that man has dominion over all. He healed all manner of sickness, dispelled blindness and deafness, walked on the water, fed the multitude, stilled the storm, and raised the dead through the realization of man as reflecting infinite spiritual ability and power.

On page 288 of *Science and Health*, Mrs. Eddy writes, "Science reveals the

ous possibilities of immortal man, for-
unlimited by the mortal senses." As
realizes that in his true selfhood he is
child of the loving Father-Mother, who
omnipotent Spirit, he listens less and
to the limiting material senses. It is
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which is real, about infinite Spirit and
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ometimes when one is appointed or
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f he truly listens to spiritual sense, it
tell him of spiritual man, through
n the unlimited Mind is expressed.
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lo well whatever it is his duty to do.

the business world, as one keeps up-
ost in his thought the fact that man
e manifestation of the all-knowing,
ited Mind, his progress is swift.
tever his work is, he will do it well
with a sense of joy and freedom.

re may become discouraged because
els he does not have opportunities to
od and so believes he cannot progress.

Let such a one think of Joseph, who was
unjustly put in prison. Joseph did not
waste time on self-pity or discouragement.
His faith in God took him out of prison
and made him a governor, second only to
Pharaoh. In this position his understand-
ing of God enabled him to reflect divine
wisdom and ability, so that he was able to
do much good.

The Apostle Paul wrote (II Cor. 3:18),
"We all, with open face beholding as in a
glass the glory of the Lord, are changed
into the same image from glory to glory,
even as by the Spirit of the Lord." The
more one thinks of God as the only cre-
ator and of man as His reflection, the
more confidence one has as he does things.
Through the realization of man, the true
selfhood of all, as reflecting all that is in
the perfect Mind, one can rise above finite-
ness and express Mind's infinite capacity
for good.

Our Leader writes on page 84 of Sci-
ence and Health, "To understand that
Mind is infinite, not bounded by cor-
poreality, not dependent upon the ear and
eye for sound or sight nor upon muscles
and bones for locomotion, is a step towards
the Mind-science by which we discern
man's nature and existence."

Love Is All

DULCIE GEDDES

Does another's action seem unkind?
Does the fruit of labor seem all rind?
Does sickness forge chains with which to bind
the body, making it the slave of mortal mind?
Take courage! Love is very near
and will provide the antidote to fear.

For Love is All, and in the darkest hour
this truth will prove to be a mighty tower
of strength, till presently the power
of Love reveals perfection; and as a flower
unfolding expresses Life and Soul,
so you will know the truth—that you are whole.

IN ACTIVE SERVICE

JENNIFER SOUNES

IN these days when there are "wars and rumours of wars" (Mark 13:7), it is comforting to pause and think of the great army of Christian Scientists, dedicated to the service of God and to the bringing of healing, redemption, and peace to their fellowmen. All mankind is longing for an established and permanent peace. Only spiritual understanding of our loving Father-Mother God and of man's inseparability from Him can bring peace and security to weary and tormented mortals.

It is cause for the greatest rejoicing and thanksgiving that we live in an age in which the complete and final revelation of Truth has come to lead mankind out of the fruitless round of material ways into the glorious realm of Spirit, where in reality all dwell in security and freedom. This revelation has come to us through the discovery of Christian Science by Mary Baker Eddy.

Everyone who has joined the Church of Christ, Scientist, has surely taken on the status of an enlisted soldier, always on active duty in an army whose victory is assured, for, as Mrs. Eddy says on page 380 of *Science and Health*, "Truth is always the victor."

A soldier has to be ready to accept training and discipline, to be obedient and devoted to duty, and he must know how to protect himself. Our protection is in the certain knowledge that God is All-in-all; that He is omnipotent, omnipresent, omniscient, and omniactive; that mortal mind cannot find us, and its lawless, evil thoughts cannot invade our consciousness if we are "hid with Christ in God" (Col. 3:3), dwelling "in the secret place of the most High" (Ps. 91:1). We are safe when we are expressing divine Love, for we cannot then be taking in error.

In his Epistle to the Ephesians, Paul wrote: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not

against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (6:11, 12). If we are clad in this armor, we cannot be harmed by any phase of evil.

God has given to each one of us the power to abide in the realm of Spirit where divine Mind is forever unfolding in uninterrupted harmony, serenity, and unutterable peace its own creation, spiritual man and the universe. Divine Principle governs all and is the only lawmaker. In Spirit's realm, each individual moves in accord with the law of infinite Love, loving God supremely and his neighbors as himself and fulfilling the divine purpose. Only Love is known in the kingdom of heaven which is the reign of the divine consciousness in each one of us. In Science there is nothing apart from Love; it is the only power and reality.

We may ask, How may we best reflect and express in our human experience this blessed unity which, in its collective might and majesty, overpowers all the forces of evil? One way surely is by uniting in membership with The Mother Church and a branch church. In joining The Mother Church we may claim the protection which our membership gives us, for we find ourselves embraced by the love which encircles the worldwide movement of Christian Science.

By giving to our branch church our dedicated service, we are able to use the spiritual power, vitality, and strength which such membership bestows upon us. A soldier cannot win a war by fighting alone. He knows that his strength is in unity, and he needs the support of his comrades-in-arms.

In the Manual of The Mother Church our beloved Leader, Mrs. Eddy, has provided us with By-Laws which, when obeyed, lead to spiritual growth and lay the foundations of peace. One of these

ws includes this statement (Art. Sect. 15): "God requires our whole and He supplies within the channels of The Mother Church dutiful and sufficient occupation for all its members."

One who cherishes the holy and selfless to serve in his branch church, and forward the establishment of true will find that the blessing of divine is always with him. The enemy, morbid, may argue that there is no time for church work or that home ties or difficult relationships make the acceptance of jointments impossible.

One suggestion may come that we have to do church work all the time that can be expected of us. But if the urge to serve is there, may we not trust with this pure motive, knowing that the power of infinite Mind supports every want and right desire? Then we shall find that mortal mind's arguments disappear before the power of God's unfoldment for us. That not only we are blessed, but all dear ones share in the benediction of

the student of Christian Science who is able to make as great an individual contribution to world peace as possible turned to the divine Mind for enlightenment. She knew that only through the teachings of Christian Science can peace be established here, and she felt that the place in which to work for it was her branch church.

When she prayed for greater spiritual understanding, she found herself asking, Am I fully engaged in maintaining peace, or am I actively engaged in making war? She considered this carefully and realized that God is always doing one or the other. She knew that every time her thought was filled with love for all mankind, was compassionate, gentle, tender, and pure, she was making an individual contribution towards

On the other hand, every time she rebelled, condemned, pulled down others, indulged in thoughts of envy, anger, resentment, fear, she was actively engaged in doing the kind of thinking that leads to

Then she decided that as an enlisted soldier she would post herself on sentry duty, and as she went about the ordinary tasks of the day or was traveling or walking, she would allow only the thought of God to dwell with her. Sometimes she would ponder the seven synonyms for God—Spirit, Soul, Principle, Mind, Life, Truth, Love—seeking deeper understanding of them, or she would take some statement from the Bible or from Science and Health and let it unfold in her consciousness.

Of course mortal mind tried to distract her, but she persevered until these times of silent communion with her Father-Mother God became the treasured hours of the day. She found that divine Love was becoming nearer, that personal sense was yielding to a more spiritual sense of man, and that disturbed thinking was being replaced by a deep sense of peace and at-one-ment with God.

What a rich legacy our dear Leader has left to us in the Church of Christ, Scientist! What invincible weapons and impregnable defenses she has given to us in her writings! When we add to these our great international daily newspaper, *The Christian Science Monitor*, *The Christian Science Journal*, the *Christian Science Sentinel*, and *The Herald of Christian Science*, in its various editions, we see how great was our Leader's love for mankind.

We can almost hear our Leader reminding us (Miscellaneous Writings, p. 177): "Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. The great battle of Armageddon is upon us."

And she concludes with these stirring words: "Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright!"

RECEPTIVITY TO TRUTH

JEANNE ROE PRICE

IN the Bible is the beautiful story of the child Samuel, whose receptivity to Truth is a continual challenge to us all. "Speak; for thy servant heareth," he said to the Lord (I Sam. 3:10), as with perfect confidence in the surety of God's guidance he began his mission of service to Israel.

"Speak; for thy servant heareth." It is always to the listening, receptive thought that God's Word brings healing and joy. Too often we pray quite differently from Samuel. Too often we demand that God listen to us: "Hear; for thy servant speaketh"; and in the loneliness of fear and doubt, we fail to receive the infinite blessings that God has for us.

Mrs. Eddy has written some thought-stirring, thought-inspiring poems that have been made into hymns. In one of them these important questions occur (Poems, p. 75):

... Heard ye the glad sound?
Felt ye the power of the Word?

Each one of us must answer these questions for himself. If we are willing to hear "the glad sound" of Love's law and are receptive to it, we shall surely feel "the power of the Word"; and we shall go forward blessed and healed.

"Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea," Mrs. Eddy writes on pages 323 and 324 of *Science and Health*. And she continues: "Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. 'Blessed are the pure in heart: for they shall see God.'"

Receptivity to Truth and "gladness to leave the false landmarks"—mortal beliefs and fears—for the joy of knowing God are of utmost importance in Christian Science healing. To the Christian Science practitioner, they are a constant prayer. To the

patient, they are the open door to health.

In the Bible are many instances of receptivity to Truth. One of them is the record of the healing by Jesus of a beggar, Bartimaeus by name. Bartimaeus probably knew very little, if anything, of the Principle underlying the Savior's words and works, but he was humbly receptive to the truth.

Against the advice of his friends, and all the outward and inward characteristics of blindness and beggary, he went forward to receive the truth. He cast aside his old beggar's cloak that he might go faster, and with it he must also have cast aside many old beliefs of limitation and degradation. With joy he accepted the words, "Go thy way; thy faith hath made thee whole" (Mark 10:52). "And immediately he received his sight," the Bible tells us.

How important it is for us to cast aside any old cloaks of pain and fear which our real identity may have hidden and to run forward, gladly and receptively to Truth! One may say: "I will cast aside such old cloaks and receive the healing message of Truth. But I do not seem to do so. I feel very much like the man of Philippi, who cried out to the Apostles Paul and Silas, 'Sirs, what must I do to be saved?' (Acts 16:30.) I tried to do so, but I could not. I feel very much like the man of Philippi, who cried out to the Apostles Paul and Silas, 'Sirs, what must I do to be saved?'"

The apostles' answer was very plain but nonetheless unequivocal. It was to believe in Christ Jesus. The answer is exactly the same. Our willingness to listen to God's Word as taught by the Bible and to believe it—our honest desire to be pure in heart and to see God—this is the first step; and we can surely trust God to lead us to the next one.

Christian Science healing is in accordance with Christ Jesus' words and works. It is the acknowledgment, as the Master said, of the omnipotence and omniscience of God.

of God, Immanuel, or "God with us," as and all the way. One of the love-things about this healing is its simplicity. It is not one mentality controlling another; it is the comforting assurance God, divine Mind, governs man. And

Eddy tells us that "whatever is governed by God, is never for an instant devoid of the light and might of intelligence life" (Science and Health, p. 215).

"Never for an instant" is man outside the presence of God's infinite, all-encompassing, loving love. "Never for an instant" is he devoid of health and intelligence and power. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7), the Bible assures us.

Man is not to be identified, then, with disease or poverty, limitation or fear. His identity is that of the child of God, made in the image of God, with dominion over all things. This is God's own Word concerning him, and God's child hears his Father's Word.

But again one may ask, "What of all the disease and poverty that seem to be so real in our human experience?" This, Christian Science teaches, is the false belief concerning man, no more real than the rising and setting of the sun, though to human sense these phenomena seem incontestably real. The science of astronomy destroys conclusively the false belief concerning the sun's rising and setting. So does Christian Science destroy conclusively the false belief concerning the identification of man with evil.

Whose word concerning the sun are we being receptive? To material sense testimony or to the laws of astronomy? To whose word concerning man are we being receptive? To material sense testimony or to the law of God?

The testimony of material sense convinces mankind to all kinds of suffering. It has many causes for it: age, heredity, environment, poverty, excessive wealth, moods of the times, and so forth. God

never condemns man. As Hymn No. 144 in the Christian Science Hymnal says, "He holds us perfect in His love." And this is the only hold there is upon man, upon ourselves, upon our neighbor.

What about our neighbor? We are often very much concerned about him. Sometimes we blame him for our frustrations and hurts and call this mental malpractice. But mental malpractice needs a receiver as well as a sender in order to accomplish its ends. And we can be so unreceptive to it that it glances harmlessly off our experience. It never had an iota of power anyway. God is the only power.

God and man are inseparable, the Bible tells us. God can no more be separated from His image and likeness, His idea, man, than the sun can be separated from its rays. Man can no more be separated from God, his source, than the rays of the sun can be separated from the sun, their source. To acknowledge this at-one-ment with God, to hold it constantly in thought instead of what we are so often tempted to do—to think of man as physicality and ourselves and our neighbor as limited mortals, good or bad, sick or well, successful or unsuccessful, teen-agers or senior citizens, subject to the frailties and falsities of material belief—evidences not only receptivity to but acceptance of God's Word, which brings untold good into our experience. It brings the blessed assurance of our at-one-ment with God, with good, now and forever.

Evil? Evil has no Principle, no intelligence, no power. It cannot separate us from good or limit our supply of good. It cannot dull our intelligence or make us unreceptive to divine intelligence. Evil is godless, therefore powerless. God governs. God is ever present, all-powerful. Nothing can obstruct His love and His law from being made manifest. Nothing! Our great privilege is to open wide our hearts to receive this law and to accept this love, to walk daily in the glad protection of God's shepherding care.

"THE MESSIAH'S UNIVERSITY"

JACK A. KRIEGER

ON page 91 of her book "Retrospection and Introspection," Mrs. Eddy, the Leader of the Christian Science movement, writes of Jesus' Sermon on the Mount. In answer to the question, "Where did Jesus deliver this great lesson—or, rather, this series of great lessons—on humanity and divinity?" she replies, "On a hillside, near the sloping shores of the Lake of Galilee, where he spake primarily to his immediate disciples." Then in the next paragraph she adds this arresting observation: "To the students whom he had chosen, his immortal teaching was the bread of Life. When *he* was with them, a fishing-boat became a sanctuary, and the solitude was peopled with holy messages from the All-Father. The grove became his class-room, and nature's haunts were the Messiah's university."

How appropriate is Mrs. Eddy's use of the word "university" in this description, for it means education at the highest level! Indeed, where the Master taught is not half so important as what he taught, and whether he was among "nature's haunts," on the highways and byways, or in humble homes, he propounded metaphysics as opposed to physics. His message was one of spiritual truths, not material beliefs, of health, not disease, of life, not death. He urged a recognition of the true relationship of God and man as opposed to the proposition that God was some mystic sort of being, who, capable of good and evil, created man a miserable sinner and left him to try to save himself if he could.

Preparation for the spiritual training the Master offered his chosen students was both simple and profound. This is vividly illustrated in the Bible, where it is recorded that Jesus, seeing Peter and Andrew fishing, called to them, "Follow me, and I will make you fishers of men" (Matt. 4:19). As the Scriptural account continues, "They straightway left their nets, and followed him."

Later, James and John also heard the Master's call; and leaving their father mending of nets behind, they followed him. This account seems to show that they felt the spiritual import of the Master's call so forcibly that they were truly inspired to leave behind their ordinary means of livelihood to join him in his great work of saving mankind. Thus it was that Christ Jesus gathered up his band of disciples.

What wonderful potential for better Christian character and moral instruction in the disciples must have expressed itself in their being selected from among other men to partake of the Master's inspired instruction! Although they were not lawyers or men of high estate as the Pharisees and judges men—and ultimately not all of them proved to be faithful disciples—for the most part Jesus saw in them the qualities which warranted his calling them to be his students.

Today, nearly two thousand years after the call to follow in the Master's footsteps is still being heard and answered throughout the world. Education in Christianity at a high level is available. Christian instruction by authorized teachers meets the spiritual needs of the students of the religion who aspire to learn its fundamentals. These are in accord with the truth contained in the Bible as taught by the Master. Preparation for this training is no different today from what it was in Jesus' time. Among the requirements for Christian character and moral integrity still dominant.

Class instruction in Christian Science is a function of The Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts, and is governed by the visions set forth in the Church Manual. Mrs. Eddy. Among the provisions for governing the selection of pupils, one governing the selection of pupils is "Christian Scientists who are teachers carefully select for pupils such ones who have good past records and promising

"THE MESSIAH'S UNIVERSITY"

clivities toward Christian Science" (Art. XXVI, Sect. 2). And it need not be a difficult task for the student to prepare himself for this instruction. Indeed, within the meaning of this provision in the Church Manual, the student's record and promise are commensurate with his readiness. And if he is a genuine student of Christian Science, he is ready for class instruction as soon as he makes the demonstration of divine guidance in selecting a teacher.

The writer recalls the various events which ultimately led him to apply for class instruction with an authorized teacher. He had been a pupil in the Christian Science Sunday School, and later joined a branch Church of Christ, Scientist. He also joined The Mother Church to cement the feeling of participating in the movement of Christian Science as a whole. Soon he developed a keen desire for further instruction in the art and Science of practicing metaphysical healing.

Diligently studying everything Mrs. Eddy writes on the subject of class instruction, he prayed for divine guidance in selecting a teacher. He was especially impressed with our Leader's counsel to teachers in her book "Miscellaneous Writings." On page 114 she states: "Teachers must conform strictly to the rules of divine Science announced in the Bible and their textbook, 'Science and Health with Key to the Scriptures.' They must themselves practise, and teach others to practise, the Hebrew Decalogue, the Sermon on the Mount, and the understanding and enunciation of these according to Christ."

Such teaching, he agreed, would enable him to protect himself from danger, from ever straying away from the fold, from confusion; and it would always point to the right and safe way to an understanding of the Christ. Indeed, such teaching would of necessity reveal the qualities of the Christ, with their influence for goodness

and grace, meekness and strength—the shepherding qualities that lead but not dominate, instruct but never govern, but never possess, and correct but not dictate. As a result of his prayerful work and study, the writer found his teacher at the very first interview he was granted.

Every moment during class instruction which followed soon thereafter, inspiring and joyous, giving new impetus to his study of Christian Science and his appreciation of it. The experience is a beautiful illustration of what Jesus must have meant when he said (Matt. 5: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

All class-taught students of Christian Science have the additional blessed privilege of attending the annual meetings of their respective associations. If their teacher is no longer with them, their associations may be addressed by another consecrated Christian Scientist. Regular attendance at one's association is most important in furthering one's spiritual progress. These meetings prepare and strengthen the student for the tasks that lie ahead of him, enhancing his capacity for greater effort and accomplishment in the application and use of Christian Science in healing.

Thus, while "the Messiah's university" began its world-saving mission many years ago, today a spiritual curriculum based upon his teachings is being offered through authorized teachers of Christ Science. Through class instruction and the annual meeting of their associations, class-taught students are prepared to go "into all the world, and preach the gospel to every creature," as Jesus charged his followers to do (Mark 16:15). And obedient to his command to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely have ye received, freely give" (Matt. 10:1) they verify the teachings of Christ Jesus.

AGELESS BEING

MARGARET C. DEAN

WHAT freedom awaits us as we understand and demonstrate the truth of these statements made by Mrs. Eddy on page 246 of *Science and Health*: "The radiant sun of virtue and truth coexists with being. Manhood is its eternal noon, undimmed by a declining sun"!

In Christian Science man is revealed as wholly spiritual. Made in the image and likeness of God, Spirit, he is composed of spiritual elements only. Mrs. Eddy says, "Man is not matter; he is not made up of brain, blood, bones, and other material elements" (*ibid.*, p. 475). The substance of Spirit cannot age; deterioration and destruction belong only to matter. Since matter is but the subjective state of mortal mind and is not really substantial at all, Christian Science declares that there actually is nothing capable of aging and dying.

The pure and powerful graces of Spirit, constituting man's true identity, are eternal. There never was a time when intelligence, love, integrity, wisdom, and purity began to exist. These manifestations of God are eternal, and their reflection in individual man constitutes his ageless being.

Health has nothing to do with matter or the illusion that man is physique. The health, or wholeness, of spiritual man is the harmonious and uninterrupted action of the divine attributes which constitute his selfhood. The individual's demonstration of well-being will be in proportion to his expression of the Godlike traits he really embodies. As his nature grows sweeter and more unselfed, he is proving increasingly that he is the reflection of Love and not a corporeal mortal. Then corporeality, with its concomitants of deterioration and debility, will be less and less manifested in his experience.

Through the faithful study and application of the truths of Christian Science, he will find that he is manifesting more health and more freedom from limitation as the

years go by. He will continually show forth more vitality, harmony, and dominion and demonstrate in a tangible way the truth of the Biblical promise (Isa. 40:31), "They that wait upon the Lord shall renew their strength; they shall mount up with wing as eagles; they shall run, and not be weary and they shall walk, and not faint."

Christ Jesus proved that the real man's faculties are Soul-created and therefore indestructible. Mrs. Eddy assures us (*Science and Health*, p. 486): "Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding not in matter,—hence their permanence."

To demonstrate permanent keenness of the faculties, we must gain the spiritual perception and comprehension that testify only to good. As we constantly bear witness to the allness of Spirit and the nothingness of matter, our human faculties will inevitably grow stronger. Only when we believe that our senses are material and that they can testify to discord and limitation do these senses seem to grow old and to fail.

Expressing grateful acknowledgment of God's goodness at all times, we shall see better, hear better, and think better, regardless of the passage of time. We should expect to prove our dominion as Moses did of whom it is recorded that at a hundred and twenty years of age "his eye was not dim, nor his natural force abated" (Deut. 34:7).

Beauty too is a quality of God and is consequently spiritual and ageless. It is manifested humanly as the result of unselfed love. The nature that is spontaneously kind, generous, patient, and forgiving is always accompanied by a countenance that expresses beauty. In these days of frantic search after physical attractiveness when numerous material aids and remedies are urged upon us, it is comforting to realize that beauty is not a surface thing but a matter of character. We need only

crease in holiness to be lovelier year after year.

At the passage of time but the turning ought inward makes people seem to grow old. If one allows his interests to be self-centered, his mental horizon will contract instead of expand. When one ceases to grow spiritually, he begins to age. The individual who through the years keeps his mind elastic, alive, and unselfed need not be incapacitated by the limitations of old age.

We should retain always a childlike wonder at the vastness and beauty of God's universe. We should never allow our zeal for contributing our talents to the needs of humanity to lessen. The mind flowing outward in unselfed love for mankind is not subject to the mesmerism of diminishing strength or health. As long as we keep our love lively, we shall keep our youth lively.

As the years go by, it is vital that we realize our hopes, desires, and interests. Our human activities and pursuits which engaged our interests should be steadily replaced by higher aims and achievements. If we are unduly preoccupied with the mere mechanics of human living—going to a home, establishing a business profession, participating in social func-

tions—we shall find that these will sooner or later pall or fade from our experience, and we shall be left with emptiness. On the other hand, if the legitimate human activities are constantly purified and carried on with increasing spiritual vision and love, they will fill their useful purpose in our lives and be gradually outgrown for pursuits that bring us immortal richness and satisfaction.

Outstanding among all those who have proved their dominion over age is our beloved Leader. Mrs. Eddy's life was dedicated to loving God supremely and loving her neighbor as herself. Her unselfed love for humanity was poured forth unstintingly throughout her long and fruitful experience. Her magnificent gifts to the world continued to appear to the end of her days here, culminating in her establishment of *The Christian Science Monitor*.

All who faithfully apply her teachings can follow her example of vigorous, joyous, fruitful living throughout their earthly careers. In increasing degree they can prove that each idea of God, living in the eternality of spiritual completeness, is always as healthy, strong, alert, and beautiful as when "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

PRACTICING THE NEW TONGUE

NAOMI RUTH WHEELER

SCIENTISTS of linguistics find that the very atmosphere and distinctiveness of a nation's thought and disposition are often led through its speech. They are not too far from the truth when they say that the most successful method of mastering another language is to learn to think as possible to think in that language rather than to decide in one's own mind what one wants to say and then translate it word for word into the other.

The Bible opens the individual's thought to the new tongue of Spirit. In perfecting the language of this higher expression, the stu-

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dent finds that the practice of thinking directly in uniquely spiritual terms is even more necessary than learning to think in another language.

Christ Jesus promised (Mark 16:17, 18), "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Mrs. Eddy speaks of Christian Science

as the new tongue. In "Christian Healing" she writes (p. 7): "The new tongue" is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification."

Students of Christian Science, in practicing this spiritual mode of expression in thought or speech, strive continually to translate the material belief into the spiritual reality. This reality was the language of Christ Jesus, who thought directly in the new tongue and used material terms only when it was necessary to make himself understood by materially-minded listeners. It is evident from the instantaneousness of his healings that the Master never deviated from reality in order to search matter for a subtle meaning, nor was he ever at a loss for spiritual syllables to describe in his own consciousness man's invulnerability to sickness, sin, and death. Instantly he comprehended, in spiritually absolute terms, man's forever perfection as God's beloved son. Our Leader, Mrs. Eddy, writes (*Science and Health*, pp. 476, 477): "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick."

We have all heard of families who emigrate to another country and adopt its language and customs yet retain the use of their native tongue in the privacy of their own homes. Christian Science has brought us into God's blessed kingdom of spiritual understanding. In the privacy of our human consciousness do we sometimes still speak the language of mortal mind, of destructive criticism, resentment, self-pity, hate, age, sickness, and death?

Because Soul is one of the seven synonyms for God as given in Christian Science, the new tongue, the language of Soul, is equally the language of the other synonyms, Mind, Spirit, Life, Love, Truth, Principle; hence the language of Love is

recognized in the active expression of kindness, courtesy, patience, generosity. It never defames, profanes, or complains.

The language of Truth communicates the scientific facts of reality. It never perjures, never bears false witness. The dynamic expression of Life endows God's ideas with vivaciousness, spontaneity, color and movement. It destroys dullness, lack of purpose, and morbid fascination.

We are using Principle's language every time we are obedient to a law-abiding thought. This language inspires harmonious self-government and enunciates the Golden Rule of Christlikeness. As we use the language of Mind, we discover our mentality taking on new spiritual form, expressing greater intelligence and looking a mankind and the universe from a radically clarified point of view.

The language of Soul accentuates beauty, joy, and spiritual individuality. It is neither monotonous nor visionary and does not express sensationalism, impurity, or discord. And when one speaks the new tongue of Spirit, his consciousness and conversation are animated by the freedom, variety, wholesomeness, and substance acquired through the understanding of the incorporeal nature of man as the image of God.

Indeed, this new tongue contributes a richer and eternal meaning to life. It is one of the signs which, the Master prophesied, "shall follow them that believe"—an indispensable agent in the successful fulfillment of the remainder of the prophecy—that they shall cast out devils, heal the sick, and handle effectively the subtle, serpentine suggestions of the carnal mind.

In common usage, translating from one language to another involves the transposing of values so that the degree of meaning, with the intention of its expression, is faithfully transmitted. However, translating from the mortal to the immortal is often like holding printed matter before a mirror: if one is to read the real meaning, the material must be reversed.

Right where mortal mind seems to be expressing itself in terms of corporeality,

ickness, and death, divine Mind is using itself through man in spiritual, and ever-present facts of health, victory, and sinlessness. God's child is thinking only Godlike thoughts. He expresses, interprets, and fulfills Love's ever-purposes in true brotherhood and self-government.

The Apostle Paul, instructing Christ's servants in the higher mode of expression,

(I Cor. 2:13), "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

As a student of Christian Science prays to solve a physical or financial problem and constantly watches his body or bank account for improvement, he is not obedient to this Scriptural instruction. Instead of "comparing spiritual things with spiritual," he is comparing spiritual

things with material; he is attempting to translate Spirit into matter. Goodspeed renders Paul's statement "comparing spiritual things with spiritual" as "giving spiritual truth a spiritual form."

This requires thinking in terms of reality. When we refuse to personalize error but instantly and constantly reverse error, knowing man as the divine image and likeness of God, the translation is effective. We are then truly thinking in the new tongue and expressing man's heaven-born status as God's beloved son.

In "The First Church of Christ, Scientist, and Miscellany," our Leader counsels (p. 242): "You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom."

OVERCOMING HUMAN WILL

RICHARD D. MAC CANN

"THIS is the way to do it!"

"But my way is better!"

What is the argument about? A business partnership? Disciplining the child?

Decorating the church? Deciding a social issue? Many a crisis in human relations can be whittled down to no more than this basic claim: "My way is the way."

The longing to be honored and given credit for what one does, the desire for superiority over others, the determination to acquire any new knowledge—all these emotions often pretend to be virtues. And often a clash of human convictions seems to be within and torture the physical body, bringing illness and pain.

Human will is the great enemy of human peace. In family life, business, politics, world affairs, conflicting desires and demands may lead to tensions, crises, and wars, if men are concerned, to war. In Chris-

tian Science practice, on the other hand, disease and pain have been overcome time and time again in proportion to the overcoming of human will. When the seeker for healing finally yields every trace of personal planning to the benevolent guidance of God, healing begins.

Sometimes the seeker for healing needs to give up his most cherished beliefs. In *Science and Health*, Mrs. Eddy tells of the healing of a case of consumption. (See p. 184.) The woman had apparently been obsessed with fear of east winds, for she could hardly breathe when an east wind blew. This seems a strange fixation to us today. Yet in the very near future we may look with equal amazement on fears of such things as allergies, germs, tensions, complexes, and other conditions currently pointed to as explanations of disease. No fear, no matter how stubbornly cherished, is greater than the healing power of God.

The Bible reports a remarkable healing of leprosy in the case of Naaman, the Syrian, an important military man of the ninth century B.C. The yielding asked of him by the Hebrew prophet Elisha was this: that he simply go down to the river Jordan and wash in it seven times. Naaman was incensed. In the first place, the action did not seem important enough. He had expected Elisha to come out and examine him and make a ceremony of healing his frightening condition. In the second place, his false sense of patriotism was shaken. He said (II Kings 5:12), "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

Perhaps the prescription handed to Naaman seems even more peculiar to us than it did to him. Yet we too may be called upon to temper our pride in status or background long enough to free ourselves, as he was freed, from sickness. Sometimes a physical difficulty can be traced in part to a disturbed sense of self-importance. Often that self-importance is buttressed by an extreme commitment to a seemingly righteous cause or a stiff feeling of social superiority. The remedy is to see ourselves more clearly as God's responsive child, seeking only to do His will.

"Except ye be converted, and become as little children," said Christ Jesus, "ye shall not enter into the kingdom of heaven" (Matt. 18:3). The trusting thought, cleansed of solemn adult conflicts, tired of the continual competition for approval, turns most earnestly to God in prayer. Such prayer can reveal the truth of the situation and also heal it.

In just this way the right interpretation of the Pharaoh's dream was revealed to Joseph, as related in the forty-first chapter of Genesis; at the same time Joseph knew exactly what to do about the economic problem the dream foretold.

The heart of all prayer is, "Thy will be done" (Matt. 6:10). If the human being reaches out for divine assistance in the spirit of the Lord's Prayer, the answer will not be long in coming. But this means

the giving up of willful outlining of future—really giving it up. And it is above all, understanding what kind of God's will is. This is not easy. His thought has always found it difficult to accept God as He is. The God who created all and called it good is neither a power being nor an evil force. God, as Christian Science shows, is good, all-powerful and all-wise. He is not two-faced, unpredictable or changeable. He is right here and everywhere because He is Principle and Truth. He is the only Soul, divine Love. He is inclusive Life, infinite Spirit, unlimited matter or fear. He is the only cause, because He is the only Mind.

If God, Mind, is All and the cause of all and if God is good, then there is no room in the universe for that which is evil. God. There cannot be another creation, a meaningless one, full of accidents, injuries, ignorance, and conflicting wills. There is no material universe at all, and the material sense of the universe must be replaced with the spiritual sense. There is only one harmonious, scientific Being, expressing spiritual ideas.

These are radical truths. They stand against everything the physical sense suggests. They affront all human experience. The physical universe appears to be all that we have to deal with, all that we see, all that we feel through the physical senses. But the physical universe gives us no help. It is of no help in valuing, trusting, deciding, loving, sharing, leading, growing in grace—mental activities which determine the effectiveness of human life. This help comes through the spiritual sense, which leads us urgently and confidently to God so that we may discover for each situation the guiding wisdom of His will.

The truths of Christian Science have been healing fleshly ills for nearly a hundred years. These radical truths, discovered and explained by Mrs. Eddy, have set free human thought into freedom from sickness and sin by overturning the old stupid beliefs in a material environment, revealing God as He is and His will for an endlessly loving and wise.

: understanding of God's goodness allness, affirmed impersonally with astness, can bring decisive healing to a conflicts. The outcome may be the human thought calls compromise, se the human wills on all sides come , for the time being, a better way. outcome may bring, on the other uncomfortable changes, which, ally, are seen as good for the great- mber. The hard thing, sometimes, is ow what to do when we feel sure we ght—when our prayers of humble g have brought us what we feel is uly a right human answer. Then we eed to apply prayer even more ear-

We may need to see not only a answer but a right procedure toward ing agreement on the answer. By g our thought alert and open, we may ew ways of waiting for the best out- of all, in which God reveals to others me right answer.

s. Eddy tells us in Science and Health (1), "Every Christian Scientist, every entious teacher of the Science of -healing, knows that human will is hristian Science, and he must recog- his in order to defend himself from fluence of human will." The limited, n sense of life believes that it sees personalities which clash and differ, ; as often as loving, preferring one t to another. The truth is that man idea of God, Mind, and that one dual idea cannot harm or hate any but operates within the systems of , subject to God's will.

e general belief of human will is e learned from material history, which

tries to keep track of a complex set of forces ranged against each other, of interests honestly or dishonestly in conflict. The overwhelming belief of mankind just now is that there is too much knowledge, but still not enough of the right kind to tell us what is right—that men of goodwill are lost on a sea of conflicting information and interests. The answer today to this problem of knowing is the same as it has always been: the humble search for God's guidance, a step at a time, the prayer that yields to His will.

When we are seeking through the welter of human wills, including our own, to find the solution to some hard problem, let us remember that we can find that solution only by melting the human belief of willfulness, by accepting through spiritual sense the impersonal presence of divine Love. On page 242 of Science and Health, Mrs. Eddy calls Love a "solvent." She writes: "Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

Like Jesus, who taught and healed and uplifted humanity in the face of the most astonishing and stubborn resistance, we can find the way to give up the sense of self in ourselves, or others, and claim instead our identity in Christ, Truth. The Master said (John 5:30), "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Thus did Hezekiah . . . in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.—II Chronicles 31:20, 21.

"AS YOU JOURNEY"

RUTH H. POYSER

As a traveler prayerfully meditated upon opportunities for spiritual growth afforded by journeying from place to place, the following lines from the Christian Science Hymnal came slowly to her thought (No. 388):

When like a stranger on our sphere
The lowly Jesus sojourned here,
Where'er he went affliction fled,
The sick were healed, the hungry fed.

The Scriptures substantiate the experience and example of the Master portrayed in the above stanza. In Matthew we read (9:35), "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Consideration of the words from the hymn and the statement of the disciple Matthew reminded this traveler, who is a Christian Scientist, of the duty of each sincere follower of the Master to carry forth to hungering hearts everywhere the healing message of the Christ, thereby obeying Christ Jesus' command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Even should the follower in his journeyings sometimes seem to find himself "like a stranger," this does not exempt him from his mission of being a messenger of Christ.

Today, and every day, as we go forth into the world, our work is to demonstrate the law of God, good. Christian Science teaches that the incentive for this purpose is love for God and man. Supreme love for God and universal, impartial love for all mankind require that we be willing to accept our individual responsibility to prove the healing power of Truth and Love for ourselves and others wherever we may be or go.

What joy belongs to one who offers words of loving encouragement to the weary travelers encountered along life's highway—those travelers who have not yet

discovered their true selfhood as children of God, or those who may have already discovered this fact but need to be reminded of their true heritage! It is possible that we may never again see some with whom we come in contact. How important, then, that our every word and deed exemplify the Christ! Each opportunity fulfilled in this regard aids in supplying all mankind with the message of the Comforter.

The Bible illustrates the importance of the individual's contributing to the welfare of others in their times of need. In the tenth chapter of Luke is related Christ Jesus' parable of "a certain Samaritan" who, "as he journeyed," expressed the qualities of love for and had Christly compassion on a traveler less fortunate than he. No doubt many present-day Samaritans are inspired by this example of brotherly love, as they too share the oil of gladness and the wine of understanding with less fortunate travelers.

There is no provision in the Father's business for idle tarrying in narrow lanes of self-centeredness, greediness, and jealousy, nor for ambling along detours of mental laziness and indifference, nor for taking bypaths of impatience and criticism. To walk with Truth requires the constant purification of our thinking and the daily endeavor to realize the supremacy of Spirit.

As we journey, the suggestion may come that even in the face of earnest prayer and application of truths faithfully learned, failure, misunderstanding, and lack torment our every step. Error may even whisper that we have done our very best, but that our spiritual understanding is inadequate to prove dominion for ourselves, and that therefore we certainly cannot be a messenger of Truth to others.

Whatever our spiritual understanding may be, it reflects the power of God, divine Love, and is practically demon-

because it is supported by infinite, Mind. One right thought contented is a step toward fuller awakening and demonstration. The way of one who humbly and honestly regards discordant beliefs ended along the way as opportunities for further joyful relinquishment of old concepts and illusions is illumined by and healing.

Our journey, as we turn from error, and gloom to the acknowledgment of our spiritual selfhood as God's realm, we are lifted from the valleys of material thinking to the heights of spiritual discernment where ever-perfection is revealed.

For love is never withheld, neither is opportunity for its expression. That which does not limit the power of things to human view a greater sense of Love's allness, enabling one to victory over whatever error may tempt him. On page 17 of "Unity of Mrs. Eddy writes: "Emerson says, 'your wagon to a star.' I say, Be to the deific power, and all that is will aid your journey, as the stars in our struggles fought against Sissera. (Judges 13) The ever-present Christ is the influence that brings good into human experience wherever we are.

Two centuries ago two troubled and weary travelers were walking the road from Jerusalem to Emmaus three days after the crucifixion of Jesus. They talked of events, and there was little in their hearts to warm their hearts with hope. The account reads (Luke 24:15, 16): "As they went to pass, that, while they came together and reasoned, Jesus drew near, and went with them. Their eyes were holden that they did not know him."

In the midst of their concern and sadness, a Saviour explained the passages in the Scriptures pertaining to the Messiah, and when he sat at meat with them, he took

bread, and blessed it, and brake, and gave to them" (verse 30). With this they recognized their Master. The Christ is always at hand to heal and save, turning thought from the drabness of materiality to the brightness of spirituality. It needs only to be recognized and accepted in order to aid us in our journey from sense to Soul, from matter to Spirit.

Our progress Spiritward may well be likened to the wise itinerant who does not burden himself with an oversupply of material things. He takes with him for his travels actual needs only. The more we recognize Soul and desire true spirituality and the more we put off the weights of materiality, the less we are impressed by or burdened with the seeming abundance or scantiness of materiality or the seeming attractiveness or unloveliness of it.

The student of Christian Science learns that his spiritual journey does not begin with new activity and acquaintances or with geographical locations before unseen, nor does it terminate upon return to familiar faces, environment, and circumstances. He sees his spiritual pilgrimage as one continuous effort, irrespective of physical location or surroundings, to inspire mankind to follow the great Exemplar. In the words of the final stanza of the aforementioned hymn,

Through paths of loving-kindness led,
Where Jesus triumphed we would tread;
To all with willing hands dispense
The gifts of our benevolence.

To such a spiritual traveler, Mrs. Eddy offers the following guidepost (Miscellaneous Writings, pp. 206, 207): "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

WORKING "AS GOD WORKS"

ALICE POE MOSKOP

WHEN mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven." So writes Mrs. Eddy in *Science and Health* (p. 263). Who would not want to work "as God works" and thus taste heaven? Deity's work is joyous, glorious, satisfying, and free. The material senses seem to counterfeit this in work that is laborious, sometimes frustrating, and often wearisome.

The nature of true activity is linked with easy yokes and light burdens in Christ Jesus' invitation (Matt. 11:28-30): "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When in the spirit of meekness we lift our thoughts to the Christ, the spiritual idea of sonship, and recognize man's unity with God as His reflection, we accept this loving invitation and experience its blessings.

Jesus reminded his followers that it was the Father who did the works. Just as a sunbeam gives warmth, light, and cheer because it emanates from the sun, so man, God's reflection, "works only as God works." We read in *Science and Health* (p. 361), "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being."

Christian Science reveals God as the great I AM, the all-knowing Mind, infinite Spirit, ever-present good; it also reveals Him as Father-Mother, who loves, guides, and governs His children. Man, God's image and likeness, expresses all the qualities of his divine Principle, such as harmony, freedom, wisdom, purity, and love. As the compound idea of God, man includes serenity, dignity, and divine energy. His abilities, being reflections of infinite intelligence, are un-

limited, diversified, and joy-bestowing discernment of these truths gladden lives, exalts our purpose, and dissolves limits that attend the belief of a self apart from God.

Working "as God works" leaves no room for self-pity, envy, or discouragement. The Father's will for man is abundant good; progress not retrogression, dominion instead of bondage, and happiness instead of gloom. The real man has no selfhood apart from God to be either puffed up or humbled; he does not impose, nor is he imposed upon; neither is he inactive nor overworked; he is governed by spiritual law and glorified by his creator. The divine sonship is the effect of his being.

As we yield our thinking to the spiritual, we become conscious of these grand truths, and our human experience is enriched. The will and mere human outlining give way to trust in God's care and love for His children. The blending of our thoughts with the spiritual furnishes the basis for all right thinking, right knowing, and right acting.

Our Leader says (*ibid.*, p. 316), "The spiritual illustrates that blending with God, his divine Principle, which gives man dominion over all the earth." When through the Christian Truth, we unite our thinking to the facts of being, we find that instead of struggling with the clamor and pressure of the material mind, we become conscious of the reality of Spirit, the precision of Principle, and the spontaneity of infinite Life.

Rejecting the false sense of man as a mortal creature of chance and claiming glorious Godlike qualities that confirm man's true identity, and then expressing these in daily contacts, we find our human experience transformed. Strain and hurry give place to spiritual refreshment; disorder, anxiety and flurry to calm assurance; and drabness to beauty and inspiration.

A student of Christian Science had this in her experience. She was herself in a business situation when

allotted for certain tasks seemed out of proportion to the amount of work to be performed. She felt the work to be onerous and depleting and saw the possibility of being rescued from a sense of uneasiness and tenseness. Turning to the actual facts of being, she realized that in all, man's true dwelling place, there is no human pressure, but only the orderly, peaceful, harmonious unfoldment of

she reasoned that not more time but spiritualization of thought was her great need.

This meant putting first things first. After how pressing the demands of the world, she devoted regular periods to prayer to gain a clearer understanding of the oneness and of man's relationship to God. She endeavored to hold thought fast to Truth and Love.

Divine inspiration came, bringing the consciousness of God's harmonious government and the perfection of His creation,

which is the only real one. This, in turn, manifested itself in improved human conditions. Step by step the sense of tension began to ease. A better expression of balance, harmony, and peace began to appear in her daily affairs. Later she was lifted into employment of a higher and more joyous nature.

Working "as God works," we find satisfying achievement coupled with humility, broad vistas accompanied by peace, and loving service wedded to gratitude. Let us relinquish a false sense of responsibility through the understanding that God is the doer and man the reflection, and let us trust the all-loving Father to direct our path. Then we shall express heavenly harmony and prove the truth of these words (Christian Science Hymnal, No. 354):

God works in us to will,
He works in us to do;
His is the power by which we act,
His be the glory too.

OPPORTUNITY AND RESPONSIBILITY

VIOLETTE M. LEE

In "Miscellaneous Writings," Mrs. Eddy writes (p. 176): "Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and overcome them, to act up to the acme of our energy wherewith we are armored?"

These arresting questions challenge us to praise the thoughts and intents of the Father.

Let us ask ourselves: Am I unprepared, and thus unprepared for, my great opportunity to spiritualize my thoughts and desires? Or am I aware of myself ready to assume my responsibility toward God as Spirit and knowing that I am God's likeness—perfect—not in the past but right now?

God's ever-presence gives us the ever-present opportunity to manifest His love by expressing kindness, understanding, helpfulness to all with whom we come in contact. Our responsibility to "do good

unto all men" is advocated by the Apostle Paul in his letter to the Galatians (6:10), "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Responsibility need not be arduous. It should be joyously accepted, not shunned, neglected, or overlooked. If one does not take advantage of his God-given opportunities, he cannot improve them and would thereby deny himself the joy of accomplishment, achievement, and success instead of availing himself of these.

Mrs. Eddy writes in Miscellany (p. 12): "A lost opportunity is the greatest of losses. Whittier mourned it as what 'might have been.' We own no past, no future, we possess only *now*. If the reliable *now* is carelessly lost in speaking or in acting, it comes not back again. Whatever needs

to be done which cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God."

The opportunity to correct and heal every erroneous condition and circumstance is a privilege. Responsibility to meet God's demands now should be cherished and accompanied by a conscious desire and readiness to carry out His plans and directives. One should abide by God's will and not make concessions to personal impulse or volition, which limits, disappoints, and invites failure and regrets.

Opportunity and responsibility played an important part in the writer's early experience in Christian Science. She was waiting for the opportune moment when she would consider herself ready to become a member of a branch Church of Christ, Scientist. In preparation for this step she had been diligently pondering one of the statements in the Manual of The Mother Church by Mrs. Eddy. It reads (Art. VIII, Sect. 1), "The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously."

She found that if she was to avoid "being influenced erroneously," much watchful prayer on her part was required. Consequently, when a member of the church lovingly volunteered to sign her membership application, she replied that she had not yet measured up to her ideal of Christian Science; hence she could not be "influenced erroneously" to unite with the church at that time.

The opportunity to express Mind's wisdom is never absent. And it was expressed by that loving member in these words: "Just be certain that you are not 'being influenced erroneously' by remaining *out* of the church." The writer was struck with the spiritual import of these words.

She saw that here was her opportunity to prove her preparedness to meet responsibility, not in the future but reliable *now*." Mortal mind could not delay or defraud her of the privilege of uniting with that branch. Her affiliation with the Christian movement has continually blessed the past forty years and enhanced responsibility to bless others.

One must not through self-depravity allow discouragement, limitation or apathy to rob him of his opportunity to take the necessary steps to advance and progress. A negative attitude deprive one of expressing faith, tolerance in truth, and resistance to Fearlessness replaces timidity, comes inhibitions, and removes obstacles to achievement.

Christ Jesus grasped his glorious opportunity to teach, preach, heal, and save. He utilized his responsibility by using God's supreme power in the resurrection, and salvation of man. Humility, not pride, and divine power over human pressure, governed his every action.

Christian Scientists have the opportunity and responsibility of seeing that their homes are not invaded by discord. They do so by expressing divine qualities: standing, joy, peace, and goodwill. They are being ever alert to detect and destroy suggestion which would oppose these qualities. Mothers have the responsibility of rearing their children according to the design of divine Love. The opportunity is present to reject fluctuating, unstable modes and standards, with their irregularities and instabilities.

The glorious opportunity is now, to become a student of Christian Science, which unfolds man's true nature as a child of God. One's responsibility to express God, good, thus: to see not oneself but another as the perfect image of God's creating.

WAKE UP FROM THE DREAM!

STREATFIELD H. COX, JR.

TIRELY separate from the belief and dream of material living, is the divine, revealing spiritual understanding the consciousness of man's domination over the whole earth," writes Mrs. Cox on page 14 of *Science and Health*. The task of the Christian Scientist is to awaken from the dream of material living to Life divine.

Awakening to the complete awareness of actual reality is not accomplished in a bound, as one usually awakens from a dream, but is a continuing process of spiritual enlightenment and healing. Though the teachings of Christian Science can learn right now of true spiritual existence outside the dream world of morbid grief and actually experience that extent to the degree of our spiritual understanding of perfect God and perfect man's likeness. But many awakenings to spiritually enlightened states of consciousness are required before our final waking from all error.

Because the dream we have in sleep is so often in many ways to mortal existence, it gives us with many helpful and vivid lessons of the illusory nature of materiality.

In the night dream it is clear that materiality is always the dream. If one is to be starving or chased by lions or enduring any other misfortune, it is because that it is not lack of lions or illness but always the dream itself that is the error. Materiality, in daily living, the one evil, or always the mortal dream of existence.

Referring to the Lord's Prayer, Mrs. Cox writes (*ibid.*, p. 16): "In the phrase, 'Deliver us from evil,' the original properly 'Deliver us from the evil one.' This phrase strengthens our scientific apprehension of the petition, for Christian Science teaches us that 'the evil one,' or one evil, is another name for the first lie and its effects."

It would be well for us if we always remember

to look beyond the seeming multiplicity of human problems—lack, disease, accident, corrupt government, sensuality, and so on—to see that it is always the same basic error, the mortal dream itself, which is the sum total of every apparent inharmony. What seems to be some new difficulty is never really new but always the same old liar with a different lie.

How much more effective our work of overcoming error becomes when we see that our one and only task each day is to awaken at least in some degree from the one evil, the mortal dream, to the Life divine, and when with singleness of purpose we do just that. What would prevent us from doing this? Nothing, actually; but there is always the temptation to become ever more deeply involved in the dream of material living, sometimes even after much spiritual progress has been made. Family affairs, one's business, cultural interests, social affairs, and so on, as well as sin and sensuality, would hold us in the illusion of material existence. All too often we are satisfied to try merely to harmonize the mortal dream rather than awaken from it.

Through Christian Science we learn that everything good and permanent must be sought outside the seeming realm of matter. We learn that materiality cannot provide true and lasting joy, love, affluence, satisfaction, health, success, or dominion. When these seem to have been achieved on a material basis, they are at best insecure and must be placed or regained on a spiritual foundation.

Because the mortal dream is a mass illusion as well as an individual one, the general consensus of mortal opinions or beliefs results in so-called material laws. But these seeming laws, pertaining to every phase of human experience, are always in the form of limitations of good and so are not really laws at all, since God's law, the only true law, always confers freedom and abundance of all good—never limitation.

Our becoming conscious of the law of God, knowing that He is the perfect, infinite, governing Principle of all and that man is the wholly spiritual expression of His being, nullifies mortal laws and opinions. This brings God's law into effect in our present experience to the degree that spiritual reality is understood.

Because God's law is in effect everywhere right now, since God Himself is everywhere right now, we need only become aware of His government and control to have it manifested in the living present. Consistent utilization of God's law in overcoming each lie of mortal belief brings correction, healing, and spiritual growth and is vital to the working out of our salvation—to our waking out of the mortal dream.

Christ Jesus was our Way-shower, not only because in the ascension he awoke completely from the mortal dream itself but also because in his bodily existence he showed by his example the degree to which we can become conscious of spiritual reality, which is outside all material selfhood, and of the marvelous effect that this spiritually illumined consciousness produces in the healing and redemption of humanity. "For the law of the Spirit of life

in Christ Jesus hath made me free from the law of sin and death," Paul (Rom. 8:2).

Every Christian Science healing, period of earnest prayer and study, clear realization of spiritual truth, us in some measure from the illusion in and of matter, and we are advancing to a higher state of consciousness. God, joy, love, government, law, power—take on new meanings as we advance, meanings indescribably glorious to the one conceiving them though inconceivable to the materially-minded. Be steadfast in awakening from the dream of material existence, from the dream that never really was.

Awakening from the dream that never really was! A truly wonderful possibility especially when we realize that the important thing is never what we are dreaming *from* but always what we are arriving *to*—the wonders of divine Love, the radiant splendor of Soul, the happiness of omnipresent Spirit, the gentle omnipotent Mind. What could compare in importance to this? What could be more worthy of our utmost effort, our sincere desire, our most patient persistence?

DAILY TRANSLATION

DOROTHY BODKIN

IN a paragraph with the marginal heading "Spiritual translation" on page 209 of *Science and Health*, Mrs. Eddy makes this arresting statement: "The compounded minerals or aggregated substances composing the earth, the relations which constituent masses hold to each other, the magnitudes, distances, and revolutions of the celestial bodies, are of no real importance, when we remember that they all must give place to the spiritual fact by the translation of man and the universe back into Spirit. In proportion as this is done, man and the universe will be found harmonious and eternal."

If we look upon this "translation of man and the universe back into Spirit" as the ultimate goal to be achieved individually, it could form the nucleus of our own particular lifework.

In the metaphysics of Christian Science the word "translation" denotes the setting aside of false material beliefs by spiritual truths. Our task, then, would be mainly of correcting our thinking; and the obvious place to begin the work is within our own consciousness, and that is now. Each material claim must be steadily replaced by the opposite spiritual concept.

s method is clearly indicated by Eddy in her sermon entitled "Christ-Healing." Herein she says (p. 7):

'new tongue' is the spiritual meaning posed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, Mind, and gives the spiritual interpretation of the material signification."

guard against retrogression is of vital importance in the work of translation: to prevent whatever has been successfully translated into Spirit is never allowed to slip back into the material seeming.

In the fourth chapter of the Gospel of Matthew we are told that such a great multitude gathered round Jesus to hear him that "he entered into a ship, and sat down" and continued teaching. When evening was come and he had sent the multitude away, he and his disciples set out for the other side of the sea. During the journey a great storm arose, and the waves were beating into the ship, the disciples were filled with fear and went to their Master, whom they found asleep on a pillow. They awoke him, saying, "Lord, thou art here, and thou not that we perish?"

Immediately Jesus stilled the storm and rebuked the disciples for their lack of faith.

To them, matter was the reality. However, Jesus, who was ever conscious of the truth of being and lived in the realm of Spirit, was instantly able to translate the strife of the elements into the peace and harmony of Spirit. What a comforting thought to know that we too not only can but are indeed called upon to utilize this power of translating matter into Spirit, and to be conscious of where we are or what the circumstance!

During the course of my husband's life as an agriculturist, we found our home stationed at one time on an island recently ravaged by violent destructive forces. I translated this material belief into the truth revealed in Christian Science—that there is no power apart from God, and that all space is filled with divine

It was, therefore, to this truth that I clung when news came of a coming storm. I accepted news of it as a challenge—a call to translate an impending disaster of material sense into the harmony of Spirit. I withdrew to my room where I sought to realize the omnipresence of God, Spirit, and His divine protection. Sometime later we received a visit from the director of agriculture. He came to tell us that a miracle had happened and that the storm had veered off in the opposite direction. This, to me, was indeed a demonstration of the protecting power of Spirit.

This same power of translation can be successfully used in the ordinary minutiae of everyday life, and here I should like to relate how such an act healed a discordant condition. At one time, I was living in an apartment house, divided into flats. The rough work of the rooms was done by a native boy provided by the owner of the building. Generally speaking, this boy was good at his work; but if he was corrected, he adopted an insolent manner and rudely answered back.

One day, feeling exasperated and somewhat upset over his attitude, I asked myself why I was believing an ugly material lie instead of instantly translating the whole incident back into the truth of Spirit. I prayed earnestly for guidance. Instantly my thought was flooded with a sense of compassion. Reversing the lying picture of an uncouth, insolent mortal, I declared that man is an idea in Mind and reflects the qualities of God. I persisted in declaring the truth until it was firmly established in my own consciousness. Gone was my resentment.

When I looked up, the boy was smiling. "Look, Missus," he said, pointing with obvious pride at the shining floor which he had just finished polishing. From then on, the whole atmosphere changed. The boy adopted a polite manner, performing his tasks with pride and efficiency. The other tenants for whom he worked also gratefully noticed the improvement.

Another aspect of translation is indicated

in the definition of the verb "translate" which reads, "To remove to heaven;—originally implying without death." In the Old Testament it is recorded that "Enoch walked with God: and he was not; for God took him" (Gen. 5:24). Elijah is another for whom there was no death process. Does this mean that we have to start overcoming death now? It does indeed. Having embarked on the immense task of translating matter into Spirit, we must carry it through to the end. According to Christian Science, "death" is "an illusion, the lie of life in matter; the unreal and untrue; the opposite of Life" (Science and Health, p. 584).

Once we understand and realize that Life is God, Spirit, all-power and the only

power, we may well ask, Where does death come into the scheme of things? As reality, it does *not*. It is nothing but an erroneous belief in the absence of Life and obtains only in the false material aspect of existence. Thus, startling as it may sound, it is not too much to claim that by faithfully carrying out the work of daily translation we shall eventually find that this includes overcoming the belief in death.

The measure of our vigilance and fidelity in replacing every false concept of matter with its opposing spiritual truth will determine the speed of our progress in reaching our goal where the last mortal thought will have been translated into Spirit.

"LET US ACCEPT SCIENCE"

WILLIAM V. E. BOLDNER

ILL health, lack, hunger, fear, insecurity, incompatibility, and aging are universal problems from which people in every country are trying to find surcease. Are those confronted with these conditions finding satisfying answers? Mrs. Eddy, who discovered and founded Christian Science, invites all who are earnestly seeking these answers to accept the solution which was demonstrated by the Master, Christ Jesus, during his healing and teaching ministry. Her invitation is stated thus (Science and Health, p. 249): "Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence."

What is this Science we are invited to accept? In "Rudimental Divine Science" (p. 1), in answer to the question "*How would you define Christian Science?*" Mrs. Eddy says, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." In accepting Science, then, we are

allowing ourselves to be governed by an all-inclusive, all-powerful law which maintains God's creation as He created it—perfect, whole, and complete.

Christ Jesus proved that it is possible to accept God's law as ever operative. He led for all mankind this encouraging message (John 8:31, 32): "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The spirituality, courage and compassion which our Master expressed enabled him to relinquish all connection with material ties and to resist every temptation to give power to matter as a cause or an effect.

Jesus accepted God as the Giver of all good, as the only creator, the power which guides, protects, and provides. Knowing that all that God creates is good, he proved the presence of perfect man, made in His likeness. Not only did this true view of man heal disease, but it gave Jesus the authority with which to feed the multitude, raise the dead, walk on the water, still the tempest, pass through the angry crowd

med, and be instantly at the place which he was going. He left his riches for us to use in meeting today's needs.

To accept Science, then, we must begin understanding that perfection and completeness are the reality of all that actually exists, although this is the exact opposite of the material picture. Let us see how one lives in actual practice. Since God is the all-knowing Mind, the source of all things, we can without reservation accept this Mind as our Mind and know what we need to know when it is necessary to do it. This all-knowing Mind reveals the presence of spiritual ideas, and these ideas are the substance of all our needs. Since God is Soul, we can accept everything free from contamination, for Science expresses purity and immunity from sin; Soul is man's true and only identification, which makes it impossible for man to be led to identify any form of material existence. Since God is Life, we can accept existence as birthless and deathless, painless and free from wear and tear, as eternal, changeless, and inexhaustible. Science includes no defective faculties and increasing or decreasing activity; it is the ceaseless expression of all that is perfectible.

Acceptance implies doing something, and the requirements in accepting Science are defined. First, we are to accept as real only what God has created, including the spiritual and perfect, governed by His Word. Secondly, we are to reject every suggestion that there can be a power apart from God. This mental activity results in gaining a better understanding of God and man and brings freedom from the false beliefs of fear and ignorance, such as sickness, pain, lack, abnormal conditions, domination, annihilation, and failure. This second step does not always come easily, and we must be willing to forgo many cherished beliefs. The struggle to do this is rewarding, and the content to which we are successful contributes to our progress.

The effect of accepting Science is illustrated, 1964]

trated in the following experience: during a hike the writer jumped across a small stream, and his foot became firmly wedged between two stones, causing him to fall heavily. He found that it was impossible to lift the foot from the ground, and he had to be helped home.

Although no medical opinion was sought, a bone in the ankle appeared to be broken. That night the writer studied many spiritual facts in *Science and Health* by Mrs. Eddy and endeavored to accept these truths as being the law governing him; at the same time he rejected the suggestion of accident resulting in breakage, inflammation, and swelling.

The following morning it seemed right for him to go to his office; and he did so, but not without some difficulty. These lines from the textbook were very reassuring: "We must look where we would walk, and we must act as possessing all power from Him in whom we have our being" (*Science and Health*, p. 264). He found that he was able to carry on his work without interruption.

Several days later the healing was complete, and it has remained permanent. The writer has been able to participate in many strenuous sporting, business, and social activities since that time without any inconvenience.

Referring to the statement quoted at the beginning of this article, the word "let" has special significance to the writer. It implies that it is possible for everyone to accept Science. The "letting" process is a simple one, and we should keep it that way. That God is the infinite, supreme, eternal Mind, that He made all that was made and made it very good, and that He made man in His image and likeness are irreversible and indestructible facts; and we must fill our consciousness with these truths to the exclusion of all beliefs to the contrary. As we accept our true status as the sons of God, we are able to avail ourselves of all the good that is rightfully ours. There is no power to withhold this good or even obscure it.

The change in our thinking from a ma-

terial to a spiritual basis is demanding and may not always be easy, but our efforts to do this are well rewarded. In the proportion that we continue to rise spiritually in thought, we free ourselves from the limitations of the material senses. Let us be grateful for each step of progress and persist in our endeavor to maintain a spiritualized consciousness of existence. Then we shall glimpse the possibilities of accepting Science, or knowing the truth, and be blessed,

and we shall also bless our fellowmen.

The invitation we have been considering is an open one and worthy of our acceptance. The extent to which we benefit from it will be governed entirely by our conscientious endeavor to become more spiritually-minded. In this process of holding on and letting go, Paul encourages us with his words to the Philippians (4:13), "I can do all things through Christ which strengtheneth me."

TEACHING THE FIRST COMMANDMENT

MARGARET PORTER

MRS. EDDY writes in *Science and Health* (p. 340), "The First Commandment is my favorite text." Then she adds, "It demonstrates Christian Science." In the succeeding lines she shows how all-embracing that statement is, covering as it does all phases of human belief, elucidating how obedience to the command (Ex. 20:3), "Thou shalt have no other gods before me," brings to light Love's ideal and reduces to nothingness the pretensions of a mind apart from God.

A careful study of the references to the First Commandment throughout the writings of our Leader shows the importance she attached to a proper evaluation of this fundamental law of God. She often associates it with the Golden Rule, which epitomizes the First Commandment in practice. Studied together, these passages reveal that obedience to this first command of God unfolds the law of divine Principle, banishes the false belief of materiality, and asserts the all-inclusiveness of infinite Love, the reflection of which is the true identity of all men.

To Christ Jesus, obedience to the First Commandment was the all-in-all of his being and naturally resulted in the practice or demonstration of this commandment. He saw man as the very expression of divine Love, incapable of separation from his Principle, unable to disobey the

fundamental law of his being, and therefore not needing to be bound by a thou-shalt-not.

It is no wonder that in the By-Laws relating to Sunday School in the *Manual of The Mother Church*, Mrs. Eddy designated the Hebrew Decalogue as among the children's first lessons. Our Leader well knew that the spiritual meaning of the First Commandment is the basis for demonstration in Christian Science. Science and Health iterates and reiterates in inspired language the supreme importance of a practical understanding of the allness and oneness of God to the health, happiness, and success of the individual student as well as to that of all mankind.

Because of its all-inclusiveness the First Commandment is the alpha and omega of Sunday School teaching. It is never outgrown. No child is too young to learn it and live it, no young person too advanced to be taught and retaught the necessity of making it the continuing basis for his thinking and living, not only in Sunday School but thereafter.

The first necessity is to gain a simple and clear understanding of what God really is. Here the synonyms for God—Mind, Soul, Principle, Spirit, Life, Truth, Love—play a vital role in making clear to pupils, regardless of age, how near and available God is to them since He is the very source of

consciousness, the guide and instructor of their thoughts. They readily grasp the implications of the statement that to obey the First Commandment means they can have no other Mind, Truth, and Love other than God.

The nothingness of other gods, against which the second commandment warns, is made clear when these gods are shown to be false beliefs that turn thought from sole allegiance to the one God.

The faithful practice of the First Commandment destroys the false gods of idolatry, the false doctrines that name the power of Truth vainly, the worldly attitudes that claim to obscure the eternal Sabbath day of Love. It encourages the pupil to obey spontaneously the great commandments that bring out the true character of man as the very expression of spirit, God.

Christian Science illumines the commandments with the light of divine Truth, fully interpreted, and thus made fully demonstrable as Principle. Jesus demonstrated their power with scientific accuracy and summed up the effect of his teaching in the Beatitudes, that wonderful portrait of the Christly character.

In their first lessons become practical, the children love to find the commandments illustrated in the Scriptures. Bible stories come alive to them, not as material history but as spiritual experiences. It is an adventure for them to see the Biblical characters the effects of obeying the First Commandment and the others that spring from it, or, conversely, the negative experience of those neglecting them.

In reading the story of Moses being initiated in preparation for his mission, a young man once asked me what I AM. I replied, "That is the name God

told Moses to call Him by." The pupil was silent a few moments; then he said, "If God is the only God, as it says in the First Commandment, and His name is I AM, then I can't say, 'I am sick,' or 'I am tired,' can I?"

Older pupils need to review their lessons constantly. They need to appreciate that the First Commandment is basic to everything they are learning in their study of the Lesson-Sermons in the *Christian Science Quarterly* and that it can never be outgrown. In her Message to The Mother Church for 1902, Mrs. Eddy states (p. 4), "The First Commandment, 'Thou shalt have no other gods before me,' is a law never to be abrogated—a divine statute for yesterday, and to-day, and forever."

A boy related that he solved a difficulty in mastering arithmetical problems when he remembered that obeying the First Commandment meant that he could not believe in more than one Mind and that everyone in the class had the same Mind; that there are no bright and no stupid ones in God's kingdom, but all His ideas have only one intelligence.

These proofs that the First Commandment is a living reality to the pupil, no matter what his age, are the joy and great reward of the teacher, whose privilege it is to learn with them the great facts of being.

In Miscellany our Leader sums up the aim of every dedicated Sunday School teacher in these words (p. 5): "The First Commandment of the Hebrew Decalogue, 'Thou shalt have no other gods before me,' and the Golden Rule are the all-in-all of Christian Science. They are the spiritual idealism and realism which, when realized, constitute a Christian Scientist, heal the sick, reform the sinner, and rob the grave of its victory."

"INNOCENCY WAS FOUND IN ME"

EVELYN MAY GARNHAM

WHEN asked by King Darius if his God had saved him in the lions' den, Daniel replied (6:22), "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me."

This quality of innocency which saved Daniel from being harmed by the beasts belongs to the true selfhood of each one of us. The power of innocency, in its spiritual sense, annihilates any belief that the individual is in subjection to the limitations or bondage of materialism.

One who understands that man is the reflection of God may prove that he is "innocent from the great transgression" (Ps. 19:13), innocent of sin, or of a negative, finite sense of existence, free from belief in gods other than the one God, divine Mind.

The way to recognize man's innocency, or perfect selfhood, is through understanding prayer. This prayer is always answered. It is not what we say in our prayer, but how deeply and sincerely we say it that brings the comfort of answered prayer.

Christ Jesus demonstrated the majesty of Truth by his purity, his absolute innocence, his complete unity with God. Although tempted by sin's claim to power and by materialism in every degree, Jesus did not surrender. He never lost sight of himself as God's idea. This gave him dominion over all the boastful beliefs of carnality; it was the source of his demonstration of God's power; it enabled him to heal instantaneously.

The same law of innocency is applicable to everyone. In the degree that its purity, power, and eternity are accepted and demonstrated, in that degree its mighty authority is proved.

All error must be overcome by Truth; there is no halfway position. Since disease is the opposite of God's plan for man, it

must be met and overcome by an understanding of the perfect law of liberty, man's unity with God. Mrs. Eddy in the textbook, *Science and Healing* (259), "The Christlike understanding of scientific being and divine healing in a perfect Principle and idea,—perfect man,—as the basis of truth and demonstration." The recognition of man, God's image, is perfect now, independent of the beliefs of sickness, and the present effort to prove this fact destroys the existence of sickness, however mesmeric it may appear to be.

Christian Science uncovers the falsity of so-called physical laws of disease, having no power other than what the human mind would suggest. But according to Christian Science, this mind is nonintelligent and powerless. We need not, therefore, fear any phase of sickness or discord that may present itself to us, because there is no penalty of inharmony in divine law. In fact, our pure activities and good thoughts bring us joy and happiness and afford us protection under the sustaining power of divine Love.

Our Leader states in the textbook (227): "God made man free. Paul said, 'I was free born.' All men should be free." The real man is the innocent idea of Mind. As we understand this, we cannot be tempted to sin or be sinners. Often we allow a claim of disease, unhappiness, sin, or the like, to linger in our experience because instead of casting it away we wonder where it came from and how it came. The ruminations of the human mind so often bind us to the very errors or illusions we desire to relinquish.

Daniel could not waste time as we do with mortal mind when he was thrust into the den of lions. He had to rely on his spiritual understanding that he had God's help and he had to prove that God's law was available.

But some may say, "I find this d

BECOMING CONVINCED OF TRUTH

GERALDINE A. COLBY

IN the seventeenth chapter of Matthew we read that Jesus healed the epileptic boy after his disciples had failed in their efforts to do so. The disciples did not understand why they had been unsuccessful, and they asked Jesus privately to explain their failure. He said (verse 20), "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

The disciples' faith in the truth of being was not strong enough to withstand the doubt caused by physical appearances. Jesus' complete conviction rebuked their doubting sense. Mrs. Eddy brings out the necessity for conviction of spiritual truth in healing. She says in *Science and Health* (p. 418): "Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick."

We must become thoroughly convinced that our conceptions of a material man and a material universe are nothingness, illusion, and that Spirit, Mind, and its ideas alone constitute reality. Our sense of reality must become diametrically opposite to that which mortal mind presents.

One's conviction of truth will gradually deepen and strengthen as he studies and puts into practice all that he knows of Christian Science. This progress might be likened to the process a tree goes through when putting down roots. Our faith must be more carefully nurtured than the most precious tree or flower. We must watch that our convictions do not take a wrong turn. Christian Science teaches that disease or trouble of any kind is an indication of a conviction of life and intelligence in matter. As acknowledgment of God's presence and power is kept uppermost in thought, conviction will be guided into right channels.

As we study and learn the letter of Christian Science, we must also imbibe its spirit. We must realize that all the metaphysical facts we are learning are absolutely true. The words are not empty, but each statement is fraught with meaning.

To become convinced of spiritual reality involves becoming convinced of error's unreality. We must not allow any false material evidence to shake our faith in the reality of Spirit. Error is an illusion, an illusionary concept has no reality, foundation, or power to make itself felt. It only pretends to be an entity; it can have no effect. There is no need to be impressed by or to fear an illusion. We can echo the conviction which Paul expressed when he said (Rom. 8:38, 39), "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us take stock of our spiritual treasure. How conscious are we that all that really exists is Mind and its infinite ideas? With what assurance do we accept the fact that matter has neither sensation nor power? To what extent are we acknowledging that God is the source of all action and that matter has no power or ability to act, react or impede action? If our conviction of the supremacy of God is growing stronger, then we are gaining and adding to our store of spiritual treasure.

As we study the Bible and Mrs. Eddy's writings, let us endeavor to make each statement become alive in consciousness. Allowing spiritual truth to live and glow with radiance and beauty, we shall demonstrate the power of a full faith in the truth of spiritual facts. Let us accept the authority of Christian Science! Each of us can make this authority his own and exercise it.

The searcher for spiritual conviction may take heart from Paul's assurance that we

be sustained in our search. He stated (1. 4:7, 13): "Unto every one of us is grace according to the measure of the of Christ. . . . Till we all come in the of the faith, and of the knowledge of ion of God, unto a perfect man, unto measure of the stature of the fulness of st."

ie spiritually uplifted thought is quick- onvinced of the truth. Therefore, one stand firm in his understanding in to facilitate and hasten his convic-

Paul, in his Epistle to Titus, pointed hat steadfastness is the way to a firm iction. Speaking of the elders of the ch to be appointed by Titus, he wrote e need of one's "holding fast the faith- word as he hath been taught, that he be able by sound doctrine both to rt and to convince the gainsayers"). The gainsayer might be one's own lieving sense.

othing can prevent truth from being and it is our prerogative to become so inced of the truth that we cannot be ed by any false evidence or rumors. h is not touched by our disbelief in it.

Let us pray that our eyes may be opened to perceive more of Truth. With desire for understanding and faith, we may sing these words from a hymn in the Christian Science Hymnal (No. 224):

O that I had a stronger faith,
To look within the veil,
To credit what my Saviour saith,
Whose word can never fail.

The real man does not need to be convinced. He is at the standpoint of perfection and is conscious only of spiritual existence. But mankind does need to be convinced of the illusory nature of matter and the allness and substantiality of Spirit. We strive for the zenith of conviction, but the attainment of enough faith in Spirit to overshadow any belief of faith in matter brings wonderful good to mankind.

Mrs. Eddy writes in *Science and Health* (p. 368), "When we come to have more faith in the truth of being than we have in error, more faith in Spirit than in matter, more faith in living than in dying, more faith in God than in man, then no material suppositions can prevent us from healing the sick and destroying error."

Letting You Go

VERA SOHR KELLY

I LET you go,
not far away,
but to the closest place I know:
God's omnipresent care.

I pray for more
humility.
Oh, holy joy that sees you there,
complete, secure, and free!

And as I pray,
I am with you
where hearts and minds and words obey
the patient, tender, true.

THE CONTINUITY OF THE BIBLE

ISRAEL: A PRINCE OF GOD

ONE of the notable passages in the Old Testament is that which tells of the changing of Jacob's name to Israel at Peniel; but the circumstances preceding the change also deserve consideration as explaining the nature of the problems which Jacob had to overcome on this occasion.

Following the agreement which Jacob had eventually reached with Laban after long years in his service (see Gen. 31:41, 52), which was apparently concluded near the northeastern border of Canaan, Laban returned home to Haran in Mesopotamia; while Jacob, his family, and his retainers continued their journey southward. That on this occasion he was met, after his long absence from Canaan, by "the angels of God" (Gen. 32:1), whom he welcomed as "God's host" (verse 2), must surely have brought Jacob encouragement; the more so because he was now approaching Seir, or Edom, in the vicinity of the Dead Sea—the land of his brother Esau, whom he had disinherited many years before and who at that time had planned to kill him (see Gen. 27:36, 41).

The news which Jacob shortly received regarding his brother's movements was portentous to say the least, especially in view of Jacob's obviously guilty conscience. Word had come to Jacob through his men who had been sent ahead to encounter his brother that Esau was now approaching with a force of four hundred men under his command. "Then Jacob was greatly afraid and distressed" (Gen. 32:7).

In facing this apparent emergency, he divided his retainers, together with his numerous flocks and herds, into two groups so that if one were destroyed, the other might survive. He made special arrangements for the protection of the members of his family, while he delegated certain of his servants to go forward with munificent gifts

to offer to Esau with a view to placating him and thus warding off the expected attack.

But, above all, Jacob wisely turned to his God in prayer, admitting his unworthiness and his abject fear, expressing gratitude for "all the mercies, and . . . all the truth" (verse 10) which God had granted to him in the past, and earnestly praying for deliverance in this extremity.

Having thus taken steps to provide all the precautions apparently within his power, Jacob had finally to deal face to face with his own thoughts, doubts, and fears—his own conscience. As the Bible vividly expresses it (verse 24), "Jacob was left alone; and there wrestled a man with him until the breaking of the day."

The Biblical record provides us with few specific details of the patriarch's wrestling but it does indicate that he strove manfully and successfully all night until the darkness was banished by the dawn. It is evident that Jacob considered the experience to be one of deeply spiritual import, for he recorded, "I have seen God face to face, and my life is preserved" (verse 30), leading him to name the place of his testing Peniel (literally, "face of God"). Not only was he blessed by this experience, but also like Abraham, he received a new and significant name, expunging the implications of his former name of Jacob ("supplanter" or "deceiver") and replacing it with the challenging title of Israel—understood by some to mean "a prince or soldier of God," or, by others, "one who perseveres with God."

As the sun rose, his fears and doubts vanished with the darkness. His meeting with his brother Esau now proved to be a tender and joyous experience, and by no means a dread one (see Gen. 33:4).

THOMAS L. LEISHMAN

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No. 1

EDITORIAL SECTION

JANUARY, 1964

"THE TIME FOR THINKERS"

WING and thinking are terms that interest the Christian Scientist. He understands that knowing is the nation of spiritual man, God's likeness; whereas thinking is a human process. Right thinking is important, for of that the real man, who reflects knowing, is appearing. A thinker is one who searches deeply for right ideas, applies what he learns in constructive ways, and who resists limitation as something alien to God's creation. A thinker the Christian Scientist is exhorted

Baker Eddy is rousing people to mental efforts when she writes in *Science and Health with Key to the Scriptures* (Pref., p. vii), "The time for right thinking has come." The spiritual truths set forth in this textbook of Christian Science are revolutionary, and they upset human notions regarding God, man, law, matter, force, and the universe as a whole. The truths revealed by Christian Science appeal to right thinkers, and make thinkers of people who have been asleep mentally before they found the science.

One would be willing to remain in a state of ignorance when there is truth to be known, divine logic to follow, healing power to be used, the law of Life to demonstrate? One would continue in a listless state once one has realized that sinless, deathless,

infinite being is at his mental doorstep and that spiritualized thinking makes it accessible?

Mrs. Eddy expands the subject under discussion when she writes in the textbook (p. 285), "The time has come for a finite conception of the infinite and of a material body as the seat of Mind to give place to a diviner sense of intelligence and its manifestations,—to the better understanding that Science gives of the Supreme Being, or divine Principle, and idea."

Right thinkers willingly accept the challenge of spiritually scientific facts regarding God and man and follow them through to logical conclusions in actual demonstration. This has resulted in unnumbered healings of every kind of human woe.

It is interesting and enlightening to study the teaching method of Christ Jesus and to note how he brought the thinking of people into sharp focus on various issues. "Think ye?" and "What thinkest thou?" were questions often on his lips. In teaching the lesson that every individual is precious to God, he said, for instance (Matt. 18:12), "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

What is the Christian of today thinking about his neighbor? Is he living selfishly and ignoring the spiritual needs of his

neighbor, or is he finding ways to bless him? Christian Science is exhorting mankind to think clearly about their social responsibilities, to help rather than to exploit others, to stop wars, and to climb the mountain heights of spiritual exaltation in order to heal their brothers wandering unthinkingly in the wilderness of materialistic beliefs; in other words, to find man in Christ, Truth.

On one occasion Jesus asked the Pharisees (Matt. 22:42), "What think ye of Christ? whose son is he?" And he confounded these opponents who were unwilling to think logically when this interfered with their traditions. Christian Science is asking the questions today: "What think ye of Christ? Is Christ God, or is Christ the Son of God? Is Christ a person, or is Christ the divine idea of sonship, which includes every son of the Father?"

The thinker of any age is one who parts gladly with ignorant concepts and comes to grips with questions concerning life, its source, its meaning, its substance, and its purpose. The thinker in Christian Science is one who never stops reasoning until his logic coincides with the facts of divine Principle and its perfect effect. He knows when he has reached a point of full departure from some fallacy by the spiritual light that floods his consciousness and the power to heal which this light bestows. If he is unable to demonstrate the truths he declares, he knows that his thinking must reach more deeply into the reality of being.

The truly scientific thinker is one who not only accepts spiritual ideas as facts but develops those ideas to the full power of their capacity to transform his life. He is not content with a belief in Science but

strives for a demonstrable understanding of it. His knowledge of Spirit's allness in matter into such precise focus that the possible conclusion he can reach regarding it is that it is a misconception of substance to get an impression on a false sense that creation can be interpreted only in terms of its finiteness. This change of thought coming from the new understanding of matter transforms the experience of the thinker and gradually breaks down the limitations.

In *Science and Health*, Mrs. Eddy (p. 128): "A knowledge of the Science of being develops the latent abilities and capacities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity." Scientific thinking makes the judge more just than he has been before, the scholar more intelligent, the laborer more capable, and the minister more perceptive.

Moral, social, political, and economic revolutions are sweeping the world as we know it, and Truth, asserting His presence through Christian Science and revealing His perfect universal ideas. The time has come for thinkers to place themselves fully under the control of the Mind which causes these changes.

New Year's Day is a good time for the thinker to turn over a fresh page and resolve to become a better thinker. Only in this way can one demonstrate the scientific knowledge that characterizes the real man. The thinker who reaches "his native air of insight and perspicacity" will continue to grow in the pure atmosphere of Spirit until he demonstrates fully the spontaneous living that unites Mind and its expression eternally.

HELEN WOOD BAUM

RESOLVED: "TO CHOOSE GOOD AS THE REALITY"

PLE are likely to greet the New Year with mixed emotions until they understand the nature of good and how to bring more of good into their lives. Christian Science teaches that God is the source and substance of good. Good is infinite, ever present, continuous. Its presence everywhere, in all circumstances, makes its opposite to itself impossible.

Then, in the face of the allness of good, does evil at times seem so real and alarming? Why do people seem to feel evil, even though it has in reality no existence, no entity? Because human consciousness is steeped in the illusion that exists a mingling of opposite qualities: evil is as real as good. But since good is its opposite must be unreal.

How do we determine our experience by what we believe or by what we understand. We can understand the reality of good because good is real. Likewise, everyone can understand the unreality of evil, because evil is unreal. But we are deceived when we believe in the reality of that which is unreal, and the experience of evil in any case is deception.

The familiar statement by Christ Jesus, "All men shall know the truth, and the truth shall make you free" (John 8:32), relates to knowing the truth. To understand the allness of good is to experience freedom such understanding provides. To understand the nothingness of evil is to experience the freedom such understanding provides.

The unreal nature of evil cannot be deduced from one's experience or one's sensations. It is in Science, in an understanding of the truth, that one is able to understand the unreality of evil. As the realities of Christian Science are accepted by humanity, they become more real, more tangible, and human experience is transformed. Speaking of the man who trusts in the Lord, the Psalmist declared (Ps. 112:8), "He shall not be afraid of evil tidings: There is no better time than now

to test the validity of such a statement.

Let one take his stand on the side of the ever-presence of good in spite of what he has been deceived into believing to the contrary, and step by step he will *prove* good to be real and evil to be unreal. He will take issue with every phase of evil that is presented to him through his senses. And he will attribute to God every bit of good that comes into his experience.

Mrs. Eddy writes in *Science and Health* (pp. 480, 481): "As vapor melts before the sun, so evil would vanish before the reality of good. One must hide the other. How important, then, to choose good as the reality!"

Ominous threats of harm and disaster confront mankind. It would be foolish to ignore them; but right where the threat of evil seems to be, the promise of good is. However, faith in good must outweigh the fear of evil. In the degree that we understand the allness of good, we can stand before the suggestions of evil convinced that the law of God, good, is inviolable.

Refusing to yield to the belief that evil is real, we refuse to magnify the claims of evil and act as its agents. And we can refuse to become victims of evil by knowing that as God's ideas we are superior to its false claims.

Christian Scientists are learning not to doubt spiritual facts merely because of what years of false education have imposed upon them. On the contrary, they are learning to accept these facts—to trust them—because through them they are overcoming many of the crippling doubts and fears which formerly subjected them to evil's false claims.

One of the great challenges a new year presents is the opportunity to take a firm stand on the side of the allness of good. One can do this by adopting a more Christianly scientific attitude toward both good and evil. Then the hour-by-hour and day-by-day exercise of dominion over our thoughts will place us on the side of good and free us from evil.

A needed approach to the affairs of each day is the prayerful metaphysical work that consciously places every event of the day in God's hands. Expecting good and thanking God for every evidence of good that comes into our experience increase our receptivity to good. Refusing to expect evil to become any part of our experience because of its unreality decreases our susceptibility to evil.

By rejecting false beliefs, we save ourselves the possibility of experiencing the effects of such beliefs. As Mrs. Eddy puts it (*Science and Health*, p. 392), "Casting out evil and fear enables truth to outweigh error." Farther on she writes: "Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you will control yourself harmoniously." Then she says on the same page,

"Exclude from mortal mind the offending errors; then the body cannot suffer from them."

If one is inclined to make New Year's resolutions, perhaps the most important resolution he can make is to determine to prove during the coming year the ever availability, the reality, of good and the complete unreality of evil. Not only will this prepare one to deal successfully with situations as they arise, but it will actually draw one closer to God in the assurance that, as Isaiah presents it (46:9, 10), "I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done saying, My counsel shall stand, and I will do all my pleasure."

RALPH E. WAGERS

BASIS FOR REVIVAL

WHILE Mrs. Eddy was personally present, her followers inevitably felt the humility that comes with one's realizing that one's own interpretation of a particular truth could be corrected or improved upon by a word of instruction from the revelator herself. The presence of the Leader evoked meekness among her followers. And through this meekness the light of Truth shone. Great progress was the result.

The early history of the Christian Science movement is one of tremendous growth. In 1906 the *Springfield Republican* commented on the growth of Christian Science as follows: "It is but a few years ago that the astonishing revelation was made that since 1890 its following had increased from an insignificant number to hundreds of thousands, a rate at which every other sect in the country would soon be left behind" (*The First Church of Christ, Scientist, and Miscellany* by Mrs. Eddy, p. 92).

I have been told that at the time that

there was only one Church of Christ, Scientist, in my native city, healings took place at every service. In order to get a seat at a Wednesday evening testimony meeting one had to go two hours ahead of time.

The need today is for a revival. But this revival cannot come through a mere whipping up of human enthusiasm. It must come from the realization that Mrs. Eddy is still our Leader. Through following her teachings, we find her Leadership as vital today as it ever was. In a letter to a clergyman she wrote (*ibid.*, p. 120): "We look for the sainted Revelator in his writings and there we find him. Those who look for me in person, or elsewhere than in my writings, lose me instead of find me."

As we today look for Mrs. Eddy in her writings, we do indeed find her. And if we feel the same humility that her personal presence evoked, realizing that no one on earth today can give a statement of the subject matter of Christian Science which cannot be corrected or improved upon through a further study of the Leader's

s, we find our Leader leading us day after day, the vastness of Science expanding before us. We see that her writings ascend to the heights and provide a fresh, new, guiding light at each step of the way. No matter how far we may be on the path from sense to spirit, or how near we may be to the summit of complete spiritual realization, our Leader speaks to us directly through her writings, giving us the truth that we can act on and right where we believe we are, with the truth that meets our need.

In the light of this present, vital Leadership, the personal history of Mrs. Eddy is alive with grand meanings and with practical items that help the student to understand and appreciate what has been accomplished for him and for the world.

Attempts to interpret personally the substance of her revelation may satisfy the intellect which is influenced by materialism, but such attempts also blind human minds to the infinite nature of the Kingdom of Truth. They quench the fire of the inspired healing work. They reduce the minds of men to the meaning of a social gathering, instead of to that of a mere social gathering. The Scientist of his metaphysicalness.

We are Christian Scientists today who follow our Leader. When you meet them, be aware of devotion to her commandments, to that which was expressed by the early workers. But their devotion is no profession or show of emotion. What is shown and felt is shown in the works of the Master. One such follower of Mrs. Eddy is a personal acquaintance of mine. Although her name is still in school, she is listed in the *Christian Science Journal* as a prac-

titioner. During the first month of the year just past, through the light of devotion she radiates, seven people who had never known of Christian Science before came to inquire about it and began to study it seriously. Does not one such example prove that the triumphant spirit of the early workers can be ours today? A genuine revival is not only possible; it is imperative!

We shall find our basis for revival, build on it, and experience new and rapid growth as we clearly see Mrs. Eddy's continuing Leadership. Then we shall overcome the personal sense which diverts us from the dynamic role assigned to her followers. We shall put aside the error that proudly promotes a personally formulated statement of the subject matter of Christian Science, replace it with the meekness that acknowledges the constant correcting, instructing, enlightening power of our Leader's revelation, and follow her.

Working from this basis, we may be refreshed and invigorated with the spirit that moved many to great works as they came to Mrs. Eddy's home at Pleasant View, and she said to them from the balcony (*Miscellany*, p. 170): "*Beloved Brethren*:—Welcome home! To your home in my heart! Welcome to Pleasant View, but not to varying views."

Christ Jesus promised us the Comforter, which, he said, should teach us all things. Let us see the fulfillment of his promise, and let us claim the heritage which is ours as we act in accord with the law he stated in these words (Matt. 5:5): "Blessed are the meek: for they shall inherit the earth."

CARL J. WELZ

NOTES FROM THE PUBLISHING SOCIETY

NEW PAMPHLET

Announcement is made of a new pamphlet entitled "'As birds flying.'" This contains three articles reprinted from *The Christian Science Journal* and the *Christian Science Sentinel*. Price 20 cents.



CHRISTIAN SCIENCE NURSING

Applications for admission to the Nurses Training Course given under the direction of The Mother Church at Christian Science Benevolent Association Sanatorium are welcomed from Christian Scientists who desire a career in nursing. Those who complete this course are eligible to serve as private nurses in the Field, in the nursing homes, in visiting nurse services, as well as in the Sanatoriums.

Address inquiries to Christian Science Nursing, Room 318, 107 Falmouth Street Boston, Massachusetts 02115.



MEMBERSHIP IN THE MOTHER CHURCH— WHAT IT MEANS

It signifies a large group of Christian Scientists who are working and praying together for the health and betterment of mankind. Would you like to unite your effort with theirs in this grand purpose?

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.



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Please send changes to One Norway Street, Boston, Massachusetts, U. S. A. 02115, where all address plates and records for subscribers are maintained.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

The Christian Science Journal: Monthly in English; \$6 a year, \$3 six months, 60c a copy.

Christian Science Sentinel: Weekly in English; \$6 a year, \$3 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$3 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, \$1 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45c a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45c a copy; *Readers' size*, \$2 a year, 50c a copy; in *English-Braille, Grade Two*, \$2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$22 a year, \$11 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 a copy or Rp 10 a year. The Japanese price is ¥20 a copy or ¥70 a year.



VISITORS WELCOME

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. The house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N.W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

Testimonies of Christian Science Healing

SHORTLY after World War II, I married. I soon noticed that my wife had a great faith in the power of prayer to meet human needs. She was somewhat interested in Christian Science, and since I had attended a Christian Science Sunday School intermittently as a child, I was pleased. The alcohol habit had such a hold on me that I drank continually; in fact, I would not get up in the morning without taking a drink. My wife expressed mild concern at this and one evening asked me if I knew the spiritual interpretation of the Lord's Prayer, given in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. Since I could not remember it, she repeated the prayer and the interpretation to me slowly and thoughtfully. They begin (p. 16):

"Our Father which art in heaven,
Our Father-Mother God, all-harmonious,
Hallowed be Thy name.
Adorable One."

The next morning as I was pouring my first drink I was interrupted by visitors. For three days I was unable to find an opportunity to take a drink, and these days were also characterized by a quiet sense of joy and well-being that I had not known since I had been a student in Sunday School. The fourth day I realized that I was no longer a slave to alcohol. But I did still continue to drink on social occasions, and my wife and I did not then begin a serious study of Science.

However, some years later our infant daughter was suffering from a severe intestinal disorder. Medication, hospitalization, and the solicitous care of three doctors failed to relieve the condition, and we were finally told that our daughter would have to live with a damaged digestive

system. That evening a neighbor telephoned and offered us help in Christian Science. She had noted our respect for Science and had been taking our son to Sunday School. In our distress and longing, we gratefully accepted. The next morning every function of the child's body was normal, and there has never been a return of the condition.

I am amazed that it was still two years before I reached out for this wonderful Science. This same daughter had just recovered from measles when she suffered a relapse. My wife called me at my office about three o'clock in the afternoon. She asked me if I would mind calling on a Christian Science practitioner for help. Our family doctor was unable to attend the child, and my wife had been unable to awaken her since the night before.

I immediately went to the home of a practitioner I had heard of and talked with her for an hour. She poured out many definite truths of God and His child. I told her that it was miraculous how strengthened I felt just talking with her. She explained that Christian Science is not miraculous or supernatural, but that it scientifically utilizes the natural laws of God, good. This was a great help to me. I had been very much taken with the so-called life sciences having majored in animal husbandry in an agricultural college. I had searched for a system that would be consistent and fruitful but had never found any field of material science that could be constantly relied upon. Now, reasoning from the basis of God, Spirit, being All-in-all, I got a glimpse of the Comforter. The practitioner told me that the child was completely cared for by omnipotent Mind and that I could know this all the way home.

I arrived home to have my daughter open the door for me. My wife said that she had been holding her on her lap and

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

to her most of the day and that twenty minutes before I arrived she weakened and joined in the singing. Healed, happy, and hungry. This dispelled a false belief I had entertained healing by prayer. I had felt how the healing was a result of crisis. Now I saw that this could be the demonstration of ever-present life and I began attending Sunday at the branch church in our locality at the Wednesday evening testimony. We began a regular study of the sermons, provided in the *Christian Quarterly*, and stopped smoking and drinking. Our desire was to give movement that had so effectively us. We soon applied for membership in the branch church.

Our application was being processed when our son broke his arm. Being interested in Science and somewhat fearful, I decided to have a surgeon set the arm. An X-ray photograph showed that it was due to a growth in the bone. The doctor said that before setting the arm I would have to perform an operation to see what could be done. He bound the boy to the table and told us to wait in his office the following week. He sent the boy home and called on the mother who had been supporting us. He told us that we would have to choose between Christian Science and medical treatment because they are antagonistic. I always be grateful that she caused us to stand. We both chose Science without hesitation and asked her to give the treatment.

Following Sunday the boy wanted the cast removed before he went to School. He insisted he should not wait. We called the practitioner, who would do prayerful work as we stood. We unbandaged the arm and took him to Sunday School. We stood and prayed as he walked gingerly to church. When he came out another day he was a happy, playful child with complete freedom of movement. This

was about ten years ago; he is now an active high school student, and since the healing there has been no sign of his ever having had any difficulty with his arm.

How can I ever find words to express my gratitude to God for Christ Jesus and for Mrs. Eddy! Only through striving to follow them can I approach the expression of gratitude I feel. Membership in The Mother Church, in a branch church, and in a students' association of a teacher of Christian Science gives me great joy and the opportunity to express this gratitude in service.—*John Alexander Chamberlain, El Cajon, California.*



It is with a heart overflowing with gratitude and love for our dear Leader, Mrs. Eddy, who discovered and gave to the world the priceless blessing of Christian Science, that I submit this testimony.

Before Science found me I had suffered for thirty years from self-condemnation and an almost complete lack of confidence in my ability to make right decisions. From early childhood, everything I did that was not perfect I exaggerated out of all proportion and suffered accordingly. Making decisions was an agonizing experience; and, more often than not, when one was finally made I wished I had made the opposite one or a different one. Many times during this long struggle I would have an occasional experience or a whole day that was so perfect and mentally uplifting that I knew in my heart there was a way out of the darkness; but I certainly did not know how or where to find it. In my search for peace and freedom I read many so-called scientific books to no avail.

When Science and Health by Mrs. Eddy was put into my hands by a dear sister, I knew at once that my long search for the truth was ended, for the book answered every question that had troubled me for years. Here I learned that I was not the miserable sinner I had so long considered myself, but actually the perfect child of God, unfallen, pure, and free.

The first healing I experienced in Christian Science, before I even started to study the Lesson-Sermons, which are given in the *Quarterly*, was that of chronic and violent headaches. The healing came about in this way. One day my young son, whom a neighbor had interested in Science, was reading the lesson when one of these headaches began. He asked me to come and read the lesson with him. The citation from Science and Health that stood out to me in that lesson was (p. 393), "Man is never sick, for Mind is not sick and matter cannot be." I got up and went into my bedroom and declared in awe, "Mind never aches and matter cannot." The headache ceased instantly, and I have not had another in over twenty years.

Before taking up the study of our precious Lesson-Sermons I had not been a student of the Bible, but now every citation from it meant something new and wonderful. Very soon I began to experience, not self-condemnation, which is never helpful, but true repentance for my many faults, such as criticism, a quick temper, a tendency to gossip, and many other unlovely characteristics. This repentance enabled me to obey God's will to a greater extent than ever before. From almost complete lack of confidence, I began to experience the opposite—complete confidence. Whenever I was faced with the necessity of making a decision, I would ask myself these questions: "Will it increase my spirituality? Will it bless all concerned? Is it God's will?" Whenever I made a decision this way, the decision proved to be right.

I saw too in my study of Christian Science that since God is the only Mind, the Giver of all good, and man is His perfect reflection, I could lack nothing, for divine Love is my source of supply; and however much I used of what was in that source, its resources would still be infinite.

At one time the general fund of the branch church I belonged to showed a deficit, and the members were asked to make special contributions until it was cleared off. I at once figured out what should be about my share and sent more than the amount.

I also decided to permanently double my contribution to the church, though at the time it did not seem a practical thing to do.

Within a week after my decision I became the head sales person in the department where I worked. My next commission check showed that my income had increased by more than twice the amount by which I had increased my church contribution, and my income continued to increase.

One day, soon after taking this stand while working in the department, I banged shut a heavy drawer on my left palm, taking a narrow piece of flesh about half an inch long right out of it. I instantly declared aloud, "There is no separation between God and man, and organic matter does not exist." The wound did not bleed and before my eyes it closed up completely leaving only what looked like a tiny thread hanging from one corner, and that soon disappeared.

After all these wonderful blessings, after many more physical healings, some instantaneous, and after what I thought was quite a lot of spiritual growth, I still suffered not only from a belief in the reality of a personalized sense of evil but from a fear of evil.

One day I decided I would study the Bible and all our Leader's writings, especially Science and Health, and read the authorized periodicals every day until I had overcome this foolish fear, no matter how long that took. I lived day and night with this citation from "Miscellaneous Writings" (p. 114): "Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals." I magnified the good in everyone I knew, everyone I saw, and tried to consciously and audibly express more kindness, patience, love, and gentleness. Hardest of all I tried to talk less and to think before I spoke. This indeed meant real discipline for a former chatterbox.

at a year later, while listening to an address at an association meeting, only saw evil for what it really is—*evil*. I felt as though chains had been from my mind. The joy and freedom have filled my consciousness since that day cannot be fully expressed.

I feel much younger than I did at *now*, though I am several times a grandmother. Not for this especially give thanks, but for the knowledge that this happy state has been brought about by my demonstration, in measure, of the truth of man's original *unity*.

Everything I longed for in the unhappy *past* now enjoy. I have a happy heart, peace of mind, abundant supply, true and affectionate friends, a happy life with a dear and loving companion, best of all, the opportunity to help as I have been helped. This last is fulfillment of a lifelong desire. I know I can never fully pay my debt to Christ and to the dear woman, Mrs. Eddy, who made all this possible by her great vision of Truth. I can only partly repay by a life of good works and an ever-increasing desire to follow her as she follows Christ.

My membership in our beloved Mother Church, the great privilege of working in each church, and the constantly increasing blessings of class instruction, I am so profoundly grateful.—(*Mrs.*) *Myrtle Adams Johnson, Billings, Montana.*



When I first read a Christian Science paper, I have felt the hallowing influence of Science every day. I loved the Bible and studied the New Testament and the Old Testament. I had read many church publications, and each time I read a new one I would ask myself, "Now, what Jesus came to teach?" But I was not satisfied until the day I was given *Christian Science Sentinel*. I had not heard of Science; but before I had finished the first page I knew I had found the pearl of great price for which I was willing to relinquish all other pearls. I knew I had at last found the truth which Christ Jesus, our Way-shower, had so lovingly demonstrated.

I well remember the first time I applied our religion. I was pressing a heavy shirt with a hot iron. My copy of Science and Health by Mrs. Eddy was on the ironing board. It was opened to page 463, where I read, "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." For the first time I considered man as a spiritual idea. I reasoned: "Why, of course! God is Spirit. All that He creates must be spiritual. Therefore man is really the spiritual idea of God."

I did not see my young daughter reach up to the ironing board, and I set the iron firmly on her hand. When she cried out, I saw what I had done and lifted the iron at once. I looked down into her face, which was evidencing great pain, and said: "That's all right, honey. You can't burn a spiritual idea." Her face relaxed immediately, and she ran off to play. Later I went to her and examined both hands, but there was no mark to indicate which hand had been burned.

The school nurse once told me that both the sight and the hearing of one of our children were below normal. She considered it important to get medical help for the child as soon as possible. This was at the end of the school year. During the summer vacation I prayed daily and, with the help of the Bible and the Concordance to Science and Health, studied references to sight, hearing, eyes, ears, and so on.

Mrs. Eddy says (*ibid.*, p. 485), "Science declares that Mind, not matter, sees, hears, feels, speaks." The truth of this and other statements became more and more apparent. When school convened again in September, the school nurse told me, "I don't know what has happened, but this child's sight and hearing are both normal now."

Another noteworthy healing occurred in this manner. For about two years I had a cyst on my forehead. My husband had

been patient with my request to let me work it out in my own way. However, he was concerned, and one day he took the initiative and made an appointment for me to have the cyst removed. Thinking that perhaps I had been selfish in asking him to endure the ugly condition so long, I kept the appointment and allowed the surgical removal of the cyst. It soon grew back, and again I tried for another two years to remove it through the application of Science.

At this time a medical doctor and his wife, two of the most loving people I have ever known, were living close to us. One day this doctor was planning to take the next afternoon off from his regular duties because it was his birthday. He had his wife tell me to meet him at the emergency room as he wanted to remove that cyst. I had never mentioned the cyst to him, but I was discouraged with my own efforts in Science and grateful for his kind offer.

However, that night after retiring I decided to make one more consecrated effort to unsee the difficulty. Every erroneous thought I could find in my consciousness was replaced with thoughts of Truth and Love until I fell asleep. In the morning I found the cyst had opened and drained. I went right over to those dear neighbors with the good news. They were as happy as I. The doctor said: "It's fantastic. Now it will never come back."

That was over two years ago, and the cyst has not returned. My husband, who was about two thousand miles away at that time, said that a blemish which had plagued him for months also disappeared that night.

At another time a painful lump in my breast which interfered with the use of one arm yielded after sixteen days of treatment by a practitioner.

More and more beautiful proofs of God's loving care come to mind as I write. Added to my causes for gratitude are the gracious help and spiritual enlightenment I have been privileged to receive from Christian Science practitioners in several states. I am truly grateful to God for Christ Jesus, for our Leader, for these practitioners, and for

the constant unfoldment of God's goodness and love which is coming to me. I am grateful for all the Christian Science literature and for membership in The Mother Church.—(Mrs.) June Clement, Tallahassee, Florida.



WORDS are inadequate to express the depth of gratitude that I feel in my life for Christian Science, for the freedom from limitations, for the continuous good health, and for the harmony it has brought to my life.

When I was a child my front teeth protruded badly. On a visit to the dentist, my mother and I were told that I must have a brace put across my teeth immediately in order to guide them back into place, or they would never grow normal. After leaving the dentist, we declared that there is only perfect God and perfect creation, and that in God's perfect creation there is nothing unlovely or out of place. In "Science and Health," Mrs. Eddy writes (273), "Divine Science reverses the testimony of the material senses, and tears away the foundations of error." In the following paragraph she says: "The so-called laws of matter and of medical science have never made mortals whole, harmonious, and immortal. Man is harmonious when governed by Soul." We realized that there was no law that could dictate irregular growth, because all law emanates from divine Principle.

We worked along these lines, and within a few weeks we again visited the dentist. He noted a remarkable change in the position of the teeth, and said that perhaps a brace would not be necessary. I never wore a brace of any kind; and on a visit to another dentist fifteen years later, I was told that I had an exceptionally fine set of front teeth. When told of the situation that had existed, the dentist could not believe that such a change had been possible without the use of braces.

My gratitude for the Christian Science Sunday School is indeed great. I have learned there the truths of God as Father

caring for His creation. One healed out remarkably clearly to me

been a constant source of inspiration. One summer, when I was about 15 years old, we were away on a family

My father and I were out for a ride in the country; and coming up a hill, we started to descend, our bicycle getting faster and faster. Suddenly I lost control of my bicycle and crashed

My father, who was riding alongside, immediately stopped and picked me up and held me in his arms to the grass verge on the side of the road. A small group of people had collected, and my father persuaded them not to call an ambulance, as it was not needed to do, since I had sustained only minor cuts and abrasions on my face and hands. He also gently requested them to leave us alone. I heard him then recite "the scientific statement of being" from the Christian Science textbook. The statement contains this truth (p. 468): "The infinite Mind and its infinite manifestation, for God is All-in-all."

I was then carried off to the hotel where I was staying, and I was laid on my back. My mother bathed my wounds, and then together we sang a few of Mrs. Wetherhead's hymns. Mother next read to me from Science and Health, and I can remember the peace that came to me while reading; very soon I was fast asleep. The next day I was up and was eating normally; within two days I was back to normal on time after the holiday, without a blemish on my face. God's healing is instantaneous and is ever available ready to accept it.

Throughout my college career, God was "a very present help in trouble" (Psalm 124:8), and after college exceptional opportunities to serve have been my way through the understanding of God guides, directs, and protects

Finally, when my mother passed on, my grief and separation was healed in a very short period of time when I realized that motherhood never depends on a person. Mother love is part of man's

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true being and flows to him directly from God and is never ending.

My gratitude to God is boundless. My appreciation of and love for our dear Master, Christ Jesus, and our beloved Leader grow deeper every day. And for membership in The Mother Church and in a branch church and for the priceless privilege of class instruction, my heart is overflowing with joyous gratitude.—(Mrs.) *Jill Gooding, London, England.*

I am naturally well acquainted with Jill, my daughter, who has testified above. The facts are correct, and I have pleasure in verifying her statements.

I have had wonderful guidance through our religion in bringing up my two children, and the rewards have been great. I have also been greatly helped over business problems, and I have experienced physical healings and great protection through the study of Christian Science.—*Harold Greaves Periton.*



ALTHOUGH Nicodemus said to Jesus, "No man can do these miracles that thou doest, except God be with him" (John 3:2), he did not know how to attain spirituality of thought, which possesses the assurance of God's presence. Jesus' words showed the way to attain it for all time and for all men. He said, "Except a man be born again, he cannot see the kingdom of God." Early in my life, I had an experience which proved in a measure to be my rebirth.

As I approached college age, I decided to work my way through school so as to relieve my mother of the responsibility of educating me, the eldest of her three daughters, whom she had supported alone and through many vicissitudes by constantly depending on Christian Science in every way. After a year and a half in a boarding school where I overworked in an endeavor to earn my way and keep up scholastically, I became too ill to continue. When I came home I recovered enough to take a position which

I planned to keep until the beginning of another school year.

Up to this time, although I had never known any other religion, had regularly attended the Christian Science Sunday School, and loved Science, I had really never had a test of my own understanding or, one might say, had never become a Christian Scientist in my own name. I had not been "born again." As far back as I can remember, if I opened my eyes before daylight, I saw my mother studying Christian Science by artificial light long before any of us had left our beds. So, through almost a superstitious sense, I had come to feel that her consecrated early morning prayers built an impenetrable wall around each one of us and therefore nothing could happen to us; and even if it did, it would not amount to anything.

Suddenly after working only a few months, but much too hard and for very long hours, I fell ill again, and this time I was in a very serious condition. A practitioner was called who came to my bedside and talked with me. She knew us very well, and I can clearly remember her words as she propped me up in bed and put Science and Health by our Leader in front of me on a pillow. She said: "You've been in Sunday School long enough to know that God's work is done. You've known me long enough to know that my work is honestly done. Now what have you been doing? Lying here, dying? Wake up!"

Then she gave me a very strong dose of the best medicine ever administered: she asked me to memorize as many pages as possible of the platform of Christian Science beginning on page 330 of the textbook. This work put my understanding on a firm foundation. I saw this as the platform on which I could stand forever in working out my problems. One of the truths contained in the platform is (p. 332), "Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation." I saw that God's "tender relationship" to man can never be broken. It began to dawn on me that salvation is individual, that to believe that

it can be gained vicariously is unchristian.

I worked on this assignment as I had never worked on any other. In three days I was up and on the porch. On the fourth day a family friend invited me to share the driving with her on an automobile trip to Boston, Massachusetts, to visit The Mother Church and other points of interest to Christian Scientists. On the fifth day I was well, and we were on our way.

While in New England, we visited a relative of my friend's. This dear one was ill and was not expected to live. I related to her my healing and told her that the nearest practitioner was only two miles away, a fact that I had learned from the *Journal*. The next day she decided to have Christian Science treatment, and I went off with a note from her to the practitioner. When I returned, my hostess was well!

In gratitude for the small part I had had in her healing, she sent me back to boarding school with all expenses paid. Christian Science had restored my health, provided me with an opportunity to serve another, and had even lifted the sense of limitation so that my education continued without lack of funds. And, best of all, I had been spiritually reborn.

Our Leader writes (*ibid.*, p. 107), "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." I am grateful to God for so preparing our Leader and for the abundant good which has continued to flow into my life as a result of her revelation.—(Mrs.) Catherine Worrall Flint Washington, District of Columbia.



BEING a college student, I find opportunities each day to put into practice what I have learned in Christian Science. My religion has guided me in both my academic and my social activities. I have had many wonderful demonstrations which prove the truths taught in Science.

I am reminded of a time when influenza broke out on the campus. I did not watch

working as a sincere Scientist should. Idies were keeping me up late each and as I spent more time on my nic work and less time on my study ence, I let my guard down and I room in my consciousness for perfect concept of man. I accepted ight of influenza that was so preva- and shortly afterward I became ill.

alized I could not carry on my work ould with this condition. So I studied ghly the Lesson-Sermon, set out in uarterly, knowing that the healing [needed was somewhere in it. In o, I came upon a Bible passage that ns several things which are an ation unto the Lord. One of these ing tongue" (Prov. 6:17).

I studied this passage over several each time the words "a lying tongue" out to me. I tried to review the past ys in order to remember a time when lied. At first I could not remember told a lie to anyone. Suddenly the awned. I had lied to myself. I had d the belief that influenza was real d told myself I was a sick mortal.

had lied to a friend, I would cer- ave wanted the lie corrected. In the way I wanted this lie about myself ed. I realized that as an idea of xpressing His perfect qualities, man ver express sickness. As this truth was d to my thought, the symptoms dis- ed. I was very joyful and went to owing that Christian Science had hown the unreality of a mortal lie. use I have done some prayerful tion each day, driving for thousands s during vacations has been a plea- know that God's law is ever at work. ntly two boys and I were climbing atain. I felt particularly well pre- for the day, because I had studied son-Sermon thoroughly for Sunday which I was to attend the next day. point during our climb we came to about fifty feet high, which we could nb. One of the boys went around to the top of the bluff. Then he let e down to us. As we climbed the ; 1964]

rocks our weight moved the rope back and forth where it hung from the edge. When we reached the top, an examination of the rope showed a sharp rock had cut it almost in two. It had held almost two hundred pounds on a single, badly worn strand. A slight tug on the strand snapped it immediately. We all agreed that more than the rope had been holding us. Undeniable proofs like this have given me confidence that any problem which should present itself can be solved through Christian Science.

No matter where I have been, no matter what time it has been, no matter what the situation was, I have always been able to turn to God, whose help was always there. I am truly grateful for the little understanding I have of this religion and even more grateful that I have the opportunity to put it into practice and that it is my duty to do so.—*Nate Talbot, Boise, Idaho.*



IN the Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, Mrs. Eddy says (Art. VIII, Sect. 24), "Testimony in regard to the healing of the sick is highly important."

I myself am always so grateful for the testimonies in our periodicals and those given at Wednesday meetings in our churches and societies that I should like to give some of my experiences as the result of the study and practice of Christian Science, hoping that someone else may be benefited by them.

Not long ago I injured one of my feet. The pain was so great that I almost fainted. The night following was a very difficult one. I could not sleep for a moment and had to try to find true rest, namely spiritual thinking, along the lines of the truths I knew from the teachings of Christian Science.

The morning following I had promised to assist someone for a few hours with her household duties, and there was a strong inclination to let her know that it would be

impossible for me to come. But at daybreak angels came to me. Our Leader describes them on page 581 of *Science and Health* as follows: "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." They brought into my consciousness what our Leader writes about Jesus' healing work in the tomb. She says (*ibid.*, p. 44), "He did not require the skill of a surgeon to heal the torn palms and bind up the wounded side and lacerated feet, that he might use those hands to remove the napkin and winding-sheet, and that he might employ his feet as before."

I also thought of Mrs. Eddy's immediate recovery from the effects of an injury. This came about as she read in the Bible the account of Christ Jesus' healing of the man suffering from palsy. Jesus said to him (Matt. 9:6), "Arise, take up thy bed, and go unto thine house." The man arose and was healed. Of her experience, Mrs. Eddy later said (Mary Baker Eddy: *A Life Size Portrait*, 1950 Edition, by Lyman P. Powell, p. 111), "It was to me a revelation of Truth."

With these holy and serene examples in thought, and with the knowledge that man as God's idea has dominion over the belief of man as a material person who suffers, I got up and went on my bicycle to keep my promise.

I felt it to be wise to ask for a treatment from a Christian Science practitioner, and her kind voice over the telephone assured me that I would be able to do what was asked of me. I kept my thoughts full of Truth and Love. Later on I had a talk with the practitioner at her home, and this helped me greatly to see things clearly and to stand fast in the teachings of Christian Science. At the end of a week I was absolutely free from pain and could walk normally again.

I should like to add another healing. When I was leaving the house of the practitioner on my way to a tramcar, the wind blew something into one of my eyes. It

was very unpleasant and painful; but a once, with our conversation fresh in my mind, I knew that God being All-in-all and everywhere, and His laws of Love constantly in operation, I would be freed. Suddenly on my way home I realized that I was totally free from the discomfort. Some ten days later while I was washing my face one morning something like a small piece of grain dropped from the corner of my eye. "What's that?" I asked myself and then I realized that it was the particle that had blown into the eye a few days before.

Words fail to express my gratitude for all that Mrs. Eddy has done for mankind, so unselfishly, so humbly, and so faithfully sharing her revelation of Christ Jesus' knowledge and understanding of God and man. Also I am grateful for the Christian Science radio series, "The Bible Speaks to You." My only desire in life is to get an understanding of God and man and thereby be enabled to follow Christ Jesus step by step in thought, in word, and in deed.—(Mrs.) Colette R. van Olst, *Apeldoorn, Netherlands*.



HAVING known nothing but the healing power of God as taught in Christian Science all my life, I have much for which to be grateful!

So-called children's diseases, an infected thumb, a sprained ankle, concussion, and car sickness were all taken care of harmoniously without medication of any kind and were healed effectively through the application of Science, and the healings have been permanent.

Knowing that man's true employment is to reflect God, I was led to leave home and accept more challenging activity in another state during World War II. Although the housing situation was acute, I found a comfortable home with a Christian Scientist. I was instantaneously healed of homesickness while talking with her the week after my arrival. It was at this home that I met, and subsequently married, an active Christian Scientist.

ough we were comfortable in this seemed right that we find an apart-Living conditions were still very l, and the apartments we looked at ot suitable. We stopped running nd yon and began to do some prayer-k on the subject. It was revealed n can never be in any place where more joy, more love, and more than right where he is, because Love, and Love is everywhere. We cease and ceased struggling to find ce—we were safe and secure in the anding that God fills all space.

ly thereafter we were called about tment owned by a Christian Scien-situated in one of the more desirable of town. The rent was just half of emed to be the prevailing rent at e. This was definite proof to us that l outlining and let God's plan un-His own way brings results that are entirely satisfactory.

her experience which I should like : concerns our son when he was four ld. He became quite fretful and to favor one leg; he half dragged it e walked. I became very much ed and asked a good student of n Science for help in dispelling this e pointed out that because honesty way, even if we are tempted to be st, we do not steal, and consequently not punished. Just so, we might be to believe a lie about God's child, really know the truth of that child, we are not, or cannot, be punished temptation. This helped me put e thought which had been coming bout a dread disease.

, as I held the boy in my arms and e of Mrs. Eddy's hymns, I suddenly at no amount of praying can pos-t God's law of harmony into opera-tion, and nothing can stop its op-

The fear lifted; I put the boy in e slept well, and the next morning as no sign of the difficulty.

: have been many more proofs of are in our family, and for each one

I am sincerely grateful. Each experience brings out more clearly the oneness of God and man, Mind and its idea. As our beloved Leader states it, "Your assumptions insist that there is more than the one Mind, more than the one God; but verily I say unto you, God is All-in-all; and you can never be outside of His oneness" (Unity of Good, p. 24).—(Mrs.) Lorraine Johnson Armentrout, Dayton, Ohio.

Not only do I verify the statements and healings mentioned in the foregoing testimony, but I wish to express my gratitude for a wonderful healing of heart trouble which I experienced a few years ago. My fear was so great at times that I was even afraid to go to sleep, and my life was a nightmare of fear and doubt. Early one evening I experienced one of the worst attacks yet. I felt as though it were the end. With my wife's loving support, I repeated all the truths I could think of. A practitioner was called, and for more than three hours we declared the works of the Lord and acknowledged and affirmed man's oneness with Him. I saw clearly that Mind maintains this oneness, and after a very restful night I rose and went to my regular duties, confident that my healing was complete. It was, and one year later I was receiving class instruction.

How grateful we are that the sustaining infinite is here ready to bless, now and always, when we are ready to receive!—Harry M. Armentrout.



It is with gratitude that I look back over the past seventeen years to the time my parents became interested in Christian Science and enrolled my brothers and me in the Sunday School.

I knew that Science was the only way of Life for me, and slowly and steadily as I learned to apply the truths which I learned in Sunday School I grew out of the self-consciousness that seemed to be a part of my teen-age experience.

Fear of performing on the piano, as well

as speaking before a group, was finally and certainly met when I was in my last year of college. I was required to play in a program with other music students, and as the time drew near I prayed more earnestly to be delivered from fear and to realize that the ability I expressed was God's, reflected by me as His image and likeness. Steadily peace of mind was gained; and on the day of the recital I was filled with the consciousness of Love's allness and felt a great sense of joy at being able to give.

The performance was a more harmonious one in every way than I had ever given before, and this fact was confirmed afterward by my teachers. This experience has been a beacon to me when the going has been difficult, especially since it was the first demonstration I had made completely on my own without the help of parents or a practitioner.

Other healings which I have experienced and for which I am grateful include those of colds, sties, boils, influenza, and food poisoning. Lost articles have been recovered and inharmonious human relationships healed. Undesirable human traits have been eliminated.

When I was in high school there was an epidemic of ringworm. It appeared in one place on my hand. A practitioner was called, and she advised me to cover the spot since I was continuing to attend school and did not wish it to attract attention. With her, I prayed to realize the nothingness of matter as cause or effect and the allness of God and His creation. In three days the bandage was removed, and only a faint spot remained. It also disappeared in a day or two.

Recently I awakened one morning with symptoms of food poisoning. Although I immediately began to deny the reality of them and to replace them with the truths of perfect God and perfect man, I found it more and more difficult to maintain order in my thinking. I tried to study the Bible Lesson, provided in the *Quarterly*, but found it hard to concentrate. However, I persisted until I had studied it through, and then I began to go about the house-

hold duties which are necessary in caring for two small children.

This was the turning point, for all at once the thought clearly came that no erroneous suggestion was a part of my thinking. Since God had not originated it, it did not exist; so all I had to do was refuse to accept it. From that moment I was able to reason more and more clearly, and by the same evening all symptoms had vanished.

My testimony would not be complete without an acknowledgment of the joy that has come into my experience with a greater appreciation of *The Christian Science Journal*, the *Christian Science Sentinel*, and *The Christian Science Monitor*. The Bible, Mrs. Eddy's writings, and the periodicals truly give us an abundance of spiritual ideas with which to meet every need. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

My gratitude for Christian Science is boundless. — (Mrs.) Suzanne Stockton, Kirkland, Washington.

I am very happy to vouch for my daughter's testimony. For seventeen years Christian Science has been our physician and our only guide in life.

I shall never cease to be grateful for being led to enroll the children in a Christian Science Sunday School. I had been taking them to an orthodox Sunday School and teaching a class there. We arrived at a point at which the children rebelled at going, and I became dissatisfied with the teachings; so we just stopped going. This was in the spring of the year.

When fall came and school started, I felt they should be going to Sunday School, and I thought about it a great deal. One Saturday when I was ironing and thinking that the next day would be Sunday and the children would not be going to Sunday School, the thought came to me, "Why not enroll them in the Christian Science Sunday School?" I did this and have been very grateful ever since that I did.

I am sincerely thankful for Christian Science.—(Mrs.) Neva Springer, Port Angeles, Washington.

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ANNOUNCEMENTS

FROM THE TREASURER OF THE MOTHER CHURCH

The Manual of The Mother Church by Mary Baker Eddy makes the following provision for PER CAPITA TAX (Art. VIII, Sect. 13): "Every member of The Mother Church shall pay annually a per capita tax of not less than one dollar, which shall be forwarded each year to the Church Treasurer." *Payments may be sent during the year at any time between January 1 and December 31.* Printed forms are mailed annually to all members for their convenience in making payments. Receipts are sent only when requested. *Please inform the Treasurer of any change in your permanent address.*

CONTRIBUTIONS for the following funds from members and friends are gratefully accepted:

Promotion and Extension Fund
Television and Radio Fund
General Fund
Relief Fund
Fund for Armed Services Activities
Charitable Institutions Fund

Please make all remittances payable to ROY GARRETT WATSON, TREASURER, and address them to him at 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM CHRISTIAN SCIENCE TRUSTEES FOR GIFTS AND ENDOWMENTS

Members of The Mother Church desiring information in regard to the establishing of a trust fund should address their letters of inquiry to ROY GARRETT WATSON, Trustee and Treasurer of the Christian Science Trustees for Gifts and Endowments, 107 Falmouth Street, Boston, Massachusetts 02115.

FROM TRUSTEES OF CHRISTIAN SCIENCE BENEVOLENT ASSOCIATIONS

Requests for information regarding applications for admission at the Sanatoriums should be addressed: *For CHESTNUT HILL:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION, 910 Boylston Street, CHESTNUT HILL, Massachusetts 02167. Telephone: REgent 4-5600. Cable: Sanabrook, Boston. *For PACIFIC COAST:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION ON PACIFIC COAST, 400 West Portal Avenue, SAN FRANCISCO, California 94127. Telephone OVERland 1-6121. Cable: Pacificsan, San Francisco. While a telephone call or telegram will expedite action, the required forms must be completed and returned before a decision can be rendered on any request for accommodations. *Applicants should always await notice of acceptance before starting for either Sanatorium.*

Requests for information regarding admission to the Nurses Training Courses at both Sanatoriums

should be addressed to the Personnel Department, 107 Falmouth Street, Boston, Massachusetts (

The Trustees' office is located at 107 Falmouth Street, Boston, Massachusetts 02115.

FROM THE CLERK OF THE MOTHER CHURCH

Applications for membership in The Mother Church are welcomed at any time before 1st of each year for the June admission or October 1st for the November admission. Forms may be obtained at Christian Science Reading Rooms in branch churches and societies, from listed contributors, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Journal*, *Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions are accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

Articles for the *Journal* should average 1000 to 2000 words; those for the *Sentinel* 500 to 1000 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, and interest are highly prized. At least one quotation from the Bible and also one from our Leader's writings should be included in all articles. Leaflets containing information for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, a testimony should be typed, triple spaced, on one side of paper only and with wide margins. It should be concise, including only the important facts necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or who have witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from two or three members, will be sufficient. The verifications as well as the complete addresses of the testifier and of his vouchers should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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FEBRUARY, 1964

NUMBER 2

UMILITY AND "THE ASHES OF DISSOLVING SELF"

MARGUERITE ELISABETH COLEMAN

SO people watched foresters systematically setting fire to dense undergrowth under heavy gum trees on hillsides surrounding their home. The fire burned strong and clean, leaving the big trees on smooth hills broken only by splintering fallen timber that the fire had now exposed. Later, the husbandry branches against the smoldering logs to keep them burning. With several years of regular stoking, these heavy logs would be completely consumed. Through the years the hillsides had been steadily cleared of ugly fallen timber in this manner.

The experience of the new student of Christian Science often resembles the swift action on the forest undergrowth. The human mind, with its solid knowledge of both good and evil, can be likened to the hillside of strong, useless, with the useless and often dangerous undergrowth concealing stubborn trees. But Christian Science reveals that there is in truth one consciousness only, divine Mind, knowing good only, including no single ugly evil element, evident

or hidden, and that this divine consciousness is individualized in spiritual man, who reflects, or shows forth, the mental and spiritual characteristics of this wholly good, pure Mind, or Spirit.

In the healing inspiration of a newfound understanding of God and man, the accumulated undergrowth of human problems—fear, confusion, sickness, unhappiness—is commonly early swept away in the new student's experience. In time he may join The Mother Church and a branch Church of Christ, Scientist, happily undertaking church work. He thinks and lives with some originality and inspiration. He has become a Christian Scientist. But can he develop the full might of this Science for himself or maintain a maximum contribution to his church, to his community, and to the world with only the more evident undergrowth of faulty mortal consciousness destroyed?

The wise student, looking deep within his thinking, speedily sees the sterner work which is laid before him—the destruction of error's residue. He commences the purposeful dissolution of the more tenacious

elements of supposititious material consciousness. Such errors as lingering belief in human personality, pride in personal accomplishment, willfulness, stubborn belief in the veracity of the material scene, with its ungodly discords and deceptive pleasures, are inadmissible in the progressive Christian Scientist.

Mary Baker Eddy states in "Miscellaneous Writings" (p. 2), "The signs of these times portend a long and strong determination of mankind to cleave to the world, the flesh, and evil, causing great obscuration of Spirit." But in the same article she helpfully indicates the power of the quality of humility in penetrating metaphysical work, where she says (p. 1): "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world."

What, then, is this powerful solvent, humility? True humility is not as is sometimes thought the unhappy acceptance of human limitations; rather is it the destruction through spiritual growth of the tenacious sense of limited human personality adopted by mankind as selfhood. Such selfhood is allegedly evolved by inexorable factors of ancestry, upbringing, personal constitution and physique, and the wear and tear of mortal history. Humility accepts spontaneously the spiritual, infinite selfhood that God, the one creator, has given man. This self, made in His image, as the Bible declares, is radiant with purity and is powerful in the simplicity of its acknowledgment of spiritual identity.

Genuine humility does not perpetually lament over supposed temperamental failings. Persistently it dissociates them from true identity until their repetitive assertions are silenced and cease to justify the frailties that hamper a student's spiritual growth.

Our Master, Christ Jesus, accepted no composite, mortal, inherited selfhood. Matthew records the generations preceding the birth of Jesus (see Matt. 1). Yet at his baptism by John, Jesus heard only God's blessed affirmation of divine sonship: "This

is my beloved Son, in whom I am pleased" (Matt. 3:17). In three he proceeded from public avowal of truth to the ascension, his final victory all mortal sense of self. Was not his awareness of God-created spiritual identity alone, the secret of this swift salvation?

Christ Jesus said to the mystified Israelites, "Marvel not that I said unto you, Ye must be born again" (John 3:7). "Ashes of dissolving self" indeed foreshadowed the fundamental revision of one's concept of selfhood, as entrenched corporeality yields to the purifying fires of spiritual identification.

A trait in human character that is less in need of dissolution than the sense of personal inadequacy is that of pride in personal accomplishment. Christ Jesus' accomplishments in the destruction of material discord mark him as the successful individual in history's pages. Yet he attributed his works to his Father God, in statements such as, "The Father that dwelleth in me, he doeth the works" (John 14:10). Mrs. Eddy says of him, "His holy humility, unworldliness, self-abandonment wrought infinite results" (Retrospection and Introspection, pp. 91, 92).

The Master understood that mortal selfhood has no ability to originate the qualities of character leading to achievement; they are qualities of God, the one Mind, intelligence, which the real man shares forth. Dissipation of pride in personal qualification through a proper acknowledgment of the source of genuine capability brings a mounting sense of mastery and opportunity to the life of the Christian Scientist.

One who is humble is not willful; he is teachable. He does not cleave stubbornly to unspiritual human opinion, but is free through Christian Science, the spiritual law of every circumstance. He does not substitute cherished personal views for correct understanding and application of Christian Science, as set forth by its discoverer and Founder, Mrs. Eddy.

Faced with unyielding personal,

church problems, the alert student acknowledges the power of the dil to harmonize human affairs and ability of human will to do so. He need for deeper desire to know that he will and to execute it. Dissolution hard human will and human g brings sweet reasonableness to ching of decisions and clear evi-of divine government in mankind's

y discerning the spirituality of creation, the humble student es the veracity of the material ith its mesmeric pleasure and dis-ielding "to a higher recognition of he beholds the harmony, health, rolesomeness of Spirit's universe. cts tenacious Adamic suggestions of y, with its fundamental incom-s, and accepts the real man's status ternally satisfied reflection of divine hence he does not search beyond for joy. Beholding divine Love's lity, he can neither express nor ex-: malice.

her sense of God and His creation, through humility, destroys the a logs of educated mortal belief in ver and asserted legitimacy of the es, sins, and death of mortals. The of God, of Truth and Love, implies corrective power to heal all that o be determined to oppose God's

ng aside human incredulity regard-itual healing and fleshly reluctance the necessary spiritual energies, the n Scientist strives increasingly to the healing power of Truth and The more unselfed is his desire to see in mankind's experience the spir-its of true selfhood, the greater is lence of "the ashes of dissolving his own experience.

ning to the analogy of the forest one may ask, "Does the under-

growth on the hillside reappear?" Yes, but not necessarily will the same plants re-appear. Dormant seeds, freed from the plants now destroyed, often greatly change the character of the new hillside growth. Is there a parallel here in the Christian Scientist's experience? There may well be. The life of our Leader, who brought unusual authority and unwavering confidence to her God-appointed mission, reveals the superb capacity Mrs. Eddy possessed to meet the changing demands of her work without descent to the human faults often accompanying grave responsibilities.

One entrusted with healing or administrative responsibilities in her beloved movement watches diligently that latent negative qualities, alien to true identity, do not mar his later work. He ensures that his enlarged perception of character is not perverted through misuse into habitual personal criticism; that intolerance towards those holding offices he has himself already held is not substituted for the wisdom and forbearance that experience has taught him. The hillside of consciousness remains clear and free as such latent mortal frailties are rejected and join the mounting ashes of dissolving, suppositional, material self. Thus spiritual fidelity continues to bring highest service to church, community, and the world.

Consecrated Christian Scientists work gladly and thoroughly at dissolving the false sense of mortal selfhood, exposed by Christian Science as the source of humanity's ills. They know that this purification is intelligently possible today through scientific Christianity. They know that the often dogged, suppositional mental elements that would urge them to sidestep or delay its accomplishment, that would cause them to cleave to the world and tolerate "obscuration of Spirit," must vanish when opposed by the Christ, by a glowing understanding of spiritual selfhood as man's present and only identity.

HEALTH AND HOLINESS ARE INSEPARABLE

CLARA ARMITAGE BROWN

TRUE health is inseparable from holiness. It is the perfection of being, in which perfect God holds perfect man. Thus true health is invariable—forever the same, forever perfect. Mrs. Eddy points out the spiritual status of health and its relation to the divine when she writes in *Science and Health* (p. 120), "Health is not a condition of matter, but of Mind." Here she capitalizes the *M* in the word Mind, thus referring to God, Spirit.

Christian Science not only reveals the spiritually mental nature of health but exposes the materially mental nature of disease. As health is a condition of the divine Mind, not of matter, so sickness, the so-called opposite of health, is a condition of the mortal or carnal mind, not of matter. Our Leader writes (*ibid.*, p. 493), "Disease is an experience of so-called mortal mind." This takes disease and its so-called cause out of matter and puts it into false mentality.

Good health naturally follows the acceptance of God as the only Mind and the living of God's law, the spiritual acknowledgment of God and man as perfect and eternal. The more Godlike and the holier one's thoughts, the better the expression of health.

Sickness is an outcome of the belief in an opposite to the one Mind, God, a mind from which disease may spring. This belief is not true, and it is unholy—not from God. In reality there is no mortal mind, no opposite to the Mind which is God, good, and so no source or creator of disease.

Christ Jesus was instant in healing the sick because he knew the exact, spiritual nature of health and the absolute unreality of the erroneous, material belief called disease. Sometimes Jesus implied in his statements to those whom he healed that sickness came from indulgence in sin. At other times he indicated that sickness is the result of a false concept, as when he explained

that the condition of the man born was not due to sin either in the man or the parents. Through his spiritual standing of divine law and justice Jesus aside the false concept and restored to the man (see John 9:1-7).

Consistency in our rejection of sin and in our expression of health requires that we be alert to eliminate the false suggestions which would undermine our faith in the spiritual nature of health. We must lift our sense of health into the divine mental and to discard the belief that matter, with its so-called laws, has in any jurisdiction over our well-being. We must also to free ourselves from sin, to learn to be resentful, irritable, grudgeful, envious, or lazy. As thought is held in a state of spiritual confidence, strength, and the body reflects the energy and health of this spiritually poised thought.

Christian Science brings to us the blessing of knowing what true health is; also the great advantage of knowing how to maintain this health as the normal spiritual status of man. This loving Science not only explains the permanency and permanency of man's health, but the perfection and permanency of the health of all the lesser ideas of God's creation—health of animals, birds, fish, and all growing things. Through Christianity we learn that the health of a man exists is spiritual, completely unrelated to matter.

If health appears to be waning or renewed spiritualization of thought must restore it. By continued spiritualization we establish in consciousness the understanding of the permanency of health, the living awareness of what we really are—divine ideas of God. This awareness is a natural barrier to general false beliefs to the belief in or acceptance of any medical suggestions for ourselves or others.

Mrs. Eddy constantly associates

holiness. A dictionary definition of 'includes these meanings: "spiritually . . . of unimpaired innocence." Man's health, the health that is immortal, that t be impaired, is the wholeness and nce of holy thought. To be spiritually is to have within one's conscious-very quality of God in its perfection, y, and completeness. Although nd have yet far to go in the dem-tion of perfection, many are striving and are making consistent spiritual ss. Into human consciousness there ming slowly, but steadily and surely, er concept of God and man and so a sense of health and well-being, not n regard to body, but in regard to ss and to all human relationships. ough the teachings of Christian Sci-holiness is appearing to human ht not as unrelated to our present beyond and above our ability to and to demonstrate now, but as a ess and a goodness that can be made est right where we are. Every perfect ht that we have is a holy thought: paired innocence within our own ousness.

e spiritual idea, health, has many of expression. It is full of kindness, ess, and love. It is present in all y achievement. Energy, vitality, purity, poise, joy, strength, activity, nd themselves to the purpose of and all these are concomitants of u. Indeed, health is the mingling and y of holy thoughts in consciousness o is never out of our reach. When the s, spiritual sense of health is enter- and fostered, one blossoms into a and more stable expression of well- and so into greater usefulness.

her writings Mrs. Eddy often asso-beauty, health, and happiness with ss. One cannot have true beauty, t, and happiness without holiness. inhere in holiness. True beauty es the loveliness of spiritual thoughts. health glows with the wholesome- of confident, Godlike thoughts. True ness shines with the innocence ary, 1964]

and joy of loving thoughts and deeds.

Jesus' sense of beauty, health, and hap-piness must have been very spiritual. We are told that when he was on the mount of transfiguration, "as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening" (Luke 9:29). It was the holiness of his thought, with unimpaired innocence reflecting the divine light, which was shining through. A spiritualized sense of well-being—character purified, softened, strengthened, conse-crated—necessarily shows itself in beauty of countenance, in a healthy body, and in happy contacts.

Keeping our thoughts and deeds at the level of holiness is, humanly speaking, not easy. But it is something for which we all are striving. We may have a desire to be holy, but this desire must be supported by honest, earnest effort, by willingness to let the false go, however attractive or tempt-ing it may appear to be. Materiality cannot give us anything that is real, lasting, or valuable. Holiness can give us all good, even the overcoming of error and the rising above it into the satisfying understanding and demonstration of spiritual harmony and immortality.

To be holy is a divine command. The promise made by Moses to his people, "The Lord will take away from thee all sickness" (Deut. 7:15), was based on the require-ment to keep the commandments, that is, to be holy. Again, God's command was imparted (Lev. 19:2), "Ye shall be holy: for I the Lord your God am holy." This command was not only to all the children of Israel but to every individual wherever he may be.

Christian Science is teaching us the true meaning of holiness: that it is not a flow of abstract, unproved statements, not a sancti-monious attitude, not an unattainable goal, but a humble, pure, earnest consecration to good. We have and express holiness in the proportion that we fit ourselves to re-ceive holy thoughts from God. In this same proportion we have and express beauty, health, and happiness.

Everyone can constantly increase in

holiness, and so he can constantly show forth a higher and more stable sense of health. Our Leader states in "Miscellaneous Writings" (p. 194), "Divine Science is not an interpolation of the Scriptures, but is redolent with love, health, and holiness, for

the whole human race." This Science is available to all. As it is demonstrated not only the redolence of love and holiness becomes present in human experience but also the redolence of true happiness and health.

PROVING GOD'S ALLNESS

MAURICE W. HASTIE

THE allness of God pervades Mrs. Eddy's revelation of Christian Science. It is the forever fact of being, the reality of all things, the indestructibility of creation. God's allness is the premise upon which we base our demonstrations in Science. On page 275 of *Science and Health*, Mrs. Eddy writes, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle."

The allness of God is perfection, and it is our province to demonstrate this perfection. We could not paint a lovely sunset while holding in thought the image of a tornado. Neither can we demonstrate spiritual harmony and perfection while holding in thought the mortal concepts of evil and matter.

The creator of the universe governs His universe from the lesser idea to the highest idea—man in the image of God, spiritual and perfect. All these ideas are permanent in their individual reflection of Mind and are forever appearing, or unfolding, from their infinite source. The mesmeric illusion of mortal sense inverts this perfect creation, for mortal sense is not a creator and therefore can only ape and reverse the one perfect creation.

Mortal mind makes man appear to be a corporeal, imperfect form of matter. This mind reverses the true harmony and perpetuity of the universe, presenting it as made of conflicting, changeable, destructible masses of matter.

This misinterpretation of creation has

never changed the divine reality of God and his harmonious environment in Spirit. It has never existed in the realm of the material. Its supposititious existence is its illusion; it makes its lie, believes its lie, lives its lie. But a lie never alters the truth any more than an eclipse chips off a portion of the moon. The illusions of mortal mind do not intrude upon the allness of God.

Mortal mind's misinterpretation of the spiritual universe and man does not establish another universe and man. There are not two conflicting creations. The spiritual is true and eternal; the material is untrue and transitory. God is forever the creator and governor of His own universe, and material sense yields to the divine as the individual is purged of accepting anything apart from the loving allness of God.

We awaken from the night dream to that it was never true; so in Science we understand God's allness, we progress, we awake from the dream of mortal existence and find that the dream is never our life and that man's spiritual selfhood is the permanent reality of our being.

Mrs. Eddy states in "Miscellaneous Writings" (p. 366): "The Scriptures are the keynote of Christian Science from Genesis to Revelation, and this is the prophetic tone: 'For the Lord He is God, and there is none beside Him.' And because He is All-in-all, He is in nothing unlike Himself and nothing that worketh or maketh is in Him, or can be divine consciousness."

Undoubtedly the potent fiat that "The Lord He is God, and there is none beside Him" was the spiritual basis upon which

great Bible characters overcame materialism. As Christian Scientists grasp the fact that "there is *none beside Him*," too will increasingly demonstrate the power of God in putting down the beliefs that argue for an existence apart from God.

Dr. Eddy relates in *Science and Health* (1888), "When apparently near the confines of mortal existence, standing already in the shadow of the death-valley, I received these truths in divine Science: that the real being is in God, the divine Mind, that Life, Truth, and Love are all-powerful and ever-present." Then she said further, "My discovery, that erring, material, misnamed *mind* produces all the materialism and action of the mortal body, my thoughts to work in new channels, led up to my demonstration of the position that Mind is All and matter is nothing but as the leading factor in Mind-creation."

It is imperative in our healing work that we be told to the divine fact of the allness of God as the only reality of being. Materialism does not support this fact. Materialism repudiates it. Scholastic theology scoffs at it. Intellectualism dismisses it with a sneer. Then upon what premise are we to believe that God's allness is true? It is found to be true when the spiritual understanding of this fact heals the sick. When one experiences the proof of Christian Science healing he is led onward and upward to the realization of what the allness of God means and what an understanding of it can do.

Christian Science does not theorize upon the allness of God; it demonstrates this absolute verity. The scientific understanding that Life is God and God is All calms human thought and causes it to relinquish its uncertainty, anxiety, and fear. The understanding of God's allness overrules false claims and silences the claims of mortal materialism. Error is seen to be impossible and an impostor. The omnipresence of Love permeates consciousness, and sickness dissolves away before the morning sunshine.

The argument that old beliefs of disease can return is also met on the basis of God's allness. If a case has been healed through Christian Science, it is our understanding of God's allness that has ruled out the belief that disease seemed real. If reversal claims to appear, we need to rise higher in our understanding and see the unreality of error and therefore the impossibility of its returning. Reversal is often linked to our rehearsal of past errors so that they seem real to us; whereas we should expunge old beliefs from thought and rejoice in the freedom gained by our proving of God's allness.

Error is overcome in Science on the basis of its unreality, and unreality cannot suddenly become real. Since God is All-in-all, fear, reversal, and rehearsal are not real forces to develop disease or to bring it back. In the infinitude of Spirit, disease cannot exist either to develop or to return.

It is in human thought that sin and sickness must be healed, for the man of God's creating does not entertain these errors. Science heals sickness and sin by establishing the understanding that God is All; that the real man reflects only good, never evil; that he experiences only health, never disease; that he expresses only purity, never sin. On this basis of man's original purity Science attacks the sinner's so-called pleasure in sin in order to destroy his belief in and save him from sin. Paul declared (Rom. 6:23), "The wages of sin is death," adding, "but the gift of God is eternal life through Jesus Christ our Lord."

God's allness is an absolute fact in Science. How are we to make this absolute fact practical? How are we to heal with the absolute fact? We do so by steadfastly maintaining the truth of God's allness in consciousness until we have the evidence of harmony in human experience. As this truth is held to clearly and constantly so that thought is spiritually inspired, we attain increasing proofs of the allness of God evidenced in clear-cut, permanent healings.

SEEING IN SCIENCE THE PERFECT MAN

ISRAEL PICKENS

TO those whose consciousness has become spiritually illumined through the perception of God as Mind, Spirit, the nature of God and of His universe is seen as wholly spiritual and perfect. Christian Science reveals that man is the reflection, or idea, of God and that, because of this, man's understanding is pure and perfect.

In order to demonstrate this purity of understanding in our thoughts and lives, it is essential that we cleanse our consciousness from all fleshly beliefs. We must consciously refrain from entertaining mesmeric or aggressive suggestions that flesh and not Spirit constitutes man and governs him. Thus we begin to understand the teaching of Christian Science that in reality we are spiritual beings, the children of God, not mortals or human personalities composed of both good and evil. This great truth of ourselves we learn to cherish as we would a pearl of great price.

In Christian Science we perceive that Christ, Truth, is the light that illumines our thoughts and lives with the purity of spiritual understanding. Our thoughts should not be contaminated with the elements of a supposititious mortal mind, but we must hold steadfastly to the absolute fact that all that is real is of God and is spiritual. It is the Christ, the divine idea of God, coming to our receptive thought that speaks to us of what life actually is and reveals the law of our being.

With a clear grasp of the truth of God and man, we are able to understand Mrs. Eddy's writings and to know the distinction between the relative and the absolute. The relative sense of man admits something that is not true; for instance, the belief that man is human, composed of both mind and matter, good and evil. The absolute truth of man is wholly spiritual and is in no sense material. To be able to see this difference is to be willing to accept that clarity of understanding which Christian Science explains is the firmament—the

ability to separate the false belief about man and the universe from the truth of man and the universe.

Mrs. Eddy states in "Miscellaneous Writings" (pp. 25, 26): "No human hypotheses, whether in philosophy, medicine or religion, can survive the wreck of time but whatever is of God, hath life abiding in it, and ultimately will be known as self evident truth, as demonstrable as mathematics. Each successive period of progress is a period more humane and spiritual. The only logical conclusion is that all is Mind and its manifestation, from the rolling of worlds, in the most subtle ether, to a potato-patch."

When we spiritually discern that divine Mind is God and that all creation is the manifestation of that Mind, we see that whatever seems imperfect, baneful, or impure is only false belief and no part of God's actual creation. Mrs. Eddy teaches that there is no reality in matter and that the Biblical teaching that God, Spirit, is All and that man, His image or idea, is spiritual, is the eternal truth.

The world at large has accepted the belief that what we see with our eyes and feel and touch with our hands is substantial and that all material objects are real. The student of Christian Science learns that this is not true, nor is it true that man is material and imperfect.

Mrs. Eddy says (*ibid.*, p. 174), "Matter is a misstatement of Mind"; and on page 269 of *Science and Health* she states: "The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."

We read in the Bible that when a man with a withered hand came to Jesus, the Master did not annihilate the so-called withered hand. He saw man as a perfect idea. This vision of spiritual reality enabled him to destroy the false concept, or

, and the hand "was restored like as the other" (Matt. 12: 13). It we need to do is to change our view of man. We are not engaged in fighting or escaping from our material environment by declaring it to be unreal; we are basically exchanging our material viewpoint, which we call matter, for a new understanding. Thus we see the truth of all that is—God's spiritual and creative power. This was the vision of John. He saw the universe as wholly spiritual; as to the spiritually unilluminated human mind the universe appeared to be material.

It is essential that we recognize and accept as our own that pure consciousness is the absolute which John so unhesitatingly claimed and used in changing his viewpoint, clearly viewing the only universe as God's creating as unmingled with material sense or false belief.

Our purified consciousness is the consciousness we need if we are to keep our homes cleansed from material bondage and filled with the absolute truth—the truth of man's wholly spiritual likeness to God. To heal as the Master did, we must perceive man and the universe in the true light as he saw them.

Man's identity is spiritual, and every part and every function of his being is spiritual. While we deny the belief that the body is a fleshly matter-concept, we must also affirm and realize the truth of the spiritual self and body and not forget what the true man we are. Spiritual sense enables us to understand that what appears

as matter is not matter at all, but is a misconception of that which is actually an idea of God. The bodies which were made whole by the Master were so-called fleshly bodies. His patients believed themselves to be diseased human beings; but he changed their viewpoint from the relative to the absolute, and their bodies became normal.

Seeing the truth of man's spirituality, we can find within ourselves a conscious repudiation of any aggressive suggestion that we are mortal or that we live in the atmosphere of materiality, or mortal mind. Thus Christian Science reveals to us our God-given ability to resist these claims at every point. We can know as did St. Paul that we are not "in the flesh, but in the Spirit, if so be that the Spirit of God dwell in [us]" (Rom. 8:9). We know that there are not two opposite creations: on the one hand, a spiritual idea, or likeness, of God and, on the other, a mortal so-called man. A dual concept is not Christian Science, nor is it Christ's Christianity. Man is Mind's perfect manifestation.

We must have the pure understanding of metaphysics in regard to the spiritual nature of man and the universe, which was revealed to John and which has been set forth in the teachings of Mrs. Eddy.

It is the purity of spiritualized thought, the full acceptance into our very being of God's omnipresence and manifestation, that understands the healing Christ. Admonishing his listeners, Paul said (Phil. 2:5), "Let this mind be in you, which was also in Christ Jesus."

The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour. . . . He brought me forth also into a large place: he delivered me, because he delighted in me.—II Samuel 22:2, 3, 20.

LOVE'S OMNIPRESENCE

ELIZABETH VON HOF GREENLAW

ONE of the more comforting thoughts that an individual can have is that God, divine Love, is present everywhere—wherever one may be—and that Love is the all-powerful divine Mind which guides and protects him in his every endeavor. Mrs. Eddy writes in *Science and Health* (p. 473): "The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power."

In our human experience we become aware of the presence of Love when we consistently erase our wrong concepts and replace them with loving thoughts for all mankind as well as for ourselves. We cannot perfectly love another while we devalue in the least our own true selfhood. We must learn to understand God's great ever-present love for each one of us and see that this is the divine pattern for loving. It is to this kind of love that Paul alluded in his Epistle to the Ephesians when he wrote (2:4, 5), "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

The realization that God, the infinite Father-Mother, loves all His creation brings a radiance into our human experience. Filling the vastness of His entire universe, God tenderly cares for each blessed idea, and this includes our own sinless being. The child who has struggled to understand his parent's love or has felt the need of more human affection can turn to Christian Science and be healed of his sense of lack through such divine revelation. His recognition of Love as the only true parent and presence enables the child to look beyond the mistakes of the human parent and see the reality of divine parenthood; then the mortal picture will be erased from his thought and replaced by the truth.

In *Science and Health* we find the state-

ment (p. 332), "Father-Mother is name for Deity, which indicates His relationship to His spiritual creation." In the Bible we read (Mal. 2:10), "we not all one father? hath not one created us?"

As one consistently relies on the attitude, the ever-presence, of divine Love in every human circumstance, he receives blessing. In his work, in his home, or in transportation from place to place no matter how far from his home or normal occupation he may find himself he is in reality secure in Love's presence.

When the sequence of human experience takes one away from his home, he overcomes fear by acknowledging the Love's idea he dwells in the very presence of Love. In this spiritual sense of home experiences no homesickness nor any sense of being alone. Knowing that as Mind the intelligent idea, or reflection, he is dependent only upon God, divine Mind, and not on human friends or relatives, he manifests the ability to make wise decisions, to reason logically, to express good judgment and perspicacity. If his position places him in so-called dangerous situations, Love's omnipresent care offers protection even then.

It was undoubtedly Christ Jesus' certain understanding of Love's omnipresence and omnipotence that enabled him to go on the sea and to have immediate transportation as related in the sixth chapter of John's Gospel.

Isaiah gives us this assurance of omnipresent care and power of God (1-3): "Thus saith the Lord . . . Fear . . . When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

A young man had been entered in

in Science Sunday School at a very
ge and had continued there until
twenty. He learned of God, his
Mother, Love, and from his favor-
le verse he learned that "in him
, and move, and have our being;
or we are also his offspring" (Acts
. He learned to have trust in God
plicit faith in God's constant, loving
He also learned the importance of
listening and obedience.

ng World War II he served in the
Forces and daily acknowledged
all-presence and all-power. At one
preparatory to being shipped over-
e was on maneuvers which were
ing warlike conditions. A gun posi-
d been set up overlooking a town,
e was sent on a scouting mission
enemy lines.

night was very dark, and the skir-
as staged in a thickly wooded area
e harsh noise of tanks coming from
direction. The area was lighted only
blue camouflage lights. The Chris-
ientist, alone now, had a premoni-
danger. The noise of the tanks on
side was confusing, and with his
heart he mentally called out, "God."
instant he dived into the bushes, not
g why. Almost immediately a tank

coming from behind him rumbled past.
In its wake he found his watch, crushed, in
the spot where he had stood. He thanked
God, his loving divine Parent, for the pro-
tection he had had and then completed his
mission successfully. Throughout the time
of his service overseas, he was protected,
and he returned home unharmed.

When one is working prayerfully for
protection and guidance for one's family
or oneself, it is not enough for one merely
to read the Lesson-Sermon in the *Christian
Science Quarterly* in a perfunctory man-
ner. Christian Science is not a magic
wand. It is divine Science and operates
as divine law. The wise individual thought-
fully ponders the Lesson-Sermon and prays
scientifically, affirming that man is co-
existent and coeternal with God. He knows
that no mortal cause nor circumstance can
leave him alone, unloved, or unprotected.
He refuses to allow fear or any form of
animal magnetism to take possession of
his thoughts in its attempt to reverse or
destroy the regenerating and healing work
that is constantly going on in his experi-
ence. And he clings persistently to the
truths declared in his scientific prayer until
he gains the peace of spiritual under-
standing. One who understands Love's
omnipresence is always blessed.

"MUCH GOOD TO DO"

GAYDELL MAIER COLLIER

words "Much to Do" were
nted on the cover of an engage-
book that my mother-in-law once
And in her handwriting another
had been inserted so that the in-
n read, "Much Good to Do."
like her that was! With one word
d changed a sense of urgency and
e to a sense of peace in knowing
e accomplishment of good is the
of eternity, unlabored, unlimited,
ever unfolding. Mrs. Eddy tells
ience and Health, p. 584), "The
v, 1964]

objects of time and sense disappear in the
illumination of spiritual understanding,
and Mind measures time according to
the good that is unfolded."

Preoccupation with time is nothing
new. We are used to hearing the expres-
sions "time flies" and "time and tide
wait for no man." But neither is it new
that the belief of time can be overcome.
Christ Jesus overcame the limitations of
time when he walked on the sea to
his disciples' ship and "immediately the
ship was at the land whither they went"

(John 6:21) and when he instantaneously healed diseases or disorders of many years' standing.

Now, more than ever before, people often seem ruled by clocks, calendars, timetables, bells, and whistles. Unless we are alert, we may be dominated and tyrannized by the oppression of time in our everyday living. We may find ourselves rushing about, cramming in appointments, perhaps cutting one project short so that we can hurry on to the next. Mrs. Eddy warns (*Miscellaneous Writings*, p. 230), "Rushing around smartly is no proof of accomplishing much."

In reality time has no power either to race or to drag, to rule or to demand, to bore or to weary, for, according to Christian Science, time is only a false mortal belief. We can overcome this false belief in our daily living by replacing it with the consciousness of right activity, activity which is measured by the good accomplished.

The first step to take might well be to examine our thoughts and to be sure they are on a spiritual basis. Where are we looking? What are our true motives? What is our concept of the true status of man?

Christian Science teaches that man is spiritual. His being is untouched by any material condition, situation, or development because he is the expression of God, the manifestation of God's being. He is one with God in the same sense that the sunbeam is one with the sun; he is therefore the outcome of God's radiance, the unfoldment of Love, the idea of Principle.

The qualities and attributes of God are continuously available to and ever reflected by man, who is as necessary to God as God is to him. This relationship of God and man seems obscure to human vision, but it grows clearer as we know more of Christian Science.

The more we learn about man's relationship to God and the more we understand the spirituality of man, the more we are able to demonstrate the truth of being, as Jesus did, in healing sin, disease, disorder, lack, and other errors. These errors must

first be corrected in our thinking. When a specific error is denied in thought and replaced with a specific spiritual truth, proof of this corrected thinking is evident in a more harmonious human experience.

When we make our plans and decisions subservient to God's direction and are continually aware of Mind's guidance, then we find that this right orientation of thought unfolds into right organization of activity that is unhurried and joyously fulfilled. What this amounts to is putting things first. Christian Scientists who study daily the Lesson-Sermon, outlined in *Quarterly*, are fortified thus with truth. They are equipped to meet the demands of time throughout the day, knowing there is always time enough for right activity, for the accomplishment of good.

We read in the tenth chapter of Luke that Jesus was once received into Martha's house. Martha was busy with her household duties, but her sister, Mary, sat at Jesus' feet, hearing "his word" (verse 39). Martha asked Jesus to bid Mary help with the serving. But Jesus answered, "Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (verse 43).

Was not Jesus in effect telling Martha to put first things first? There are many duties in our human experience that are urgent and important; but in performing them, we are never hampered by putting our spiritual commitments before the material. "We know that all things work together for good to them that love God" (Rom. 8:28).

On other occasions we may seem to have no time on our hands; then let us resist the temptation to waste it with idleness, and place the temptation to waste it with idleness. Even a prayerful minute in which we reaffirm man's true status can bring blessings. We can use Christian Science periodicals with us to read while we are waiting for a train or for an appointment. Our times of waiting will be filled with the right activity that will unfold to us as we unselfishly put things first, patiently allowing our thoughts

MAN'S CONSCIOUS IDENTITY

to accept Truth and to resist error, reversing every mortal argument and replacing it with a spiritual truth.

This activity is not tiring, though it requires discipline and may at first seem hard to do. It is true relaxation, for it applies the constant activity of Mind. In *Science and Health* we read (pp. 519, 520): "God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work."

Our holy work is already set before it is to express God through manifest good. As individuals, we can find different ways to express good, thus reflecting varying measure the infinite qualities of Mind. "Unto every one of us is given good according to the measure of the gift of Christ" (Eph. 4:7).

Good, the expression of God, is unlimited, ever available, and universally desirable. In our accomplishment of good, time must fall into its proper place, governing but governed, not organizing or organized, not defying but defined. There is "Much Good to Do"!

MAN'S CONSCIOUS IDENTITY

MAUDE A. STEPHENSON

WHEN God revealed Himself to Moses on Mount Horeb as "I AM THAT I AM" (Ex. 3:14), He was surely unfolding the understanding of Himself as the only self-conscious Being, or the one Ego. God had already told Moses, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (verse 12). From this statement, Moses must have had a glimpse of the intelligence and power which would animate him and enable him to accomplish all that was required to free the children of Israel from bondage.

Today Christian Science is again teaching that God is the only I AM, the only Mind or Ego, and it reveals man's conscious identity as the reflection of all that is included in the one Ego and of nothing else. Mrs. Eddy states in "Miscellaneous Writings" (p. 258), "The name, I AM, indicated no personality that could be paralleled with it; but it did declare a mighty individuality, even the everlasting Father, as infinite consciousness, ever-presence, omnipotence; as all law, Life, Truth, and Love."

It is evident that whatever is accepted in one's human consciousness determines his outward experiences. So, today, as we become conscious of the qualities which comprise the I AM, we, like Moses, are liberated by the intelligence, power, and ability to free ourselves and others from bondage to the physical senses and submission to evil beliefs.

Now let us consider these truths more closely and perceive the various rainbow hues of this "mighty individuality" so we may become better acquainted with and thus better able to reflect it. Our conscious identity is the consciousness of good only—ever-present, omnipotent, and good—and this consciousness of good renders evil unreal. In the true genesis of being, creation is wholly good. "God saw everything that he had made, and, behold, it was very good" (Gen. 1:31).

Our real, conscious identity is also the consciousness of completeness. As the serpent deceived Adam and Eve, so mankind would have us believe that knowledge of evil is necessary to a sense of completeness. Christian Science reveals the fact that man's completeness is found in the reflection of the one Mind, where

no knowledge of evil. Man's completeness is comprised of all God's perfect qualities and ideas. It includes the masculine qualities of truth and strength as well as the feminine qualities of life and love. It includes the true idea of Church, home, family, occupation, companionship, supply, and health. There is no sense of lack, limitation, or spiritual barrenness in the reflection of the one Ego.

The lie of limitation, voiced by the serpent, and the sense of fear, nakedness, and shame experienced by Adam and Eve after they partook of the knowledge of evil are done away with in the true sense of man's self-completeness. All ideas necessary for one's inward satisfaction, health, and perfection, as well as one's ability to express them, are found to be present realities of being.

The consciousness of Love renders fear obsolete and ushers in a sense of security, peace, and well-being. In true, conscious identity there is no possibility of disease or ill health. Mrs. Eddy writes in *Science and Health* (p. 216): "The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love."

As one demonstrates Life, reflected in man's conscious identity, which is immune to evil, he finds himself protected from all contagions and infections, poisons and allergies. He proves by degrees that there is no power to harm in all of God's creation. If one is wholly conscious of his security in Spirit, he cannot at the same time be aware of danger. Then he is governed and controlled by spiritual law, not by false, harmful material laws. His mind and body are in submission to the laws of Life and Love.

The one Ego includes holiness and purity. The real man is not a sinner and

never has been. He has never been conscious of sin, never been hidden in the belief of life and intelligence in matter. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). Man is born of the Spirit. The consciousness of man's true spiritual nature replaces in one any false sense of guilt and condemnation with the desire and ability to be and do good and a present sense of purity, freedom, and superiority to sin.

Man's sinless perfection is a very important point in the theology of Christian Science. The consciousness of this fact brings about repentance and the forsaking of sin. All sin stems from the belief of life in matter, and the consciousness of life in Spirit dispels the mortal sense, or the Adam-dream, and enables one to live in accordance with the command of Christ Jesus (Matt. 5:48), "Be ye therefore perfect even as your Father which is in heaven is perfect."

Man's conscious identity includes the harmonious action, orderly unfoldment and tireless energy of spiritual life, in which is no confusion, disorder, disarrangement or weakness. When one is conscious of ever-unfolding wisdom, continuous quickening of spiritual power, ceaseless widening of opportunity, and unfoldment of ability, he cannot at the same time accept beliefs of age, frustration, debility, and disintegration. Understanding that one's real life is entirely separate from and independent of a mortal sense or a material body increases longevity and one's ability to express useful, healthy activity. Undesirable mental or bodily conditions are disposed of on the basis of their unreality.

An understanding of the one Ego results in a sense of humility, obedience to God's will, and a willingness to give up false beliefs in putting on the new man, made in God's likeness. This understanding destroys stubborn self-will, self-righteousness and false pride, which are stumbling blocks to spiritual progress. It uplifts faith to dependence upon Mind for intelligence, health, supply for every need. Then there

tal states are manifested in our human experiences.

Moral and spiritual qualities are important in maintaining health and happiness. Being conscious of good, self-completeness, holiness, continuously unfolding life, oneness with the divine will, one cannot be conscious of sin, disease, and evil.

And how may we become conscious of the elements of real manhood? By claiming them. By rejecting the mortal, physical sense of being and acknowledging the Ego as the source of ever-present ties. Christ Jesus accepted them as constituting his conscious identity, thus joining his oneness with the Father. We feel the presence of God—the depth, earnestness, compassion, the holiness, intuition, and power of His nature—through the very fiber of our being, for we are God's ideas and at one with Him.

Science and Health tells us that Spirit testifies (p. 253): "The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM."

To be at one with the supreme I AM, we must understand the spiritual qualities which comprise the divine nature. We must feel them, live them, be them. Then they truly comprise our conscious identity. Like Moses and Christ Jesus, we can accept, be conscious of, that which God is pouring forth and be confident that in so doing we shall be able to heal the sick, cast out evils, and maintain an ever higher sense of the allness of God, good.

THE DEMONSTRATION OF TRANQUILLITY

EUGENE ALISON SCHROEDER

HOW very much mankind needs a greater sense of tranquillity! In every human relationship, even in the privacy of our own thinking, tranquillity is much needed. Christian Science reveals that Christlike thinking can ever bring to individual consciousness, and thus to human relationships, that peace which the Bible refers to as passing "all understanding" (Phil. 4:7).

For that comfort it is to realize that the spiritual man is at peace with himself, with God, and with every other individual! Every aspect of his being is governed by the divine Principle, Love. Every thought he perceives, every action he exhibits, has its source in God and never leaves God; it is his being within God's allness as the indispensable evidence of His presence.

God forms and controls His reflection, and imbues him with peace and joy. That we do not more readily, or more insistently, see ourselves and others as

under God's control cannot change the fact of God's harmonious government; it simply indicates our continued participation in some measure in the Adam-dream, that state of belief in which so-called mortal man sees himself as shut out from the presence of God. Christian Science, however, reveals that man can no more be separated from God than thought can have entity separate from consciousness. God's man forever dwells within His presence, inseparable from Him.

Perhaps to emphasize this point Mrs. Eddy writes in *Science and Health* (pp. 465, 466), "Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe." Is it not significant that our Leader, always so precise in her choice of words, uses here the singular form of the verb "to be" rather than the plural form?

This construction actually strengthens

our sense of the inseparability of God and man. It teaches the impossibility of man's decline to a lesser status than that of God's own idea. It shows that Principle and its idea must be considered together, for it is impossible to separate them. That which is eternally inseparable is not two but one. God and man, in this sense, though distinct, are not two but one, and that one is God and His expression. This in no way deprives individual spiritual man of identity. It reveals man as not susceptible of being isolated from that which identifies him. In his inviolable relationship with his continuing creator lie man's satisfaction, peace, and permanence.

Elsewhere in *Science and Health*, Mrs. Eddy writes (p. 336): "God and man are not the same, but in the order of divine Science, God and man coexist and are eternal. God is the parent Mind, and man is God's spiritual offspring."

What a practical revelation: God and man coexistent; man, God's spiritual offspring; divine Principle and idea one! What could possibly disturb the tranquillity of the being of him who is at one with God? Our great need is to be more consistently awake to the fact of man's oneness with God and to the tranquillity which this close relationship assures.

This oneness with God can be demonstrated in the details of our present experience. Does it seem, for example, that our tranquillity is disturbed by the specter of the past—by past mistakes or lost opportunities? Let us ask ourselves, "What is there now to the past but our present concept of it?" That concept can be changed. We can see ourselves now as never actually having been short of perfection. Clearly, this is not to say that we can selfishly excuse ourselves or gloss over past misdeeds with the simple assertion, "I didn't do it."

Christian Science shows that error must be detected as error and be forsaken before its harmful effects can disappear from our experience. But having once seen a mistake as a mistake and having reformed, we can claim our true status as God's expression. Thus we demonstrate our freedom

from the mistake and its effects and from the memory of it.

What the Father requires of us is reformation and, so far as possible, restitution. Having fulfilled these conditions we are no longer under the law of condemnation. We are free to demonstrate man's oneness with God as His expression, and we have the tranquillity which such oneness includes.

Does the future forebode some unpleasantness for us? God's law does not place us under any such sentence, and no other law exists. Time is not running out on God. If it appears to be running out on us, then we need to seek refuge in the fact of our unity with God. Ceaseless being belongs to God and is reflected by man.

Is our present sense of existence turbulent? The disciples of Jesus found their so when crossing a lake during a storm. The Christ, Truth, however, can still the troubled thought today as readily as it stilled the troubled sea centuries ago. The occupants of that little craft, faced with a tempest, may well have felt they were at the mercy of forces outside their own control. But they were not. Christ Jesus, when awakened by his companions, instantly "rebuked the wind, and said unto the sea, Peace, be still" (Mark 4:39). And the account says, "The wind ceased, and there was a great calm." So we, when faced with the stormy elements of ingratitude, depreciation, broken trusts, or incompatible dispositions, can turn to the Christ rebuke our own lack of faith in the presence of the controlling Principle, Love, and experience calm.

The student of Christian Science knows that it is not circumstances outside himself that are the disturbing influences in his experience, but his own ignorantly accepted or sinfully developed false concepts. He recognizes that he must replace these false concepts one by one with spiritual realities before harmony can appear. Such a change of thought transforms his experience and sets an example for others to follow. It liberates him from mental

lence by lifting from him the burden
rsonal condemnation of himself and

are never at the mercy of circum-
stances. Nothing is external to conscious-
ness and the correction in our own thought
whatever is at variance with God's
will remove that variance from our
existence. It will either change the cir-
cumstances or lift us out of them. The per-
son of God's ever-presence restores to
in view the harmony His presence
res.

an article entitled "Love Your Ene-
my" in "Miscellaneous Writings," Mrs.

says (p. 8): "Who is thine enemy
thou shouldst love him? Is it a crea-
ture or a thing outside thine own creation?
If you see an enemy, except you first
relate this enemy and then look upon
the object of your own conception?" And
in the following paragraph she adds,
"Simply count your enemy to be that
which defiles, defaces, and dethrones the
self-image that you should reflect."

Our human experience manifests our
present concept of God and His creation.
To the extent that we accept any discor-
dant picture as true, we are discrediting
God and man, and we should hardly be
surprised if we find ourselves suffering the
effects of this error. But we have dominion
over the carnal beliefs that present them-
selves to consciousness and can reject as
false any picture at variance with God's

nature as divine Love and man's nature as
God's image.

The Bible records that Jesus was
tempted to accept the belief of an existence
separate from God. Three times, in fact,
the tempter came to him, but Jesus' denial
of these temptations was immediate and
pointed. He quoted Scripture in support
of man's wholly spiritual status and of his
oneness with God. "Then the devil leaveth
him, and, behold, angels came and min-
istered unto him" (Matt. 4:11).

Are our responses to the taunts of evil
as Christly and as immediate as Jesus'
were? If not, we can make them so by see-
ing ourselves in the same light in which
Jesus saw himself. His tranquillity was
more than a humanly placid disposition.
It was evidence of his recognition of his
oneness with God. He saw himself as one
with the Father, as reflecting the Mind that
is God, and he maintained that position
consistently. So can we. Consistent recog-
nition of man's oneness with God enables
us to see that the discordant circumstances
which arise in our experience are really
neither person, place, nor thing, but the
false suggestion of a spurious mind clamor-
ing for recognition as a reality, and we can
refuse to give it such recognition.

Rather, we can thank God for His all-
ness and goodness. We can affirm man's
oneness with Him. Then, like our Master,
we shall find God's peace-bestowing angel
thoughts attending us.

*O come, let us sing unto the Lord: let us make a
joyful noise to the rock of our salvation. . . .
For the Lord is a great God, and a great King
above all gods. In his hand are the deep places of
the earth: the strength of the hills is his also. . . .
O come, let us worship and bow down: let us
kneel before the Lord our maker. For he is our
God; and we are the people of his pasture,
and the sheep of his hand.—Psalm 95:1-7.*

THE BUSINESSMAN AND THE FIRST COMMANDMENT

PAUL H. EAMES

THE First Commandment (Ex. 20:3), "Thou shalt have no other gods before me," can be of primary importance to the businessman. When he realizes that the "me" is God, and that the "thou" is himself, he will discover that God has given him a fundamental law, a specific rule, and that it is the basis of sound policy, a code to govern business conduct. And he will learn that progress and prosperity come to him in the measure that he obeys this divine law. "For man to be thoroughly subordinated to this commandment, God must be intelligently considered and understood," Mrs. Eddy declares in her Message to The Mother Church for 1902 (p. 5). Christian Science furnishes this understanding of God. It reveals Him as the divine Principle, governing all. It unfolds the scientific relationship between God and man, made in His likeness.

God is Mind, imparting to man wisdom and intelligence; He is Spirit, Life, bestowing energy, ability, and activity; He is Truth, Love, supplying integrity, accuracy, and inspiration. These qualities of God, individually expressed by men, are essential to good business.

Yet in the press and rush, the hurly-burly, of commerce other gods seem to exercise power over business. Although they appear in many forms, these gods, stripped of their trappings, are merely beliefs in matter, evil, and mortal mind. Material conditions claim to cause good or bad business. Evil suggests that it is a factor in business and has more power than good. Mortal mind insists that it controls business through many human minds in conflict.

But Christian Science shows that matter, evil, and mortal mind are merely suppositional opposites of the one God. Their power is mythical. To believe that they govern business is to believe in and to have other gods. It is a violation, not only of the First Commandment, but also of the

second, which reads in part (Ex. 20:4) "Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to them, nor serve them."

Perhaps some businessman is saying, "These may be mythological gods, but certainly seem to control my business. I don't want to bow down to them and serve them; but how can I help it?" The answer lies in one's gaining through Christian Science a clear understanding that Spirit is matter, is power; that good, not evil, is the divine Mind, not mortal mind; that the only intelligence; that man is not helpless, because he spiritually retains the dominion, goodness, and wisdom of one God.

Matter seems to have power, and is nothing new about the temptation to believe that it has. Christ Jesus was tempted. The devil showed him all kingdoms of the world, and the glory of them, offering a material sense of substance and prosperity if Jesus would bow down to him and serve him. But the Master's rejection was instant because he knew the First Commandment was not to be violated. He said (Matt. 4:10), "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The businessman who seeks to obey the First Commandment should ponder the result of Jesus' strict obedience. The Master continues, "Then the devil leaveth him, and, behold, angels came and ministered unto him." Before Jesus' recognition of the omnipotence of Spirit, matter's claim to power vanished. Then the angels, spiritual thoughts from God, came to him, supplying him with inspiration and guidance and understanding, strength and patience, courage and leadership. These same angels minister to the businessman when he is recognizing, as the Master was, to have no other gods before omnipotent Spirit.

l, the devil, tempts businessmen today suggesting that it is something to be led with in every business transaction. Throughout her writings, Mrs. Eddy explains the nature of evil. The following excerpts on page 123 of "Miscellaneous Writings" are particularly helpful to the businessman: "Evil was, and is, the illusion making the First Commandment, 'Thou have no other gods before me:' it is idolizing something and somebody, leading them: it is the spirit of idolatry, jealousy, covetousness, superstition, hypocrisy, *witchcraft*."

Most businessmen are familiar with these sources of evil, which seem to operate as their own thought or that of others whom they come in contact. Probably they are not aware that by submitting to attending with these errors as if they were realities, they are having other gods. All businessmen may learn to eliminate error from business by a more complete obedience to the First Commandment, whereby good, is proved to be the only reality. Mortal mind is a counterfeit; it appears personal, material mentality, wholly independent of God, and there seem to be as many of these mentalities as there are persons. When the businessman becomes mistakenly, that this counterfeit mind is the genuine source of intelligence and knowledge, he is having other gods. This violation of the First Commandment introduces into his thinking such mortal elements as ignorance and fear, greed and dishonesty, error and human opinion. These false images, and bowing down to them will result in poor business.

For the businessman who has no other gods before God, and who serves Him faithfully, derives from the one perfect judgment and foresight, confidence, competence, obedience and thoroughness as well as an understanding of true

abundance. The utilization of these attributes of God results in good business, in progress and success.

Is some businessman tempted to bow down to such graven images as lack of money, lack of time, resistance, unfair competition, human outlining, personal inability, false responsibility, or belief in luck? Let him first consider this promise of God (Lev. 26:3, 4): "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."

Then let him begin each day with the deep and humble acknowledgment that there is but one God, Spirit, governing his business; one God, good, characterizing his affairs; one God, Mind, directing his activities. Let him lift his thought above the material sense of quantity and quality to perceive that Spirit is the substance of all. Let him hold to the scientific fact that good, not evil, is ever present and all-powerful. Let him repudiate mortal mind by realizing that divine Mind is the one unerring intelligence. Let him insist that he is the son of God, beloved, inspired, and guided by Him. And let him understand that all this is true of his business associates also.

To the degree that he brings his acts into accord with his acknowledgments, the false claims of the false gods will fade out, solutions to business problems will come into view, and harmony will increase. As he progressively wrests control of his affairs from other gods and demonstrates the one God as the divine Principle of all, he will realize that, in the words of Mrs. Eddy (Message to The Mother Church for 1902, p. 4), "The First Commandment, 'Thou shalt have no other gods before me,' is a law never to be abrogated—a divine statute for yesterday, and to-day, and forever."

SPIRITUAL LOVING AND GIVING

HILDA HOLDCROFT

WHEN the all-important question was put to Jesus (Matt. 22:36), "Master, which is the great commandment in the law?" he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

In order to obey these commandments, we should first seek through prayer and consecrated study to gain a clear concept of God. The Psalmist wrote (Ps. 147:5), "Great is our Lord, and of great power: his understanding is infinite."

Mrs. Eddy embraced this infinite understanding with the term Mind for God. She also discerned Him as Soul, Spirit, Life, Truth, Love, Principle. The significance of these seven terms for God will continually unfold to us in our search for spiritual understanding.

In the first chapter of Genesis we read that God made man in His image, and in Science and Health, Mrs. Eddy writes (p. 475): "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas."

So in Christian Science we recognize the real man to be spiritually mental, being the perfect image, or reflection, of divine Mind, God; and material man, being unlike God, Spirit, to be not another man but a false concept of man. Christian Science teaches us how to rise above this false sense of man. In reality man dwells in the realm of Soul, spiritual consciousness, wherein divine Mind sustains and maintains him with spiritual thoughts, or ideas, in completeness and perfection.

How shall we love as Jesus bade us love? A strong characteristic of love is the desire to give. To love God supremely, we must

give Him first place in our thoughts lives. We must recognize and acknowledge Him as the one infinite Mind, presence power. We must give Him our obedience in striving to let our thoughts be in accord with divine Principle, Truth, and Love. This earnest endeavor will us to behold our neighbor in his true as God's likeness and quicken our a mentally to deny material appearance the contrary.

For every wrong thought, or impure there is a right idea present. If we a these ideas and give unselfishly of spiritual understanding and love, we become increasingly conscious of M inexhaustible supply of right ideas. a spiritual fact that the more we love more we give; and the more we the more we receive. There is no station in Mind, and there can only to be lack in the false, material sense existence, which spiritual understanding nullify.

Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" 5), "Wholly apart from this mortal dream this illusion and delusion of sense, Christian Science comes to reveal man as (image, His idea, coexistent with H God giving all and man having all God gives."

Are we truly grateful for this unending flow of right ideas, and do we express gratitude in boundless loving and giving? For instance: When confronted with sick, jaded, or tired person, are we in in mentally correcting that false sense the truth of man's ceaseless health, strength and energy as a reflection of Life, (Are we disturbed by mental and physical deformities around us and yet do not their reality by the recognition of but cause or creator, divine Principle, I and His perfect creation? Are we shamed by evidences of sin and therefore not to the cleansing of our thoughts by

humility to the allness of Spirit and rity? Do we spontaneously voice the g, cheering word of Truth when opportunity occurs?

may ask ourselves many similar ons, and our answers will reveal how or how little we are loving God and ighbors. We are all glad to identify ves with good, and we should as include all mankind in this embrace ve. It will spur the progress of any it of Christian Science to weigh his on the scale of spiritual loving and

en Peter saw a cripple begging for at the gate of the temple, he did not ally agree with the picture before him verty, deformity, and inactivity, nor e proffer material aid. While putting the hand of human affection, he gave hing far greater: he gave of his spiri- nderstanding, which healed the man. id (Acts 3:6), "Silver and gold have e; but such as I have give I thee: In ame of Jesus Christ of Nazareth rise d walk." And we are told that Peter him by the right hand, and lifted up: and immediately his feet and

ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

Not only was the man physically healed, but his thoughts were turned to the recognition and praise of God. Spiritually uplifted thoughts will always make manifest better, happier, human experiences.

We may not, perhaps, be as spiritually courageous as Peter, but we can always love our brother by mentally denying evil suggestions about him and replacing them with divine ideas, which we know to be true. God, divine Mind, is the giver, and man is the reflection of His giving. Therefore the power of God is present with every right thought and will reach and heal any receptive heart yearning for Truth.

Jesus showed forth the Christ in his spiritual loving and giving. Of him, Mrs. Eddy says in *Science and Health* (p. 26), "This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." We too must exemplify the Christ, and in so doing, we shall love God with all our heart and soul and mind and our neighbor as ourself.

Church Elections

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[And no man taketh this honour unto himself, but he that is called of God, as was Aaron.—Hebrews 5:4]

Nor in the babble of the common voice
Nor where a speech is turned to please the ear;
Not where mere human judgment sways the choice,
Not with self-pride or envy, nor with fear.

But safe in atmosphere of Mind supreme,
Patient through night of vigil waits the rod;
When bloom and fruit with morning light are seen,
The sons of Aaron hear the call of God.

SPIRITUAL-MINDEDNESS IN ACADEMIC PURSUIT

HARRY BACON CLARK

THE thousands of individuals attending schools and universities for the purpose of gaining knowledge indicate the universal acceptance of the world's need of enlightenment. Mankind believe themselves to be existing in a material universe about which they know very little. Much of what they do know has come through applied research. This research has expanded as men have been willing to drop preconceived notions and investigate new theories. This constant search for knowledge has in some measure liberated humanity from many of the limits thought to be imposed by irresistible laws, or forces, of matter.

But as long as the quest for enlightenment is based on the concept of the universe as material and of man as mortal, total salvation from sin, sickness, and death will never be attained. Material-mindedness includes the belief of the possibility of good and evil in every area of human activity. Witness the remarkable breakthrough in splitting the atom. Tremendous power for good is now available to mankind through this discovery, but there also exists the threat of mankind's total annihilation through the same discovery. It is only from a spiritual standpoint that the vast problems confronting mankind will be solved.

The Bible, the perennial best seller among all the world's literature, states in the first chapter of Genesis that God created the heaven and earth and everything therein. He made man in His image and likeness. The chapter closes with a statement that precludes the possibility of evil of any name or nature. It says, "God saw every thing that he had made, and, behold, it was very good." Not only good, but "very good"!

This absolute spiritual basis presented in the Bible would be so much abstract theory were it not provable in daily experience. That it is provable, we have overwhelming evidence. In the inspired pages of the Bible we read the accounts of the overcoming of all types of physical limitation by inspired

men who glimpsed to a degree the spiritual-mindedness revealed through God's utterment of Himself. These thrilling accounts are climaxed in the words and works of Christ Jesus, the most truly educated of all time.

It was Jesus' spiritual-mindedness enabled him in his daily experience to exemplify the Christ, the true ideal of man, to the extent that he overcame natural laws and healed all manner of diseases. Did not his meeting and destroying the claim of death, followed by his ascension above the belief in matter, prove irresistibly that spiritual-mindedness is the only way to complete salvation from the self-imposed limits of human physicality?

Since Mrs. Eddy's discovery of the truth and practice of divine metaphysical healing in 1866, many men, women, and children have, in the degree of their spiritual-mindedness, been able in this present age to accomplish results comparable to those recorded in the Bible. These results testify to them that the truth contained in the Bible is accurate and the basis of true education.

Christian Science teaches that God is Spirit, is Mind and that man, made in His image, reflects this Mind. This understanding makes it possible for one to prove the statement (Rom. 8:6), "To be spiritual-minded is life and peace."

Spiritual-mindedness accepts the truth that God, good, is the only cause and creator, that the universe is spiritual, and man is immortal. In the light of God's goodness and completeness, matter is seen to be a misconception of true spiritual substance. Matter is, therefore, unreal, untrue, and nonexistent.

However, the pursuit of formal education need not be in opposition to the growth and expressing of spiritual-mindedness. Quite the contrary. Mrs. Eddy says in *Science and Health* (p. 195): "Acquirements of the right sort are requisite. Obser-

ion, study, and original thought are
sive and should promote the growth
rtal mind out of itself, out of all that
tal." In another passage in the same
she writes (p. 95), "We welcome the
se of knowledge and the end of error,
se even human invention must have
y, and we want that day to be suc-
l by Christian Science, by divine
."

practicing students of Christian Sci-
we can pursue our academic careers
nore certainty of success in our chosen

when we subordinate the world's
sition of material-mindedness to the
ed fact of spiritual-mindedness. How
do this? By clearly realizing that all
y physical education and research are
upon, and contained within, the
d framework of material-mindedness.
n this suppositional framework there
to be rules and laws that are true
considered from the standpoint of
framework itself. Those who accept
framework of material-mindedness as
are thus limited and restricted to the
nposed confines of the framework.
explains the inability of mankind to
the problem of being.

w, the student of Christian Science
nizes that in the allness and oneness
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break down the barriers of limited
confused material-mindedness. To

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meet successfully the requirements of an
academic degree, we must gain and adhere
to a keen sense of discipline. We must
keep our eyes on the goal and not be drawn
away from fulfilling the required steps to
that goal.

Man, the spiritual idea of God, is held
forever in permanent attraction to divine
Mind. Attention, comprehension, and re-
tention are qualities of Mind. Man, then,
is forever attentive. Thoroughly to under-
stand this truth will enable one to resist
any distraction that would draw thought
away from full attention to what is needed
—whether it be listening to a professor's
lecture, observing an experiment, or study-
ing the assigned reading.

Man is always receptive. When one un-
derstands this fact, no sense of rebellion
can block his desire to learn, no state of
dreaminess can obscure an unrestricted
flow of ideas. Man comprehends all.
Claiming this truth for oneself, one is en-
abled to demonstrate the ability to under-
stand what he hears and reads.

Man is forever in possession of the fac-
ulty of memory. Mind does not forget its
thoughts. No idea can ever slip out of
divine consciousness. In the proportion that
we accept these spiritual facts and apply
them to our daily experience, we are mani-
festing spiritual-mindedness.

The discipline of spiritual-mindedness
enables one to go to class with the expecta-
tion of paying alert attention, grasping with
clarity and perception the subject matter,
and finally approaching the term examina-
tion with confidence. When one lifts his
thinking above materiality to affirm his real
identity as the wholly spiritual image and
likeness of God, he is letting the omnipotent
power of God's law operate in conscious-
ness. This law, by virtue of its allness,
reveals man as forever held in permanent
attraction to good and good alone. Thus
the limiting and lying suggestions of in-
ability and incomprehension disappear
from the experience of one who has invoked
God's law through spiritual-mindedness.

As one pursues his academic career, he
will find that the many perplexing contra-

dictions within the framework of material-mindedness will cease to cause trouble in the degree that he makes an honest effort to gain the spiritual-mindedness exemplified by Christ Jesus and unfolded through the divine revelation of Christian Science. This effort need not be difficult or toilsome. Turning to God for wisdom, strength, and inspiration is divinely natural and reveals a joy, freedom, and ease that nothing else can.

Mrs. Eddy states in "Miscellaneous Writ-

ings" (p. 23): "Reason and revelation declare that God is both noumenon and phenomena,—the first and only cause. The universe, including man, is not a result of atomic action, material force or energy, but is organized dust. God, Spirit, Life, Love, are terms synonymous for the one and only God, whose reflection is creation, and man is the image and likeness." She continues on the next page, "These facts enjoin the observance of the Commandment; and knowledge of God makes man spiritually minded."

STATUS SEEKING

HELEN C. MOON

WE hear a great deal about status seeking these days. People seek to be, and often are, judged by the things they possess, wear, or display. These things are called status symbols.

Mrs. Eddy writes in *Science and Health* (p. 239), "The objects we pursue and the spirit we manifest reveal our standpoint, and show what we are winning." Mrs. Eddy's life revealed the humility of a Christian standpoint. She once wrote (*Miscellany*, p. 306): "I have quite another purpose in life than to be thought great. Time and goodness determine greatness." And she concluded: "Human merit or demerit will find its proper level. Divinity alone solves the problem of humanity, and that in God's own time. 'By their fruits ye shall know them.'"

Among the "objects" which Mrs. Eddy pursued were spiritual qualities, such as understanding, love, wisdom, purity, holiness, health, and spiritual power. She also manifested moral force, appearing as kindness, honesty, faith, and meekness. Mrs. Eddy's status as a Christian was evident in her discovery of the Science of Christianity, with its restoration of Christian healing as Jesus practiced it. It is evident in her writings, including *Science and Health*, which completely states the Science she proved in her own practice.

It is evident in the founding of the Christian Science movement, which prospered her revelation of Truth.

Mrs. Eddy makes a clear distinction between the material appearance and the scientific fact of man's status. She points out that the mortal sense of what constitutes man is conceived in false and mistaken belief, while the immortal sense perceives man as the image of divine Life. God, the source and sustenance of all existence.

She writes on page 476 of *Science and Health*: "God is the Principle of Life, and man is the idea of God. Hence man is not mortal nor material. Mortals will appear, and immortals, or the children of God, will appear as the only and eternal verities of man." And farther on she continues: "Mortality is finally swallowed up in immortality. Sin, sickness, and sorrow must disappear to give place to the things which belong to immortal man. Learn, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood."

Jesus, who demonstrated true spiritual selfhood more perfectly than anyone, taught that the symbols of one's status do not consist of the things one possesses. He taught that the seeking of the kingdom of God—pure good—within will cause

ights to be manifested as good things
man life.

human status as the master Christian
the beloved Way-shower was the dis-
result of his perfect understanding of
irtual nature, or the Christ; of the
ortal idea of God, identified with good
. He proved that the human condi-
is determined completely by human
hts. When human thought is imbued
Truth and Love, the human status
e of health, security, and prosperity.
ever, individual human thought is
ered with all sorts of general beliefs,
the human being believes in many
nceptions and erroneous conclusions.
elieves in evil because he sees it, not
ing that he sees it because he first
es it.

us taught clearly that this pattern of
belief can and must be broken. When
Christ truly influences both latent and
ious human belief, the human status
ondition is changed. When human
gives way to scientific truth, disease
stroyed, and sin and death are over-

Christian Science, motives are of vital
rtance. Status seeking, in the usual
, involves pride, rivalry, envy, and
hypocrisy. Seeking spiritual status
ves humility. In other words, the
nal sense of ego, with its conceit and
ation, must yield to the sense of God,
e Mind, as the only infinite, universal
individually expressed.

us said of the scribes and Pharisees:
their works they do for to be seen of
they make broad their phylacteries,
enlarge the borders of their garments,
ove the uppermost rooms at feasts, and
chief seats in the synagogues" (Matt.
, 6). But he explained: "He that is
est among you shall be your servant.
whosoever shall exalt himself shall be
d; and he that shall humble himself
be exalted." Jesus also said that the
who prays in the streets to be seen of
receives his reward. But true humility
the prize: healing, purity, and peace.
ul wrote: "Study to shew thyself

approved unto God, a workman that need-
eth not to be ashamed, rightly dividing
the word of truth" (II Tim. 2:15). The
human consciousness filled with the same
Christ, Truth, which Jesus expressed will
inevitably demonstrate abundant life to-
day. Christian Scientists need church edi-
fices to house those who come to be spiri-
tually fed at the church services, testimony
meetings, Sunday School exercises, and
lectures. And the buildings will naturally
reflect, within and without, the beauty of
holiness and the loveliness of the Love that
is demonstrated by the members in their
healing work.

But Christian Scientists are aware of the
admonitions of Christ Jesus, as well as
those of their Leader, to beware of the
snares of egotism and pride. The prosperity
of Christian Science will increase in accor-
dance with all prophecy—Christ will not
be held back. And of course this growth
will be seen of men, for Christian healing
cannot be hidden. But the abundant life
of Christian Science can spring only from
the humility and sincerity of its adherents.

Beautiful edifices and Reading Rooms
are not human status symbols, the effect
of rivalry and pride. Large attendance at
public meetings should indicate not only
a curious public, but, more important, a
radiant spiritual conviction of God's all-
ness and man's perfection in the thought
of the membership of the churches. The
nature of Christian Science demands that
Christian Scientists demonstrate success
through spirituality, sincerity, love, and
truth. The only fit status symbols for a
Christian Scientist are his healings and
proofs of Christianly scientific power in
human affairs. And the only approbation
he needs is that of his God.

As human beings earnestly seek spiritual
status, they will find heaven within and
bring forth the fruits of universal salva-
tion. They will, in Paul's words to the
Ephesians (4:13), "come in the unity of
the faith, and of the knowledge of the
Son of God, unto a perfect man, unto the
measure of the stature of the fulness of
Christ."

THE LIGHT AND WARMTH OF LOVE

RUTH GAZZAM HAIGHT

THERE is a lovely old apricot tree in our neighbor's yard which reaches out over our fence and blossoms profusely each spring. It bears some fruit, but most of its fruit drops before it ripens. I asked a fruit grower one day why this was so, and he said: "Because it doesn't get enough sun. Apricots need sun."

This answer turned my thought to these verses in Malachi (3:10, 11): "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field."

If we translate this metaphor of the fruit and the vine into our individual human experience, what is it that we must do in order to receive such a harvest of blessing, of fully ripened fruit? The first part of verse 10 reads, "Bring ye all the tithes into the storehouse." If we fulfill this obligation merely from a material point of view, paying only material tithes and neglecting our spiritual gifts of gratitude and love, we cast a shade on our own experience and lose the full blessing of fruitage. Jesus clarified this point when he said (Matt. 23:23), "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

In November, 1906, Mrs. Eddy wrote an article entitled "Harvest" for *The Independent*. In it she said (Miscellany, p. 269): "This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light. The windows of heaven are sending forth their rays of reality—even Christian Science, pouring

out blessing for cursing, and rehealing. 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.'"

The devourer which threatens to destroy our fruits before they ripen is the false belief that has been accepted by mankind that there is a power apart from God, a power called evil, capable of making men sick, sinful, hateful, and fatal. This belief darkens men's thoughts, producing doubt and fear instead of achievement. The only way to clear the darkness in ourselves is for us to replace evil thoughts with Godlike thoughts with the love and assurance that God alone is real, and then hold to this truth until it is proved to be supreme. The sunlight of Love will dispel the shadow whether it is cast by another's error or by error in our own thoughts.

A belief of hate, envy, fear, or sin is no part of God's man, for God is all of His children everywhere working for good. Acknowledging this God as our Father as well as another's causes us to claim for ourselves the same qualities of abundance, goodness and love possessed by others in like manner to claim for them the ever good we possess.

The light and warmth of God's love ripen every good thought, every kind of deed, into blessings untold. Love, thoughts and the expression of them indeed "world-wide, world-known, world-great." They go forth with power to reach not only those who entertain them but those who still seem to be in the darkness of fear and hate. A loving thought released, spreads itself far and wide like light breaking through the clouds.

Through her discovery of the Science which Jesus lived, through her writing of the worldwide organization which she established, Mrs. Eddy released a force of Love so powerful that it cannot be doubted or denied. It is breaking through

ws of sickness, sin, and death that darkened faith. The bright rays of faith, and love which she shared he world are penetrating the fear and of men's hearts and will obliterate dark evil tendencies in the measure hose who profess Christian Science s spiritual qualities as she did.

: operation of the light and warmth ve reveals evil as false and no actual of the ones suffering from it. If we ize this, we cease to fear the appear- of evil, and we can more easily elimi- t from consciousness and give place truth.

one time a student of Christian Sci- ad to travel to and from work with p of people who manifested un- ly, repellent qualities and obviously l they could to make her feel une- ne. Turning her thought to her un-

derstanding of God as taught in Christian Science, she endeavored each day to acknowledge the presence and purity of Love instead of impurity and hate. As she worked to purify her own thought, the attitude of the other passengers gradually changed to one of friendliness and protection, and the foul atmosphere in which the trips had begun was eliminated from her experience.

God made all and made it very good, and He made man as His image, or pure reflection, as stated in the first chapter of Genesis. The appearance of an evil, or mortal, man has never touched man's being, has never obliterated his inherent unity with love and goodness. We are each called upon to recognize this fact and to hold to it with enlightened spiritual sense until the shadows of false belief are dispelled by the light of Love.

"THEY BECAME BETTER HEALERS"

JOHN PIERPONT MARTIN

E meaning of "heal" is "to restore original purity or integrity." The "original" in this definition implies man started out whole and without h. With this Christian Scientists for Christian Science teaches that s not made of matter; he is spiritual. needs to be healed is not man but is erroneously thought about him. God created man after His image, are told in the book of Genesis, this s could never be aught but perfect. : understand this truth, we shall see an is every moment inseparable from his creator.

that all may see, the challenge for ian Scientists today is to prove that origin is spiritual and that because ; man actually does not come under ndemnation of material laws, which rely erring beliefs, false conclusions. he Bible we have records of prophets thers who, through faith and spiri-

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tual intuition, received God's direction and as a result of following that direction did many wonderful things. When God appointed Moses to lead the children of Israel out of bondage, He gave Moses a sign that would convince the people of his God-given authority to carry on this work. The healing of Moses' hand of leprosy was a sign of healing that the people could understand.

Christ Jesus understood that man is the creation of God and that his own work as a true representative of God was to acquaint men with their true selfhood and its "original purity or integrity." Jesus realized that few understood his teaching, and that if his mission was to continue and have any permanence, two points—who he was and why he came—had to be understood. When in response to his asking his disciples (Matt. 16:15), "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God,"

Jesus knew that the truth of his relationship to God was beginning to break through.

When Jesus said to Martha, Lazarus' sister (John 11:26), "Whosoever liveth and believeth in me shall never die. Believest thou this?" her profound answer, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world," was indication of another breaking through of the truth.

Jesus knew that his ministry must also be acknowledged and accepted as having a place in prophecy—God's plan of salvation—or the great work which he performed would be lost sight of forever. So on the way to Emmaus after the crucifixion, Jesus talked with two of his disciples and unfolded to them the prophetic statements concerning his being. Beginning at Moses and the prophets, he explained what the Scriptures had to say concerning himself. The Bible records that later the same day when Jesus was with all his disciples, he opened "their understanding, that they might understand the scriptures" (Luke 24:45).

In the book of Acts we find instances of the disciples' carrying on the healing work that their Master had begun. Our Leader, commenting on this subsequent state of mind of the disciples, writes in *Science and Health* (p. 47), "After gaining the true idea of their glorified Master, they became better healers, leaning no longer on matter, but on the divine Principle of their work."

In this brief statement is revealed the fundamental purpose of Jesus' mission and the basis on which the Church of Christ, Scientist, is established, namely divine healing premised on the understanding of God as Life, Truth, Love, the divine Principle of all being, presently available to maintain perfection and harmony in creation. Thus we find that Jesus is best identified in the journey from sense to Soul as the Way-shower.

One of the things which Jesus promised during his ministry was that he would send another Comforter. The use of the word

"another" certainly implies that Jesus regarded the Christ-healing as a Comforter. Healing is the true sign of Immanuel, with us."

Mrs. Eddy has brought the Comforter to human perception through her revelation of Christian Science. In *Science and Health* is a chapter entitled "Fruit of the Tree of Life," which contains authenticated testimony of healing and regeneration brought by the reading and studying of this book. What greater proof do we need in order to recognize the divine reality of this work?

What does Christian Science teach? It teaches that man is God's reflection; mortal, perfect, entirely spiritual and mentally harmonious; that he is not a slave, subject to sin, disease, and death. It completely repudiates matter as a reality. This makes clear that each individual must prove the spiritual facts of being in his experience by progressive spiritualization of thought and life until the belief in matter and in evil is extinguished and eternal being is demonstrated.

A clear understanding of the meaning of the prophetic unfoldment of truth which has been revealed is necessary for true healing and for mankind's eventual salvation from sin, disease, and death and is prerequisite to that state of consciousness known as heaven, or eternal harmony. Also necessary are a spiritual understanding of the prophecies and the recognition of Jesus' place in divine prophecy, the acceptance of Christian Science as the final revelation of Christ, Truth, and Mrs. Eddy as the Comforter, eternally identified with the prophecy.

Just as a clear understanding of Jesus' place in divine prophecy made better sense of the disciples, so, today, the understanding of Mrs. Eddy's place in the fulfillment of Bible prophecy is necessary to perfect the healing mission of Christian Science—the promised Comforter—to understand the divine Principle which effects it. She writes, "God had been consciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of

mental healing" (Science and Health, 7). Because Mrs. Eddy so clearly stood her divine mission, she was to withstand all opposition and to ete her lifework.

As we acknowledge Mrs. Eddy's place, we shall accept her Leadership and follow in her God-directed footsteps. As we utilize the Christ, Truth, in daily experiences, we shall become healers. As better healing work is by all church members, the public

will be attracted to Christian Science churches, a wider interest in Christian Science will be evoked, and our Leader's hope for the present age will be fulfilled.

Then will the Church of Christ, Scientist, be fulfilling its mission in "the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant" (Historical Sketch from the Church Manual by Mrs. Eddy, p. 19).

THE CHANGE OF BASE

MARY AGNES KEYES

God is here. God is everywhere. God is All! How many times have we, as students of Christian Science, declared these words? And yet how many times have we mere saying of these words have not the true and overwhelming import of the true and overwhelming import of spiritual understanding?

These are absolute truths; so they cannot be understood by all. As one sees the superficial acceptance of such words with the contemplation and assimilation of their profound meaning, spiritual understanding is evidenced. One may ask just what his spiritual progress is accomplished when the requirements are. It is achieved through prayer, and the requirements are humility and a willingness to change the base of thinking, to discard material beliefs, and to accept spiritual

A student of Christian Science once related to a close friend: "I am rather loath to say so, but I really don't feel the presence here. I don't feel close to God."

As soon as he had made these statements, he felt impelled to do some prayer-consecrated searching to determine if he felt this sense of estrangement. He found such feelings were not in accord with the teachings of the Bible or of Christian Science, both of which affirm God's ever-present and man's inseverable relation to

Him as His image and likeness, as the very expression of His being.

He soon discovered that he was accepting the general belief that there are two creations, one material, the other spiritual. He had thought that "here" was the place of which he was conscious through his five physical senses, a material universe, and that "there" was some place else, a spiritual realm which he would reach when he had finished being "here." This, he saw, was obviously impossible, because if there is one God, Spirit, one infinite creator, there can be but one creation. Therefore, that one creation must be here right now. Spiritual sense knows it to be the spiritual creation; physical sense calls it material.

In pursuing further this line of illumined reasoning, the student concluded that since God's creation is spiritual, he himself was wholly and forever spiritual. What appeared as a physical self feeling separated from God must, then, be a mistaken view of his true spiritual self. Its claim to existence was only a mistake and had no source in divine Truth and so no actual reality. A mistaken view could never change him, nor could it estrange him from God. He was still spiritual, still God's reflection.

He now felt secure in his closeness to God because he had rejected the perverted

concept of himself as a mortal living in a material environment and had accepted the truth of spiritual being—man inseparable from God. God had always been right here, there, everywhere, but he had to change the base on which his thinking rested in order to understand this.

And so it is with each one of us! To gain this spiritual understanding is the ultimate necessity of mankind, and Christian Science shows us how to meet this demand. After mentioning some of the functions of Science, Mrs. Eddy says on page 162 of *Science and Health*, "The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind." It is in the human consciousness that this change, this yielding, takes place; then we see that we exist, not independent of divine Mind but as reflections of it.

It is imperative that we denounce and nullify the persistent claims of mortal mind to operate as a mind other than that of the divine Mind and in competition with, and, indeed, in superiority to, this Mind. The infinitude of Mind necessarily precludes the existence of such a mind. Since God alone is the originator and perpetuator of thoughts, we too can refuse, just as this student did, to accept the suggestion of a material creation in which we are mortal entities separated from God and trying to reach Him. We too can realize that because God is infinite, His all-embracing infinitude includes "here"; so "here" must be in God, not in matter.

We may gratefully ponder Mrs. Eddy's words in "Retrospection and Introspection" (p. 93): "St. Paul said to the Athenians, 'For in Him we live, and move, and have our being.' This statement is in substance identical with my own: 'There is no life, truth, substance, nor intelligence in matter.'" The assurance of the allness of God and the recognized falsity of what appears as a material universe and a material existence will be to each one of us a highly important step forward.

When we discard a false material point of view and replace it with spiritual under-

standing, we become acutely aware of at-one-ment with God. This is our change of base. It is simply a matter of perception and vision. It is as though we were looking right through the distorted evidence of the physical senses and seeing in place thereof, through spiritual sense, the dimmed true realm. God's ever-present is an established fact for eternity, and ignorant and self-centered and restrictive beliefs of mortals cannot change this fact.

Christian Science gives us spiritual perspective. We are not on the outside trying to get close to God, for there is no outside to infinity. We are already included in infinity, and as we bring our thinking in accord with this fact—as we "yield to the harmony of the divine Mind"—we realize that heaven is right here and "here" is our consciousness of divine reality.

Jesus was clearly aware that man is included in infinity. When the Pharisees asked him when the kingdom of God should come, he said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! behold, the kingdom of God is within you" (Luke 17:20, 21). Mrs. Eddy writes in *Retrospection and Introspection*, p. 93: "There is no 'lo here! or lo there!' in divine Science; its manifestation is to be 'the same yesterday, and to-day, and forever,' since Science is eternally and unchanging, in Principle, rule, and demonstration."

Science recognizes no material realm called here or there. There are no two creations. There is only the one eternal realm. And because this realm is governed by the one Principle, or Mind, there can be but one basis for thinking, which is evidenced in the yielding "to the harmony of the divine Mind" and the acknowledgment of the kingdom of heaven at hand.

As we accept and understand this spiritual truth, as we realize that we exist in God's allness, the kingdom of heaven, what do we see? We see Spirit as substance and its material universe as made up of spiritual ideas, in-

ible, inexhaustible. Matter is un-
 in divine reality because matter is
 he phenomenon of mortal mind. We
 oy as a changeless, exuberant foun-
 freely flowing for all. Sorrow is not
 nt in the atmosphere of Soul, for
 w is but the supposed absence of har-
 . And we see all life eternally co-
 ng with divine Life, God.

ath is not experienced in the Science
 ing, because death is a falsity, an
 on of so-called material existence.
 e all, we behold God's ultimate of
 on, man, His beloved child, the per-
 xpression of His being, in whom all
 qualities and His attributes are for-
 reflected; man, uncontaminated by
 suggestion of evil, forever alive, for-
 complete, forever joyous, forever an
 idual consciousness.

umanly speaking, it is important that
 o discipline our thinking that we
 ously retain this perfect concept of

Thus we see not only ourselves, but
 co-workers, our fellow church mem-
 our loved ones—in fact, everyone—
 od has created His children. This
 s we expel from our human conscious-
 any suggestion that would tempt us to

of anyone as sick, fearful, selfish,
 al, young, old, or mortal. There is no

mortal man, and mortal mind's false con-
 cept cannot intrude upon our thinking, be-
 cause we know our thoughts proceed from
 Mind, God.

Let us take a look at ourselves and
 see what is the basis of our thinking. Are
 we carnally-minded or spiritually-minded?
 Are we following Paul's injunction (Col.
 3:2), "Set your affection on things above,
 not on things on the earth"? Let us rejoice
 that as children of God we are spiritually-
 minded and that our affections are with
 God.

Let us rejoice that the Christ, Truth, is
 present right now in the human conscious-
 ness, revealing to us the wonderful fact of
 our unity with God. Let us rejoice that as
 Christian Scientists we can with authority
 repudiate as well as overcome whatever
 would claim to exert resistance to the puri-
 fying and spiritualizing process of this
 Christ activity. Let us rejoice that we know
 that our life, our immortality, is here now
 and that there is no other state of exis-
 tence here or anywhere else. Let us re-
 joice that we are accomplishing the change
 of base and that each declaration of truth
 is being made with enlightened spiritual
 understanding.

God is All. God is everywhere. God is
 right here!

MAGNIFY GOOD

FERN CARVER

NALLY, brethren, whatsoever things
 re true, whatsoever things are honest,
 oever things are just, whatsoever
 s are pure, whatsoever things are
 , whatsoever things are of good re-
 if there be any virtue, and if there be
 raise, think on these things" (Phil.
 . This advice of Paul's to the Philip-
 is applicable today. If instead of re-
 all the unpleasanties about himself
 his fellowmen—faults, diseases, oper-
 , and so forth—everybody would
 about and voice the good things,

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such as love, self-sacrifice, nobility, good
 would be exalted; it would be magnified;
 it would be elevated to paramount impor-
 tance in thought and conversation.

The question is, What are we magni-
 fying in our life experience, good or evil?
 Are we using the lens of love instead of
 that of hatred and fear? Are we magni-
 fying God and recognizing the spiritual
 origin of man, as revealed in Christian Sci-
 ence, or are we magnifying our own diffi-
 culties and woes or those of others?

One dictionary defines the verb "to

magnify" as follows: "to enlarge, either in fact or in appearance." Are we magnifying good? Mrs. Eddy points out that we can and must enlarge our sense of Deity if we are to experience the fruits of spiritual understanding, which are peace, joy, and heavenly bliss. In "Rudimental Divine Science" she tells us (p. 2): "Science defines the individuality of God as supreme good, Life, Truth, Love. This term enlarges our sense of Deity, takes away the trammels assigned to God by finite thought, and introduces us to higher definitions."

The tendency of the carnal mind is to enlarge error, even to exaggerate it. We have all seen pictures wherein a foot or a hand is extended close to the lens of a camera and appears to dominate the whole picture. It is out of proportion to the rest of the picture. Our difficulties may appear to us enlarged in this way. They may seem out of proportion to the rest of our experience because of our magnification of them through the lens of our fears.

Elihu, one of Job's friends, said: "Behold, God exalteth by his power: who teacheth like him? . . . Remember that thou magnify his work, which men behold" (Job 36:22-24). How do we do this? The possibilities are endless, for God is infinite good. We begin by knowing what God's works are. They are, to cite a few, health, joy, abundance, strength, peace, purity. Also, they are not in or of matter, corruption, war, sin, impurity, in-harmony, disease, or discord.

Christlike, or spiritual, thinking purifies the heart and enables us to know and understand ourselves and our fellowmen as God's dear children. Christ Jesus, the great Master, drew all men unto him through the Christliness, or Godlike nature, he so fully and consistently expressed. Because of his constant awareness of his inviolate sonship with God, he never saw the sordid or the discordant as reality but as a denial of God, and he always availed himself of the opportunity to magnify good.

Often the writer turns for inspiration

to one of the several explanations of God that Mrs. Eddy has given in *Science and Health*. One of these is on page 461 and reads: "God is incorporeal, divine supreme, infinite Mind, Spirit, Soul Principle, Life, Truth, Love."

Through the expression of the qualities of God, we magnify Him. Mind, Spirit is expressed in intelligence, wisdom, and right knowing, in joyous strength and power, in spirituality unbounded, unrestricted, and unconfined, and in awareness of the true substance of spiritual being. Principle, or Life, is expressed in orderliness, in divine government, and in the vigor, vitality, and vividness of active being, the consciousness of existence without beginning and end. Truth is expressed in exactness, decisiveness, and absoluteness, in continuous loyalty and integrity. Love, Soul, is expressed in impartiality, in harmony, in beauty, in purity, and in the spiritual sense of being.

We must strive to see all God's creation as pure, spiritual, and perfect, because we understand that this is the truth of His creation. In order to magnify God, we must magnify His reflection also.

Do we think that we are being treated badly by somebody? The way we are seeing this individual may have a great deal to do with the way he seems to be acting toward us. Let us recognize that there is no fallen state of being and be quick to focus our attention on true being.

The writer had occasion to ask the janitor of the building in which she lived to do certain tasks that were part of his job. In performing these, he had seemed to her to be neither willing, efficient, nor entirely honest. Over a period of a year or more she realized that each contact with this janitor was unpleasant and unsatisfactory. Suddenly the startling awakening came to her that she was seeing an unpleasant inefficient, unwilling, uncooperative, and imperfect mortal. At once she determined to reverse this erroneous concept, which certainly was a form of hatred, and to replace it in her own thought with the

of man as the perfect child of
 ay or so after she began this type of
 e thinking, a cleaning woman whom
 mployed one day a week was asked
 pose of a number of supposedly
 boxes. These were set out beside the
 ator. Shortly afterward there was a
 on the door, and when she opened
 re was the janitor holding out one
 boxes full of new stockings that had
 mistakenly placed outside. He was
 g delightedly, eager to return them
 .
 ough this simple incident, the writer
 at in magnifying God by seeing His
 ion, she had brought response in this
 stration of man's innate integrity.

From that time on, the janitor has shown
 willingness, consideration, and efficiency
 in the performance of his duties.

When we magnify good, we work to en-
 large our sense of Deity and to erase the
 false material picture, whatever it may be.
 We magnify the fact that Christ Jesus came
 to prove that all mankind, whatever their
 race, condition, age, or environment, can
 be freed from the false claims of sin, de-
 formity, and disease.

Let us accept joyously and wholeheart-
 edly the invitation by the Psalmist, which
 reads (Ps. 34:2, 3): "My soul shall make
 her boast in the Lord: the humble shall
 hear thereof, and be glad. O magnify the
 Lord with me, and let us exalt his name
 together."

No Battle Takes Place

FANNY DE GROOT HASTINGS

ELISHA saw an unseen host—

"They that be with us are more
 Than they that be with them"—no boast,
 But trust, the armor that he wore.
 No battle took place.

Unseeing what the others saw,
 The hostile crowd that met the eye,
 Jesus beheld the strength of law
 And going through the midst passed by.
 No battle took place.

Today if we align our plan
 With all who turn from sense to Soul—
 The unity of God and man—
 We too remain unscathed and whole.
 No battle takes place.

DEMONSTRATING HEAVEN HERE AND NOW

SAMUEL ENNIS KEETON

FOR centuries men have searched for the kingdom of heaven as if it were some far-off place. Yet when Jesus walked among the people, he told them that the kingdom of heaven is at hand, and in proof of this he destroyed all kinds of mental and physical inharmonies. The sick were healed; the maimed were made whole; the sinful were regenerated; even the dead were raised.

"Kingdom of Heaven" is defined by Mrs. Eddy in the Glossary of the textbook, *Science and Health*, as, "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (p. 590). Christian Science, in complete agreement with the teachings of Christ Jesus, affirms that the heavenly kingdom, "the reign of harmony in divine Science," is at hand. Moreover, it demonstrates this fact by healing, through spiritual means alone, all types of human discord just as the Master and his disciples healed at the beginning of the Christian era.

To an individual beset with mental or physical inharmony, the kingdom of heaven may not appear to be very close at hand, or readily accessible. In his struggles with the mortal beliefs of sin, sickness, and death, such a one may ask, "What makes heaven seem so far away?" Like the Pharisees of old, may he not be thinking of the kingdom of heaven as some *place* to be observed by the material senses rather than a spiritual state of consciousness?

Questioned by the Pharisees about the appearing of the heavenly kingdom, our Master did not refer to heaven as a place to go to, now or in the hereafter. As the Scripture relates (Luke 17:20, 21), "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo

there! for, behold, the kingdom of God is within you."

Christian Science reveals the spiritual meaning of Christ Jesus' words and tells us how we can make them practical in the daily demonstration of heavenly harmony in body as well as in mind, by holding steadfastly to spiritual realities such as health, perfection, completeness. In order to apply this Science, we must understand the distinction that it makes between God, the divine Mind, and God's counterfeit, the so-called mortal mind, or carnal mind.

Through experience, the Apostle Paul had learned the difference between the fleshly or material mind, from which proceeds all inharmony, and the Mind of Christ, the source of heavenly peace. He knew that no one can feel harmony of mind and body as long as his thought is at one with the carnal mind. Hence his ardent plea to his Christian co-workers (Rom. 12:1, 2): "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Christian Science teaches today, as Paul did in his day, that if we are to be aware of God's presence and if we are to experience the harmony of heaven, it is necessary for us to demonstrate spiritual-mindedness. This demonstration involves, on the one hand, holding unswervingly to the fact that the divine Mind is the only Mind. On the other hand, the so-called mortal mind must be repudiated, because, being the opposite of God, it has no real existence. We must know that mortal mind cannot act as cause to produce any discordant effect, for divine Mind is the only cause and

In proportion to our fidelity to basic points in the application of Christian Science, we bring out harmonious results in our experience. Thus we have that the kingdom of heaven, "the realm of unerring, eternal, and omnipotent God," is not only at hand but is within our true consciousness.

Some time ago I had an opportunity to test these scientific rules and experienced the result as a result of adhering faithfully to them. While at work in the garden, on a Christmas vacation from school, I had to lift a heavy limb which had fallen from a large tree. Caught off balance when I stepped into a hole, I threw my hips out of joint. Although the pain quickly subsided through prayerful reliance on Christian Science, the hip could not resume its normal position, making walking very difficult.

On returning to school, a day's journey from my home, I telephoned a Christian Science practitioner, who consented to help me realize the reality of this inharmonious condition. With complete reliance on God and His present laws, I was able to carry my full teaching schedule; but at the end of the second week, there appeared no sign of improvement in my walking. When I came home from school on Friday afternoon with a decided sense of stress and discouragement.

I lay down on the bed, and as I quietly withdrew my thought away from the body to God, these words came to me: "The Lord's name is the prayer of Soul, not of man's" (Science and Health, p. 14).

I began silently to repeat the Lord's name. I had gone no farther than these words (Matt. 6:9, 10), "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come," when a great sense of peace and harmony filled my entire being.

It became clear to me at that moment that nothing ever had been out of place in God's all-harmonious kingdom. I caught a glimpse of man's eternal spiritual perfection as God's image and likeness. I knew I was healed. In about half an hour, when I rose to go to dinner, I walked normally, and I have never experienced any further trouble from that difficulty.

Scientific prayer recognizes God as the source of all true being. Such communion with God unfolds the harmony of heaven as eternally here. The material sense of things melts away in the realization of the oneness of God and His spiritual idea, man, leaving only the consciousness of the kingdom of heaven, "the atmosphere of Spirit, where Soul is supreme."

To one who has wrestled long, and seemingly in vain, with some belief of pain and disease, some false claim of the carnal mind, Christian Science comes to declare God's nearness and His ever-readiness to help in time of trouble.

This thought of God's nearness and helpfulness is beautifully expressed in a passage in the textbook where Mrs. Eddy, referring to St. John's vision of a new heaven and a new earth, points out that it is possible for men to become aware of the harmony and reality of heaven now, in this present state of consciousness. She writes (pp. 573, 574): "Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way. There will be no more pain, and all tears will be wiped away. When you read this, remember Jesus' words, 'The kingdom of God is within you.' This spiritual consciousness is therefore a present possibility."

Every healing wrought through scientific prayer in Christian Science is a proof that God's kingdom is here; that His power is available to man; and that the harmony of His heaven is within us.

THE CONTINUITY OF THE BIBLE

THE EARLY YEARS OF JOSEPH

IN further token of his gratitude to God for his ennobling experience at Peniel, Israel insisted that his retainers renounce the "strange" (literally "foreign") gods (see Gen. 35:2) to which some of them had turned and to accept exclusively the Deity so often described by his own name, "the God of Israel" (see Ex. 24:10). Moreover, on visiting Bethel, where he had erected a pillar many years before, the patriarch received a further blessing and the reassurance of the firm tenure of the land of Canaan through his descendants; and again he set up and anointed an altar, or pillar, in God's honor (see Gen. 35:14).

While Israel's joy at these additional evidences of progress may have been marred to some extent by the passing of both his beloved wife Rachel and his aged father, Isaac (see verses 19, 29), he found in Rachel's elder son, Joseph, one who from his early years provided evidence of that outstanding leadership and ability required to assure and to further the destiny of the Israelite line. In fact, from this point on, Joseph, in spite of his youth, comes increasingly to the front among his brothers, only one of whom, Rachel's younger son, Benjamin, was Joseph's junior.

When Joseph was seventeen, we receive our first direct introduction to the lad, and we are told, "Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours" (Gen. 37:3). Among his brethren envy and hatred grew apace, while the fact that Joseph reported to his father the indiscretions of four of his half-brothers increased their resentment toward him (see verse 2).

A further excuse for friction came with Joseph's dreams, which he interpreted as indicating that in due course his brethren would bow before him, as would "the sun

and the moon and the eleven stars" (9). Even Israel himself was inclined to question these visions of supremacy though the outstanding position Joseph later won at the Egyptian court virtually confirmed what he foretold.

Meanwhile, his elder brothers made their way to Shechem and then on to Bethel in the northern part of Canaan to find pasture for their father's numerous flock of sheep. Eager to obtain direct news of their welfare, Israel sent Joseph to meet them and to return with a report. When they saw him approaching, they again beset him. The majority planned to slay him and to attribute their savage deed to some equally savage beast.

The implications of the record as it comes down to us are not altogether clear. It appears, however, that Reuben, the eldest, persuaded the others to imprison the lad in a pit, or empty cistern in the field, planning to rescue him later (see verse 22); but Judah's plan, which finally followed, was to sell the lad to traders who passed by on their way to Egypt and who readily agreed to take the lad with them "for twenty pieces of silver" (verse 28).

As they returned home, the blood-stained garment which they had torn from him, though lowering their plan to cover their own guilt and to attribute Joseph's absence to his death in an encounter with a wild animal, the news caused much sorrow to their father, who mourned inconsolably at the supposed demise of his favorite (see verses 33-35).

Little did the brothers realize that eventually Joseph would provide a classic example of forbearance by delivering them all from the pangs of famine!

THOMAS L. LEISH

THE CHRISTIAN SCIENCE JOURNAL

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EDITORIAL SECTION

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SPIRITUAL EVOLUTION

THE FIELD of investigation that engages the interest of many natural scientists is that of evolution. They want to know how life began on this planet and how it has reached its present zenith in modern man. They believe that mind is in the process of development and that the development of the mind is largely responsible for the intelligence that distinguishes men from beasts. They attribute reason and the ability to invent new ideas, which mankind display, to the size of the brain.

Christian Science places material evolution within the framework of the mortal order of existence. But it separates this material, transitory sense from the spiritual, permanent sense of life, in which the material is coexistent with God, or Mind, and is eternally unfolding as His idea.

Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 10): "Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the true theory of man as evolved from God."

Because God is Mind, His creation is made up of divine ideas. And man, Mind's creature, reflects all that Mind is and does. Mrs. Eddy says of man in Science and Health (p. 475), "He is the compound idea of God, including all right ideas."

In human sense, men have always been creatures of ideas, but here ideas refer to mental conceptions, not to the conceptions of the material world. According to some evolutionists,

mankind have been distinguished from animals in that they have developed consciously, through reason, tools whereby to conquer their environment instead of developing their bodies for this purpose through instinct, as animals have.

For instance, to get off the ground, birds have evolved wings, whereas men have invented airplanes and other machines. Some animals have developed swiftness in running, whereas men have invented the wheel and other devices as tools for speed. Certain animals have evolved tusks and claws in order to obtain meat, whereas men have used arrows, slings, and guns in order to obtain it. Animals have developed fur and feathers whereby to protect their bodies, whereas men have produced textiles for this purpose.

Through such so-called ideas, men have shaped their environment and have attained new freedoms. And this hints the nature of the real man, God's son, who reflects all that Mind is. Spiritual man is a man of ideas in the highest sense of the term. God's ideas are his substance, for he is inseparable from his Maker, from whom all real ideas emanate. Mind's ideas supply man's needs, direct his life, and determine his destiny. They unfold within his consciousness eternally, so they are ever at hand.

With the discovery of Christian Science, mankind have advanced to a marked extent beyond material evolution, for ideas

are now revealed as spiritual conceptions rather than as material tools. And these ideas must shape the future environment of men. The question is, Are we making full use of spiritual ideas? Are we searching for them, grasping them, loving them for their own sake and not for any benefit they may bring us materially?

Through spiritual ideas the Christ Science is beginning to transform human existence from matter to Spirit. This is the evolution that concerns the student of Christian Science. As Mrs. Eddy says (*Science and Health*, p. 135), "Spiritual evolution alone is worthy of the exercise of divine power."

Evolution is now going in the definite direction of spiritual development. Without this evolution, wicked mortals might pervert the use of human inventions to destroy or maim the race. The evolution of spiritual ideas can prevent this possibility, but these ideas must be known and diligently applied to every threat of materialism if security is to be assured. The idea of God's allness, of man's obedience to His law, of man's peaceableness, must be proved.

Spiritual ideas will continue to appear through Science until matter disappears and material tools for any purpose are no longer needed.

During this evolution, the Christian Scientist will be working away from matter instead of with it. He will be realizing with

increasing clarity the presence of the kingdom of ideas within him.

Christ Jesus said (Mark 1:15), "The time is fulfilled, and the kingdom of God is at hand." The master Scientist showed where to look for the ideas that change the evolutionary process from matter to Spirit. He found them in God, and he intelligently drew upon them to heal the sick, the lame, the deaf, the dumb; to reform the sinners, to walk on the wave, still the tempest, to raise the dead. Through the idea of man's perfection, he caused a higher sense of life to appear.

The danger of our own inventive imaginations is that people may begin to trust material inventions to condition their environment instead of developing their spiritual potential through God's ideas. They may become content with material world and human concepts—and be mesmerized in a state of physical ease instead of taking the challenges of sin and destruction. These threaten the morals and life of the world today and meeting them with God's spiritual conceptions.

"The time is fulfilled" for the infinite use of spiritual ideas to be utilized and to finish the transformation of the universe. Mankind must develop to their highest ability the ideas which man in God's perfection includes. Then they will be prepared for that "spiritual evolution alone is worthy of the exercise of divine power."

HELEN WOOD BAUM

THINKING FOR ONESELF

YOUNG people are sometimes tempted to leave the religion they have been brought up in because they have not been given the opportunity to think it through for themselves. Having been exposed to no other religions, they may question their own beliefs and come to the conclusion that they hold these beliefs only because they have known nothing else. To one who is going to think for himself, this is not a good reason for believing anything; so he may decide to

find out for himself what is true and what is not true.

This happened to me when I was in college. My parents were Christian Scientists. I had attended Sunday School regularly and had applied the truths of the religion faithfully. But now I decided to take the position that Christian Science was just one of many religions. I would study life and the universe objectively. This meant my regarding matter as real

of denying it reality, as I had been it to do in Christian Science.

After some thoughtful investigation, I set out for myself what seemed to be a reasonable explanation of the effect of Christian Science treatment on the body through faith. Then I became ill physically and tried to apply the theories I had set out in order to heal myself. But nothing happened.

I thought of going to a doctor, and this brought me face to face with my own reality. If I believed that medical treatment could heal me, I was being consistent with the theory that matter is real. At the time I would have to accept the belief of Christian Science, through the affirmation of Spirit's allness and matter's nothingness, could not heal.

After having experienced many instances of healing and being honest in myself: to think objectively, I could not ignore the fact that such healings occur, could I ignore the implications of such healings. They proved matter to be unreal. Refusing to go to medical treatment, then, was the logical thing to do. I felt immediately the power of Truth, the allness of God, and I was healed. I had found Christian Science for myself.

Proverbs we read, "Train up a child in the way he should go: and when he is old he will not depart from it" (22:6). So important it is to teach children that Christian Science encourages them to think for themselves! We may be sure that Science will always stand the test of honest investigation. If we teach children that they must not do their own thinking, in the hope that when they grow older they will continue to think the way we have taught them to think, we deny the very power of Truth.

Christian Science frees human thought. It enables the thinker to explore any field of human learning, including the field of religion, and to see quickly what is true and what is false.

Truth and error may be clearly separated on the basis of "the scientific statement of Science," given on page 468 of Science and

Health by Mrs. Eddy. This statement begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error." Every religion, every philosophy of life, every theory of the universe and man, may be viewed in the light of this statement. When it is, the truths that are present stand out clearly, and the errors are seen for what they are. The student is then able to move forward in his understanding of the knowledge he is gaining in his chosen field of study, to come to sounder conclusions, and to produce better results.

It is our responsibility to make sure that children gain a basic understanding of Christian Science. But to teach a child its truths as though they were dogma and to make him afraid lest he think *incorrectly* is to deny in spirit the very letter he is being taught. Christian Science is the Comforter promised by Christ Jesus. Not memorized statements but truths understood, not repetition of doctrines but demonstration of facts, not trust in persons but understanding of God, not fear but love, enable the student to find the Comforter.

Children who learn to think for themselves in Christian Science work out problems for themselves. They learn to see the material aspects of any situation as unreal and to discern the spiritual ideas of divine Love present in that situation, dominating and governing it. Parents whose children learn to think for themselves with the aid of Christian Science often tell of healings they have had through the prayerful mental work of a child.

As the young student of Christian Science grows into a greater and greater realization that his study of Science gives him greater freedom and increases his capacity to think for himself, the power of the logic of Christian Science will draw him closer and closer to Truth. When confronted with theories which declare that matter is all there is or that God is in matter, the student will not be swayed by them, nor will he fear them.

The student who has learned the truths of Christian Science in a way that enables him to find his religion for himself has always before him the proof that matter is unreal. He can see that in every human consciousness, as well as collective human consciousness, the inevitable conflict between the belief of matter as all and the truth of Spirit as All can be resolved only by demonstration.

It is demonstration—the healing of sin,

disease, and discord and the overcoming of death—that proves Jesus to be the central figure of human history, not God in matter but the Way-shower, the one who has shown us the way out of matter into Spirit. On page 34 of *Science and Health* our Leader writes, "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*."

CARL J. WELZ

THE OFFICE OF PRACTITIONER

"THE time for the reappearing of the divine healing is throughout all time; and whosoever layeth his earthly all on the altar of divine Science, drinketh of Christ's cup now, and is endued with the spirit and power of Christian healing," writes Mrs. Eddy on page 55 of *Science and Health*. The qualifications for a Christian Science practitioner are here clearly stated. These are exacting conditions, and one who feels that he is divinely impelled to engage in this holiest of all ministries will gladly conform to them. He will reap a reward of spiritual achievement that only the practice of Christian Science can bring.

A practitioner holds an office—a divinely established office—as does a teacher of Christian Science, a Reader, or a lecturer. As he discerns the demands made upon the office by divine Principle and fulfills them to the best of his ability, he is sustained in everything he is called upon to do, and he prospers in the doing of it, healing his patients with the assurance of man's unbroken unity with God.

Recognizing the source of these demands, the practitioner will not place himself above the office or believe that he has to sustain the office. On the contrary, he will find safety and security in relinquishing a limited, personal sense of his work and giving his all to the office to which he has been called. He will find that he is responsible to the office, not for it. He will also find that both office and officer are

upheld by the law that maintains harmony and purpose throughout the universe.

The nature of the office of practitioner is prophetic rather than priestly, inspirational rather than ritualistic. It requires and develops in the practitioner the ability to discern man and the universe as spiritual and so in terms of their unchanging relationship to their divine source.

This prophetic office relates to the first account of creation in Genesis, the spiritual account. It acquaints mankind with the spiritual facts of being and so brings human experience into agreement with the spiritual order of being, the kingdom of heaven, in which all that is made is very good.

While a technique, a method, is involved in treating a case in Science, the healing work can by no means be confined to the method; otherwise the practice of Christian Science would be in the nature of merely mental healing rather than spiritual healing. In order to heal successfully on a spiritual basis, the practitioner must increase his spirituality day by day. Only in his constant spiritual renewal will he find himself superior to the errors of material sense, the activity of which is referred to in Christian Science as animal magnetism.

In what is termed his transfiguration experience, Jesus talked with Moses and Elias. The disciples who were with him asked why the scribes said "that Elias must

come" (Matt. 17:10). Jesus answered, "Elias truly shall first come, and all things." Mrs. Eddy's definition of "Elias" reads in part, "Prophecy; spiritual vision opposed to material sense; a Science, with which can be discerned the spiritual fact of whatever the material senses behold" (Science and Health, p. 585). In this Science, then, prophecy has to do with restoring things by translating them back into their divine source. And that is what a Science is doing.

A practitioner does not look upon one who comes to him for help as a sick or sin-physical mortal. Through spiritual understanding he beholds a son of God, complete, as much without fault as his heavenly Father. In the practice of Christian Science, what one sees spir- itually is the present fact appears humanly in prayer or healing.

Establishing through such scientific understanding the true identity of the one seeking aid and rejecting the belief that the pa- tient is less than God's man, the practi- tioner exercises the dominion which spiri- tual understanding gives him over false material sense. His prayer invokes the power of Truth over error; and what is left of man frees the patient from what is left, much as a court of law frees one who is being falsely accused.

When Jesus asked his disciples (Matt. 23:8), "Whom do men say that I am, the Son of man am?" he was evidently showing the degree of their spiritual understanding.

Simon Peter answered, "Thou art the Christ, the Son of the living God."

Jesus then said that this concept was revealed of "my Father which is in heaven." And he declared, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

We read in Science and Health (p. 138), "In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah."

The church "Jesus purposed founding" is a prophetic church, a church based upon spiritual discernment. As Peter was enabled to discern the spiritual fact concerning the Master, so Christian Science enables us to discern "the spiritual fact of whatever the material senses behold," and this discernment heals whatever is in need of healing.

In such discernment, a Christian Science practitioner translates the things that have been erroneously attributed to matter, such as health, strength, freedom, back into Spirit. And as he does so, the sick and the sinner are healed on a spiritual basis. The realization of what this involves does not come quickly or without effort to one who would occupy the office of Christian Science practitioner. It comes as the leaven of Truth transforms his consciousness, until the spiritual idea of all things replaces the illusions of material sense appearing as sin or sickness.

RALPH E. WAGERS

NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with the Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Offices are requested to place their addresses on their letters and to write their signatures plainly. They are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

FOR THE ANNUAL MEETING

REPORTS OF PROGRESS FOR ANNUAL MEETING WELCOME

An opportunity to share reports of progress received from the Field is provided in Article XIII, Section 1, of the Manual of The Mother Church by our Leader, Mary Baker Eddy. The Christian Science Board of Directors cordially invites branches of The Mother Church to send in reports. Excerpts will be read from as many as time permits at the Annual Meeting of The Mother Church.

The Annual Meeting will be held on June 8 this year, and reports should reach The Christian Science Board of Directors, 107 Falmouth Street, Boston, Massachusetts U.S.A. 02115, not later than April 15.



CHANGES IN *JOURNAL* AND *HERALD* CARDS

All changes for cards (churches, societies, college organizations, practitioners, nurses) in *The Christian Science Journal* and *The Herald of Christian Science* (in its various editions) are handled by the Journal and Herald Card Department of The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Letters concerning changes should be sent directly to this department. Seasonal changes require particular attention. Changes for *Journal* and *Herald* cards should be received by the middle of the month, approximately two months prior to the issue in which they are to appear (for example: by April 15 for the June *Journal*). The only exception is the July *Journal*. Changes intended to appear in this issue should reach the Publishing Society not later than the first week in May.



SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editors' Department, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

CHRISTIAN SCIENCE NURSING

Applications for admission to the Nurses Training Course given under the direction of The Mother Church at Christian Science Benevolent Association Sanatoriums are welcomed from Christian Scientists who desire a career in nursing. Those who complete this course are eligible to serve as private nurses in the Field, in the nursing homes, in visiting nurse services, as well as in the Sanatoriums.

Address inquiries to Christian Science Nursing, Room 318, 107 Falmouth Street, Boston, Massachusetts 02115.



FUND FOR ARMED SERVICES ACTIVITIES

The thousands of Christian Scientists in the armed services, who are serving their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adapt to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately \$300,000 was expended to carry on this work.

Contributions are welcome and should be sent to ROY GARRETT WATSON, Treasurer, 7 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.



MEMBERSHIP IN THE MOTHER CHURCH— WHAT IT MEANS

It signifies a large group of Christian Scientists who are working and praying together for the health and betterment of mankind. Would you like to unite your efforts with theirs in this grand purpose?

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

The Christian Science Journal: Monthly in English; \$6.00 a year, \$3.00 six months, 60c a copy.

Christian Science Sentinel: Weekly in English; \$6.00 a year, \$3.00 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$3.00 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45c a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45c a copy; *Readers' size*, \$2.00 a year, 50c a copy; in *English-Braille*, Grade Two, \$2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$22.00 a year, \$11.00 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 a copy or Rp 10 a year. The Japanese price is ¥20 a copy or ¥70 a year.



FOR FASTER SERVICE ON YOUR ADDRESS CHANGE

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

- (1) Full name, former address, *name of each periodical subscribed for*, and if on the Convenient Payment Plan.
- (2) New address (street, city, state, ZIP code).

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

Please send changes to One Norway Street, Boston, Massachusetts, U.S.A. 02115 where all address plates and records for subscribers are maintained.



TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

VISITORS WELCOME

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visit daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. The house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.



HOW YOU CAN HELP

When you send a remittance to the Publishing Society, do you always send with your check or money order something to tell us what it is for? The "something" may be a periodical renewal notice, or the part of our bill on which your name and address are typed, or a brief note to tell us how you wish to have the payment used. We shall be grateful for your help in this way.



INSTRUCTIONS TO LIBRARIANS

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CLEM W. COLLINS, Publishing Agent, One Norway Street, Boston, Massachusetts, U. S. A. 02115.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U. S. A. 02115.

Testimonies of Christian Science Healing

IN my childhood my life centered around home, school, and church activities. I was reared in a religious atmosphere as well as one of *materia medica*. I grew up with the conviction that God had put me here to serve others in His name, and I set about to prepare myself by participating in every way possible in the various activities and study groups of the orthodox church of which I was a member. It was my desire to become a medical nurse that I might be able, in some measure, to help and comfort the sick and sorrowing. Because of my interest in music, my father had great hopes that I might choose a vocation in the field of music.

When I was sixteen years of age, something happened to shatter all our dreams. I was stricken with a fever and was in a semicoma for several weeks. The doctors diagnosed the condition as encephalitis. When the fever left me, there was not an organ in my body that was functioning normally.

My father spent much time and money taking me from doctor to doctor hoping to find one who could cure me. During the ensuing years, I was enabled to live a semi-active life by following the recommendations of many doctors; these included various drugs, sedatives, physiotherapy, and electrical and shock treatments.

Upon returning to school, I found it very difficult to concentrate and remember what I was studying. I was forced to take a year's leave of absence, after which time I returned and with the aid of thick-lensed glasses, much effort, and human will, I managed to complete high school. But my attempt to undertake a limited program in college was thwarted when, after a few months, I had a nervous collapse. I continued to remain under the doctor's care for the next

seven years, at which time I was married.

After twenty-one years of suffering and doctoring, I became very ill, and the head of the medical department of the overseas company for which my husband worked said that the company could no longer care for me and that my husband would have to make arrangements for me to return to the United States to live. I became very much discouraged and despondent and lost all hope of becoming well and living a normal life. I even considered taking my own life.

It was at this point that Christian Science came into my life to change the whole picture from one of sickness and hopelessness to one of health, happiness, and hope. One day while I was relating my despair to a dear friend, she told me that her husband had been cured, through Christian Science treatment, of despondency, unhappiness and dissatisfaction in connection with his employment which had in turn affected his physical sense of well-being. She recommended that I talk to a mutual friend about Science.

At first I was hesitant because of opposition in my family toward this religion. I talked with the minister of our church and I told him of my friend's recommendation. I asked if God did the healing work, as Christian Science claims, why could not God help and heal me through the ministry and prayers of the church to which I belonged? He replied that the decision was solely mine, but that God had been known to perform miraculous cures and that he was praying for me.

As the time drew nearer for my departure for the United States, in my desperation, and with my husband's reluctant consent, I sent for my Christian Science friend. And what a friend! I had no idea! How reassuring and comforting it was to be told

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

nothing is impossible or hopeless to me that I did not have to leave the home I was in to seek further help because God is everywhere and is always present help in trouble. How wonderful now that God could heal me right now!

At that time a blessed privilege was given me to spend some time away from home with some Christian Science friends in a nearby town. As I was traveling there, I read in the wonderful news that God was with me and would surely help me. It was there I learned how to study the Sermons from the *Christian*

Quarterly. I was told to study the scriptures whether or not I could understand them; the understanding would come. I could provide the understanding.

I did not read anything for years because my eyes had impaired my vision, and I read only to bring pain and a sense of confusion. As I persisted in studying the scriptures, I suddenly realized that not only was I able to read and study and even comprehend what I was reading without confusion, but I was actually able to remember what I was reading. What a rejoicing that was!

From then on, I began to progress and was able both mentally and physically. And when I returned home I wrote down verses and quotations from "Science and Health with Key to the Scriptures" by Mary Baker Eddy and tucked them in my books and under the canisters in the

for easy reference as I eagerly read them. During the course of the

I was able to lay aside my eyeglasses. Like a bird let out of a cage and was able to prove the truth of Mrs. Eddy's statement on page 226 of *Science and Health*: "In codes, scholastic theology, materialism and hygiene, fetter faith and spiritual understanding. Divine Science rends these fetters, and man's birthright allegiance to his Maker asserts itself." Memorized the ninety-first Psalm and found a constant source of encouragement and enlightenment, especially during wakefulness at night. I also found the hymns

in the Christian Science Hymnal to be a wonderful source of inspiration, comfort, and help. I began to learn that man is neither governed nor controlled by the body; that Mind controls both body and brain; that man is not made up of physical parts but is one complete, spiritual whole; that God is the only Life, changeless and eternal. I learned that God is man's only physician, ever present and omnipotent.

There were many false beliefs to be exchanged for the truth, and the pathway was not always a smooth one. But at the end of three years while expressing my gratitude to God for our religion and for our beloved Leader, Mrs. Eddy, at a Christian Science Thanksgiving service, I suddenly realized that I was completely healed.

It is with a heart full of gratitude that I recall the great persistence, patience, and love expressed by my friend, who is now a practitioner, as she daily guided me into an understanding of Science and helped to support my faltering footsteps.

Christian Science has brought health, harmony, and joy into our home. For this, as well as for membership in The Mother Church, the priceless experience of class instruction, all the publications of our movement, and the privilege of attending and assisting at Christian Science services conducted by a loyal group of Christian Scientists, I am truly grateful.—(Mrs.) Myrl M. Hodges, Ras Tanura, Saudi Arabia.



I AM very grateful for Christian Science and for all that it has done for me and my family. I am grateful to know and to realize with conviction that man's intelligence is from God. Several years ago I was forced to prove this, and I should like to share the experience with you.

I was working in the Middle West for a large corporation engaged in the manufacture of glass-forming machines. We shipped these machines all over the United States and to forty-eight different countries. In 1951 it became necessary to manufacture one of our popular models in England,

and I was given the job of coordinating and supervising the entire program from the manufacturing of patterns, tools, and parts to the assembling and testing of the first machine. We did not set up a plant in England but chose to have the work done by the largest machine manufacturer in that country.

When I was on the plane on my way to England, I wondered why I had been given this very difficult task. I felt I was not qualified to do the job. This particular machine was designed long before I went to work for the company, and I had not had the experience necessary to do all that was required in the allotted time of five months.

The more I thought about it, the more fearful I became. Finally it came to me clearly that God is Mind, intelligence, and man is the image and likeness of God. I saw that since man is created by God, he reflects the same Mind that is God, the same intelligence that is God. I then turned to page 128 of *Science and Health* by Mrs. Eddy where she says: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." I thought about this for some time, and by the time I had arrived in England I knew that all was well.

As I said before, I was given five months to complete the job, and now I was so confident that, with God's help, it could be done that I made reservations to return to the United States in three months instead of five. Of course, I had many problems to solve; but through my wholehearted reliance on the power of God to meet my every need, we had the machine built and ready to test on the day before I was to leave for home.

I had never started and tested one of these machines before, but I knew that the

one divine Mind, God, is omniscient and ever present. On the morning I went in to start the machine all the officers of the English company were on hand to see it tested. As I went in they asked, "Do you think it will run?"

And I answered, "Of course it will run." Then I realized that man knows what he needs to know when he needs to know it and he knows right now, for his intelligence is of God. I then proceeded to start the machine and test it just as though I had been doing it all my life. I silently thanked God for His ever-present help.

The next day at noon the English company gave a luncheon for me to bid me farewell. The managing director of the company said in a speech that my quiet confidence in my own ability had given them a confidence that they had never known in building an American-designed machine, and they had built many. Of course, I knew that it was my quiet confidence in the ability of God that had accomplished the job.

I had another experience in England in 1955 which proved again the operation of the one Mind. I was there with two other officers of my company negotiating for the purchase of all the stock of the British company which I had organized and started in operation in 1951.

We met every day with three officers of that company to work out the details of a purchase agreement. We ran up against many problems, but one afternoon we came to a complete impasse. There were three points that the English company insisted on placing in the agreement that were impossible as far as we were concerned. So the meeting broke up for the day with the statement from the chairman that if we did not agree to these three points, it would be impossible to go ahead with the negotiations. As the three of us were on our way back to the hotel, my two friends voiced the opinion that since this had happened, we might just as well get packed to go home. They said that the English would not give in and that we certainly could not allow those three points to be put in the agree-

I said, "Well, let's wait and see what tomorrow."

When I arrived back at the hotel, I told her what had taken place, and as soon as we had had our dinner we went to work on the problem as Christian Science teaches us to do. We looked up everything on that we could find in the Bible and Eddy's writings and studied and worked far into the night until we were absolutely certain that there is only one mind, not many, and that only good results from the operation of the mind.

When we met the next morning to resume our negotiations, the first statement made by one of the officers of the English company was: "Now, before we go ahead with the negotiations we want to say that we have changed our minds since yesterday. We have decided to delete from the agreement the three points which you had insisted on making a part of the agreement; so now, let's go on with our agreement." Needless to say, my two friends were amazed at this complete change in plan, and I rejoiced and thanked God for his help. The negotiations were quite different from that day on, and everything worked out to our mutual advantage. This day, both companies have profited from the contract.

I am sincerely grateful for Christ Jesus, my day-shower, and for Mrs. Eddy, who is Christian Science. — *Armand D. Fort Lauderdale, Florida.*



I am grateful for what the teaching in Christian Science Sunday Schools does for children. When my only daughter was seven years old, her father passed on suddenly and it was necessary for me to inform her of this. But when she opened her eyes the next morning and said, "Mommie, you have something to tell me," I assured her that I did but did not know how to do it. My immediate reply was, "Let's read our Bibles as we always do and then you will know." A dear friend who was with me

and I read aloud the current Lesson-Sermon, outlined in the *Quarterly*. The subject for that week was "Man."

When we finished, I turned to my daughter and asked, "Where is God?"

She immediately answered, "Everywhere!"

"Where is Daddy?" was the next inquiry, and just as positively she answered, "With God!"

"But you won't see Daddy any more," I said.

"I know God is my Father-Mother as you've always said, Mommie!" was her final answer.

She loved her father very much, but never did she express any feeling of loss. She went right on as she grew older joyously looking for and finding the same qualities in all around her that had been expressed by her father. My daughter is now in her teens and a member of The Mother Church and a branch church. She studies the complete Lesson-Sermon each day and uses Christian Science in every way.

When she was still only four years old, I dropped a drill one Wednesday afternoon and it went through one foot and came out of the sole of my shoe. It was necessary to reverse the drill to remove it from my foot. My daughter jumped out of bed and ran for help, returning with a Christian Scientist who lived down the street. We three sat down and read the Lesson-Sermon aloud. The bleeding stopped, and the pain ceased before we had finished. Another friend came and took us to the testimony meeting in a branch church that same evening. The next day I drove my car for over one hundred miles and then hiked for a couple of hours through the woods with no discomfort.

Reading *The Christian Science Monitor* one evening, and seeing the summer camps for girls listed, I thought that it would be nice for my daughter to go to one, but that I could not afford to send her. Immediately I rejected this, knowing that God supplies all man's needs and remembering that our Leader says (Miscellaneous Writings,

p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." Turning the page of the *Monitor*, I read an advertisement for a competent secretary in a camp for girls from Christian Science homes. I wrote a letter of application, something I had never done before, and I was accepted. My daughter and I spent five glorious summers in this camp, I using talents that had been unused for eight years, and both of us discovering many new ones.

When we were leaving for camp that first time, my daughter said, "Mommie, I don't want to have to swim!" Silently I declared the truth that God's child can have no fear. A few days later she was swimming confidently and happily, and she expressed her gratitude for this overcoming of fear before the whole camp.

We have located misplaced items through using our understanding of Christian Science. One morning my daughter was telling me that her Sunday School teacher had told her class never to say that a thing was lost, but to say rather that it was misplaced and then to know the truth of the situation.

That same evening I discovered my watch was not on my arm. I recalled the teacher's admonition, and I had no sense of fear. My daughter went back to the Christian Science Reading Room, where I had been that day, while I continued preparing the dinner. She returned with the watch, having found it in perfect running order lying in the main street in front of the Reading Room at the busy rush hour.

We have had quick healings of colds, burns, earache, and many other illnesses. I want to express my special gratitude for healings of dental difficulties through the application of Christian Science. I have not been in a dental office but have relied strictly on Science since learning that it heals these cases too. I am particularly grateful for this, because I was told by a dentist years ago that I would have false teeth before I was twenty years old.

I am grateful too for the companionship

of a sincere and active Christian Scientist. My religion has bountifully met all my needs financially, physically, and morally.—(Mrs.) Virginia Mae Ryan, Jackson Michigan.

I am happy to verify my mother's testimony and to have this opportunity to express my gratitude for Christian Science. I am grateful to be a member of The Mother Church and a branch church and for the privilege of attending a Christian Science Sunday School since I was eighteen months old.

I enjoy reading the *Monitor* and find it very helpful in my schoolwork.—(Miss) Ruth Ann Eggleston.



UNTIL four years ago I did not really know what Christian Science was or what it taught. Now I can say with joy and appreciation that I am a member of The Mother Church and of a branch church.

At the beginning of the intervening year I had the glorious experience of reading the textbook, *Science and Health* by Mrs. Eddy, for the first time, and by the time I had finished it I had had my first healing in Christian Science. An infection on my arm, which months of material remedies had failed to cure, had completely disappeared and has never returned. I am grateful that by my own acceptance and study of Christian Science, I have been able to demonstrate the power of divine Love to protect from illness as well as to heal.

But the greatest progress came when a series of difficult physical problems made it necessary for me to ask for treatment from a Christian Science practitioner. There have been some severe trials, and I am grateful for them, because I have gained through the treatments and healings a greater and firmer understanding of God and my relationship to Him. Because of this growing understanding, today I have more peace and calm and know how to find release from tension and anxiety and

freedom from self-imposed worries deluding false sense of personal ability.

Christian Science does heal has convincingly proved to me time and the work of a practitioner. Her patient talks with me helped me to false mortal beliefs as I learned as that Mrs. Eddy discovered and to the world.

First physical difficulty was, I believe, of dislocated vertebrae. The pain restricted movement in walking, and rising continued until the ad-t took place. One evening after o the practitioner and reading a s in the textbook, I fell asleep ag on the davenport.

I awakened and started to turn y, I felt each of the affected ver-ry slowly and deliberately go back nal position one after the other. ed quite still as this happened, conscious that this adjustment was ian Science healing. I shall al- grateful that I experienced such kable healing so early in my Science.

I became interested in Science, een under the care of physicians blood pressure. X-ray pictures, g to the doctors who ordered them, vn my heart to be enlarged, indi- amage to it. Several years ago I an attack which was diagnosed by or as angina pectoris.

time after I had begun to study I experienced an attack similar to gnosed as angina, but with more nd unrelenting symptoms. There es, for two nights only, when fear i deprived me of sleep; but I re- d especially this statement from und Health, which the practitioner ted to me: "God never endowed with power to disable Life or to mony with a long and cold night d" (p. 378). With this truth in found sleep and rest.

inued to go to work, to climb stairs that earlier experiences had made

me believe would be foolhardy under the circumstances—but I felt wonderfully re-assured that this time I need not be afraid, because the practitioner was knowing the truth of my selfhood as a perfect, inde-structible idea of God; and hers was an experienced, unshakable conviction to help me while my own faith grew stronger. The complete healing came without my having to lose a day from the office.

In the time that I have been a student of Science, I have had more healings and blessings through an understanding of God's love for man than I can relate in one testimony, and I am humbly grateful. I thank God for the example of our Master, Christ Jesus, for Christian Science, which has truly been for me the light which extinguishes the darkness, for the receptive heart of Mrs. Eddy, the revelator of Truth to this age, and for the Christian Science practitioners, who work in our behalf with such dedication and guide our beginning steps in the way of Christian Science.—*(Miss) Harriet A. Nystuen, Los Angeles, California.*



I AM more grateful than I can say that I had the privilege of attending a Christian Science Sunday School, although I did not then appreciate its teachings fully. I especially loved Mrs. Eddy's poem "The Mother's Evening Prayer" (Poems, p. 4). The first stanza reads,

O gentle presence, peace and joy and power;
O Life divine, that owns each waiting hour,
Thou Love that guards the nestling's faltering flight!

Keep Thou my child on upward wing tonight.

The line, "Keep Thou my child on upward wing tonight," stood out to me and seemed to have a special meaning. Indeed it did.

When I married, I drifted away from Science for quite a while. Eleven years later, at a time of great need, snatches of my early training began coming back to me, and I felt a strong urge to read the Gospel of John. The beautiful truths in it became clear to me, and I felt I had found my way

out of a black cave into bright daylight.

Shortly after the coming of our third child, I became aware of what might have become a serious internal difficulty. I visited no physician, nor did I feel the need to, as I had all confidence in God's power to heal, and I was uplifted by the words of our Master, Christ Jesus (John 14:1), "Let not your heart be troubled: ye believe in God, believe also in me." In two weeks the trouble had entirely disappeared.

After that I began to attend a Christian Science church again. At the first service I went to, the first hymn sung was a setting of "The Mother's Evening Prayer." I could not sing it very well because I felt too much emotion, and by the time we reached the closing lines, the tears were running down my cheeks. I felt that I had indeed come home and been welcomed by a loving Father. The lines read,

No night drops down upon the troubled breast,
When heaven's aftersmile earth's tear-drops gain,
And mother finds her home and heav'nly rest.

Since then, nearly four years ago, the three children and I have experienced more healings than I can list here. However, I should like to relate a few.

Our older son had been working on his bicycle in the back yard and left it standing upside down. Our little boy liked to get the wheel going rapidly and hold a stick against the spokes, enjoying the sound it made. One evening when he was playing this way he caught a finger between the sprocket and the chain. When I heard the crying and commotion out in the yard, I turned my thoughts at once to God, and I felt His comforting nearness. I knew that since He fills all space, there is no room for error or discord anywhere. It took quite a while to free the hand, and the chain had to be cut; but I was continuing my prayerful work all the time. Then I took the boy into the bathroom to wash the grease off his fingers. But for a tiny pink indentation, no one could have told which finger had been caught.

Two years later the same boy had a quick healing of a smashed finger after a car door

was slammed on it. I did not look at the finger, but another member of the family said it was cut to the bone. We had started on a short drive, and on the way the older children and I prayed as we have been taught to pray in Christian Science. We thoughtfully repeated the Lord's Prayer and "the scientific statement of being" (Science and Health by Mrs. Eddy, p. 468), which begins, "There is no life, truth, intelligence nor substance in matter." My daughter then looked at the finger and said it was normal.

A third healing occurred when I was down in the basement, doing the washing. Hurrying about, I found myself stopped all of a sudden, because I could not pick up my foot. Looking down, I saw that I was standing on an old board that had been left lying there, and realized that there was a nail in my foot. I had to pull quite hard to remove the board, and as I pulled there was a tingling sensation, but no pain.

The message, "Fear not," came to me and I knew that no mortal concept of a rusty nail had any power over man, God's idea, since there is in reality nothing but God and His manifestation. Feeling complete trust in His power to heal, I did not remove the shoe, but went ahead and finished my work. For a short while during the day there was pain, and the thought that there might be infection came to me but I was able to overcome both pain and fear by pondering spiritual truths.

That evening, I went to school with the children to a special affair they were having which involved much walking. Through it all, there was not a trace of pain or discomfort. When I was getting ready to retire that night and removed my stocking, there was a large blood stain on the bottom of it, but I had no further pain or aftereffects.

Besides these healings, false character traits have been unmasked and eliminated, more harmony has come into the home, and limitation and the fear of it have been overcome.

My heart is filled with gratitude to God for Christ Jesus, our Way-shower, for Mrs. Eddy, and for membership in The Mother

th and a branch Church of Christ, ist. I am grateful also for the practitioner who has given us so much help and grace.—(Mrs.) Shirley Hanning, Cincinnati, Ohio.



OUT nineteen years ago, my husband transferred to a large city where some of mine lived. I soon learned they were Christian Scientists. I was much impressed by their actions. They were always well, happy, loving, and never of diseases of any kind. I had not of Christian Science until this time. I started to read the *Christian Science Sentinel*, and I especially liked the testimony section. I attended Christian Science services and soon gave up my Sunday School class in another Protestant church and enrolled our two children in Christian Science Sunday School, in which so much love and joy were being expressed.

I am indeed grateful for our Sunday School, where the children learn at a very early age the truths that heal and bless.

Our son was only a few years old when he became a new pupil in the Sunday School. I heard him say to his older sister, who had become somewhat fearful of sleeping in her room alone when the lights were out: "We must not forget that God protects us at all times."

A few days later he was playing with his children next door. They ran around the corner of the house into a long gravel driveway. A pickup truck was entering the driveway at a high rate of speed. The children stepped back into the flower bed in time, but our son was hit by the truck as he ran forward and was thrown backward for some distance.

When the truck came to a stop, the front wheel was between the boy's legs, only a few inches from his body. He was not hurt, not even a scratch could be found on him.

Trust in the Lord with all thine heart; lean not unto thine own understanding; in all thy ways acknowledge him, and thou shalt be prospered. (Ps. 121:3-4, 1964)

he shall direct thy paths" (Prov. 3:5, 6). By studying and using these statements, we have been rightly guided in selling property and buying other property at the right time and in the right place.

"God is our refuge and strength, a very present help in trouble" (Ps. 46:1). I had proof of this statement a few years ago, for which I am grateful. I was standing beside my automatic washing machine, which was in operation. My hands were damp, and I was standing on a slightly damp floor. I was attempting to put on a pair of rubber-soled playshoes; I had one on and was getting the other on when I lost my balance. I had one hand on the metal part of the washing machine, which controls the water temperature, and with the other hand I caught hold of a metal pipe. I could not free myself from the pipe or the washing machine. The electricity was going up one arm, through my body, and down the other arm. I said, "Dear God, help me."

Then the thought came that I would not be able to survive long. I rejected that suggestion, saying: "That is not true. I will not accept that. That is a lie, a lie, a lie!" I was immediately able to remove the hand from around the pipe and then the one from the machine. I went on with my work and was not in any way affected by the experience. I am grateful for being completely free from fear during this experience.

We have had healings of cuts, burns, skin conditions, broken bones, so-called children's diseases, and some ailments we do not know the names of. In one instance the child, suffering from severe symptoms, complained of his throat closing and difficulty in breathing. With a practitioner's help, the healing was quick, for which we are thankful.

I am increasingly grateful for membership in The Mother Church and a branch church and for the wonderful privilege of class instruction. Also, serving on various committees in a branch church is a source of great inspiration to me. Recently I was able to take a trip to attend services in

The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and to visit the Christian Science Publishing House. Truly, this was an inspiring experience.

My prayer is that I may so live that I may be worthy of the name Christian Scientist.—(Mrs.) *Lydia E. Slaton, Tulsa, Oklahoma.*



ON page 390 of the Christian Science textbook Mrs. Eddy states, "It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony." An erroneous concept of one of God's ideas sometimes results in a physical disorder to the one entertaining the false concept. For several years I held in my thought deep resentment and sometimes hatred toward one of my co-workers. From time to time, I sought the help of a Christian Science practitioner; but I seemed unwilling to see God's own idea, the real man, instead of what appeared to my false consciousness as an officious and aggressive personality.

Finally I became aware of an abnormal growth in my body. I had just had class instruction in Christian Science and had been studying a great deal to understand more of God and of man's inseparable relationship to Him as His infinite idea, perfect and eternal. The practitioner again pointed out to me the importance of seeing only God's idea, no matter what the physical senses presented. For the next two weeks, with the help of the practitioner, I prayed earnestly. Sometimes fear would try to take possession of my thinking during the night hours when I was alone, but I would reach out to God and claim my at-onement with God, omnipotent Life, realizing that I must not concede to one argument of error. Discouragement and a feeling of hopelessness vanished as I held firmly to the truth of being and transformed my concept of man.

One Sunday when I returned home from a visit out of town, I telephoned the prac-

titioner and complained that I was very uncomfortable all that day. Simplicity of the truths which she unfolded in my consciousness, and the error or false concept, began to fall. The following night, when error again took voice itself, I dismissed it with the suggestion, "Well, you can just die for a witness." Within a day or two I was completely free from all discord, and the growth disappeared.

With the healing there came a harmonious relationship with my co-worker and the resentment and hatred which I once possessed my thinking gave place to kindness and loving consideration. My attitude toward me improved also, and I have been able to work side by side in harmony and understanding.

I am grateful that my family began its study of Christian Science when I was a child, so that I had the privilege of attending the Sunday School from the age of four years old. Before I was able to read I would run to my mother with a book when ill and ask her to read to me, having already learned where the growths came from. For a period of years I suffered from severe chest colds, but they disappeared from my experience as a better understanding of healing was established. While I was at Sunday school some very painful growths appeared in the soles of my feet, and at times I could hardly walk. Within a few days I requested a practitioner to help me, and by prayer the growths fell from my feet and to reappear.

There have been numerous instances of healing and protection during the period of many years. I am grateful to them as well as for membership in the Mother Church and a branch, and for the precious experience of instruction.

As the revelator of Christian Science, Mrs. Eddy has given to all who are given it the opportunity to drink of the living water spoken of by Jesus when he said to the woman of Samaria, "Whosoever drinks of the water that I shall give

first" (John 4:14). For the gradual
ing of the Christ in my consciousness
a better understanding of Truth,
more grateful every day. — (Miss)
Tolson, Long Beach, California.



of the first healings that I remem-
bered when I was a very young
on my way to a Christian Science
School with my sister. A boy on a
bike knocked me down and ran over my
hand. As I put my hand down on the side-
board to help myself up, the wrist felt very
painful and grated when I tried to move.
My sister and I both looked at the
wrist and saw that a bone was out of place
protruding up under my glove.

The words of Hymn No. 267 in the
Christian Science Hymnal, which we some-
times sang in Sunday School, came to me
and started to sing,

Our God is All-in-all,
His children cannot fear;
See baseless evil fall,
And know that God is here.

My sister and I went on our way to Sun-
day School singing those words over and
over. No further reference was made
to the wrist or to the accident. I kept my
hand on the sideboard in Sunday School, and the next
day looked at the wrist it was normal.

Very recently the heavy steel door of a
safe closed on my thumb. I managed
to get the safe door open enough to release
my thumb. In the midst of the nervous
pain, and fear my thought turned to
God and I called aloud to Him. Then it
came to me that I had a stand to take for

was unable at that time to move my
right hand, or my fingers. Also there
were people who were not Christian Scien-
tists for me to leave the office with
These helpful words came to me
Science and Health by Mrs. Eddy (p.
"Rise in the strength of Spirit to
that is unlike good. God has made
possible of this, and nothing can vitiate
His pity and power divinely bestowed on
me, 1964]

man." I had to know and firmly hold to
the fact that as God's idea and His image
and likeness I could actually never, no mat-
ter what appeared to have happened, de-
part in any way from perfection, wholeness,
and completeness, and I humbly thanked
God for this.

I had to turn the handle on the safe to
lock it, and I also had to turn out several
lamps. I had packages and my purse to
carry out to the car. I managed to do all
I was supposed to do before leaving, picked
up the packages and my purse, and went
out to the car. I got into the car rather awk-
wardly and one of the people in it asked me
if anything was wrong. I said, "No." All
the way home I kept repeating the truth
that God loves His children; that God
makes perfect that which concerns them,
which means all that concerns me. I saw
that God had already made all perfect
and that here and now I was perfect. My
statements were based on the Bible words
(Ps. 138:8), "The Lord will perfect that
which concerneth me."

I was not able to use the arm or hand
the next day; but the pain and discomfort
had vanished, and I went to business as
usual. I continually thanked God for His
ever-presence and for my wholeness, per-
fection, and completeness as His idea. It
came to me many times during the next
few days just how wonderful it is to be a
Christian Scientist. I was very much needed
at business at that time; and my activity
was not in any way interfered with, and
no one else was caused any inconvenience.
One day some weeks after the accident I
suddenly realized that I was using my arm,
hand, and fingers normally.

I am immeasurably grateful for Christ
Jesus, our Exemplar, for Mrs. Eddy, the
Discoverer and Founder of Christian Sci-
ence, for membership in The Mother
Church and in a branch church in which
I am active. I am grateful too for all
the ever-helpful periodicals, including the
Monitor, which I find a constant source of
timely information. For the love, under-
standing, inspiration, and help of my sister,
who is a Christian Scientist, for class in-

struction, the unselfed love of practitioners, and the constant and numerous proofs of God's love for man, my gratitude is limitless.—(Mrs.) *Lue Van Flymen Du Bois, Chicago, Illinois.*



As a theological student I found I was unable to obtain satisfactory answers to my many questions relating to God; also I was unable to accept the advice of the well-meaning faculty that it was wrong to question certain religious beliefs. Deeply troubled and filled with doubts about God Himself, it was at this hour of great need that I was introduced to Christian Science.

To take a stand for Science in such surroundings was not easy, and much religious intolerance was experienced. Never have I regretted my stand, however, for all my questions have been logically answered and my understanding and love of God corrected and enlarged.

On presenting me with my own copy of the textbook by Mrs. Eddy, the friend who introduced me to Science inscribed on the inside cover, "This above all."

No more helpful exhortation could have been given, for I have found that in relation to my compliance with it and in proportion to my steadfastness in living according to the Word of God found throughout the Bible and the rules set forth in the teachings of Christian Science have I enjoyed peace, joy, and well-being.

I knew this Science was the truth, yet after taking my initial stand and though I attended church regularly, I soon became a chain smoker and began social drinking. The love and patience shown me by Christian Science friends, who did not reprimand me but gently encouraged me in my study and supported me, will always be remembered. They introduced me to a circle of young Christian Scientists. This gave me the opportunity to compare their wholesome fun with the actions of my drinking

friends. So impressed was I that soon I was free from the mesmerism of pleasure drink and tobacco. Shortly I became a member of The Mother Church.

In the intervening years I have had many proofs of the efficacy of Christian Science. Early in my study, a chicken bone was lodged from my throat after I had wept prayerfully with a practitioner for ten days. During this period every swallow caused acute pain, yet I was steadfast in my desire to bring about the healing by gaining a better understanding of my relationship with God rather than by turning to medical or surgical means.

Fatigue, impaired vision, and an unsightly growth have been healed, and business and personal problems have been harmoniously resolved through my study of Christian Science.

Of course I am grateful that my human needs have been met, but in retrospect I can see that the solution of each problem has been proof of a successful battle against the seeming power and presence of matter in mind. Each experience has given me a better understanding of God and man, and for this my gratitude is unbounded.

I wish also to express my thanks for the privilege of membership in The Mother Church and of service in various positions in branch churches, for class instruction, for many dear friends, and for a very happy marriage to a devoted student of Christian Science.

It is my daily wish that in whatever I do, I shall be obedient to Mrs. Eddy's injunction found in the Manual of The Mother Church (Art. VIII, Sect. 6) "shall be the duty of every member of the Church to defend himself daily against every aggressive mental suggestion, and not be discouraged, to forget nor to neglect his duty to God, his Leader, and to mankind." In so doing I will be worthy of the honored name of Christian Scientist.—*Charles R. Hopwood, Toronto, Ontario, Canada.*

THE CHRISTIAN SCIENCE JOURNAL

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ANNOUNCEMENTS

FROM THE TREASURER OF THE MOTHER CHURCH

The Manual of The Mother Church by Mary Baker Eddy makes the following provision for PER CAPITA TAX (Art. VIII, Sect. 13): "Every member of The Mother Church shall pay annually a per capita tax of not less than one dollar, which shall be forwarded each year to the Church Treasurer." *Payments may be sent during the year at any time between January 1 and December 31.* Printed forms are mailed annually to all members for their convenience in making payments. Receipts are sent only when requested. *Please inform the Treasurer of any change in your permanent address.*

CONTRIBUTIONS for the following funds from members and friends are gratefully accepted:

Promotion and Extension Fund
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Please make all remittances payable to ROY GARRETT WATSON, TREASURER, and address them to him at 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM CHRISTIAN SCIENCE TRUSTEES FOR GIFTS AND ENDOWMENTS

Members of The Mother Church desiring information in regard to the establishing of a trust fund should address their letters of inquiry to ROY GARRETT WATSON, Trustee and Treasurer of the Christian Science Trustees for Gifts and Endowments, 107 Falmouth Street, Boston, Massachusetts 02115.

FROM TRUSTEES OF CHRISTIAN SCIENCE BENEVOLENT ASSOCIATIONS

Requests for information regarding applications for admission at the Sanatoriums should be addressed: *For CHESTNUT HILL:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION, 910 Boylston Street, CHESTNUT HILL, Massachusetts 02167. Telephone: REgent 4-5600. Cable: Sanabrook, Boston. *For PACIFIC COAST:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION ON PACIFIC COAST, 400 West Portal Avenue, SAN FRANCISCO, California 94127. Telephone OVERland 1-6121. Cable: Pacificsan, San Francisco. While a telephone call or telegram will expedite action, the required forms must be completed and returned before a decision can be rendered on any request for accommodations. *Applicants should always await notice of acceptance before starting for either Sanatorium.*

Requests for information regarding admission to the Nurses Training Courses at both Sanatoriums

should be addressed to the Personnel Department, 107 Falmouth Street, Boston, Massachusetts 02115.

The Trustees' office is located at 107 Falmouth Street, Boston, Massachusetts 02115.

FROM THE CLERK OF THE MOTHER CHURCH

Applications for membership in The Mother Church are welcomed at any time before November 1 of each year for the June admission or October 1 for the November admission. Forms may be obtained at Christian Science Reading Rooms, branch churches and societies, from listed contributors, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Journal*, *Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions are accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

Articles for the *Journal* should average 1000 to 2000 words; those for the *Sentinel* 500 to 1000 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, and interest are highly prized. At least one quotation from the Bible and also one from our Leader's writings should be included in all articles. Leaflets containing suggestions for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from students and members of The Mother Church and from students who are not members. If possible, a testimony should be typed, triple spaced, on one side of the paper only and with wide margins. It should be concise, including only the important facts necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or who witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from three or two members, will be sufficient. The verifications as well as the complete addresses of the testifier and of his vouchers should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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NUMBER 3

"PRACTICAL, OPERATIVE CHRISTIAN SCIENCE"

L. IVIMY GWALTER

to her students Mary Baker Eddy, the beloved Discoverer and Founder of Christian Science, extends an invitation. She says (Miscellaneous Writings, pp. 206, 207): "As you journey, and betimes sigh rest 'beside the still waters,' ponder this of love. Learn its purpose; and in and faith, where heart meets heart roccally blest, drink with me the living rs of the spirit of my life-purpose,—to ess humanity with the genuine recog- a of practical, operative Christian ice." The waters we are to drink are stale and stagnant, but living waters, dling and fresh from the depths of ity; nor are we invited to drink them ; but with her, for she says, "drink me." As we share the spirit of her purpose, namely "to impress humanity the genuine recognition of practical, tive Christian Science," we may feel presence of her great love, even the e Love which reflects itself in her love ll mankind.

rs. Eddy knew that in order to under- l and accept Christian Science, the l had to understand and accept her.

And today humanity's great need is to gain a clearer, higher concept of her. To acknowledge the revelator is to acknowledge the revelation; to disbelieve the revelator is to disbelieve the revelation. Jesus knew the importance of a true evaluation of Truth's mouthpiece. In his discourse with his disciples, as recorded in the sixteenth chapter of Matthew, he rejected what the world said about him and opened their eyes to look above the person to the divinity of his being. And so in evaluating our Leader, we must look above the person to the divinity of the Science she revealed. Mrs. Eddy cannot be separated from the Science she discovered. We cannot understand the Science without understanding her; nor can we understand her without proportionately gaining a clearer understanding of the Science.

Mrs. Eddy refers to the trials and sufferings which led to her great discovery as God's gracious preparation. She translates all her trials back into love, and yet from the human standpoint her experience was one of heartbreak and hardship. In our seemingly bitter experiences can we not see

only the preparation of divine Love for higher, holier work? We must understand that this Science is the final revelation and that her book "Science and Health with Key to the Scriptures" is its complete and forever textbook.

What was it that was revealed to Mrs. Eddy as the secret of the Master's healing ministry? What was it that she discovered? It was something that Jesus proved but that the world had not seen—not even its deepest thinkers—and something which stirred the carnal mind to its depths, namely the nothingness of matter.

She understood what Jesus meant when he defined God as Spirit (see John 4:24). And she saw that Spirit is omnipotence, the only power everywhere; omnipresence, the only presence; and omniscience, the only Truth, or true knowledge; and these facts necessarily meant the nothingness—the nonexistence—of matter.

She discovered that God is Mind and that therefore all that exists must exist in Mind as a manifestation of Mind; and thus she reduced matter to a false belief, a supposititious manifestation of a supposititious mind, an illusion. She saw that if you take away this false mind, you take away matter, for without a mind to form it and cognize it matter would have neither form, substance, life, nor intelligence; in other words, it would not exist. It is essential that we see this point, for it is basic to the practice of Christian Science.

There are no contradictions, no inconsistencies, in our Leader's writings. In exquisite beauty of language and from the heights of pure inspiration she shows us the things of Spirit, and with the penetrating searchlight of Truth she exposes the nothingness of matter. And she shows us how to prove this. Had Mrs. Eddy ignored the claims of evil, the revelation would not have been correctly stated. It would not have withstood the onslaughts of mortal mind. So long as there remains in belief a claim of evil, just so long must Truth stand as its denial.

Christian Science rests on one Principle, and from this Principle emanates one law.

Both the Principle and its operation are infallible. There are no offshoots of Christian Science, no improvements upon it. Adulterations of it are meaningless.

The clarion call of "practical, of Christian Science" is (Matt. 10:8), "Go ye, the sick, cleanse the lepers, raise the dead, cast out devils," or demons. It is a command to action. So important did our Leader consider this call that she makes it, together with the cross and crown, the official motto on all her published writings.

Our Leader's discovery was not a mere intellectual theory. It was not the product of human reason. It was pure revelation, the result of her diligent search for truth. She was healed; and the healing that she had discovered the spiritual law which she searched for. But she had to go on to the heights. As she pursued the quest, revelation coincided and led her to the heights. Every Christian Scientist must follow in her footsteps, and in a sense each has to discover the healing principle for himself. Intellectual proficiency is not the letter of Christian Science; it is the spirit that heals, and Mrs. Eddy warns us that the spirit reaches humanity only in small degrees. We must work for it, pray for it, cherish it, and *live* it.

Mrs. Eddy expects every one of her followers to heal. The early Christian healers. The strength of our movement is its healing activity. In the Manual of the Mother Church, under the caption "Learning Better than Teaching" (Art. Sect. 7), our Leader refers to the privilege of each member of this Church. No one is excluded. There must be radical purification, deep, soul-searching sin and daily demonstration.

With the Master the thing that characterized his ministry, that identified him as the Messiah, was healing—that was the proof that what he said was truth; it was the very substance of his ministry. Multitudes flocked to him because of the love he radiated. Of the Christ, which he demonstrated, Mrs. Eddy writes (Miscellaneous Writings, p. 200), "The master Metaphysician understood or

to be All-power: because Spirit was All-in-all, matter was palpably an of premise and conclusion, while God he only substance, Life, and intelligence of man."

those who would follow him, Jesus "Ye must be born again" (John 3:7). himself he said, "The prince of this cometh, and hath nothing in me" (John 14:30). He did nothing of himself; knew it was the Father who did the . He gave error no response; he was afraid of it, never mesmerized by it, appalled by its enormity, never dis- l by its seeming tenacity. He was sure dominion because he was sure of his ss with God. The spirituality of his ng was his protection and his power. spirituality was the Christ. It enabled o discern with scientific accuracy the he would destroy and to replace it the spiritual fact, the evidence that ig was present but God and His idea. monstrated the practicality and Sci- of the Christianity he taught.

r loved Leader was the outstanding of this age. Her revelation was d in with spiritual healing. As a re- her lifework, the Protestant churches oking into Christian healing as they have before. True, they are largely to heal spiritually on a material basis, to mix drugs with the power of Spirit, s from which it cannot be done; but re feeling the urge that Christianity real.

r Leader's writings are full of the ls of her healing work; so are her ntic biographies. It was as natural for Eddy to heal as for the sun to shine. Jesus, she was never mesmerized by aterial senses. She demonstrated the , the presence, the allness of Spirit. evelation uncovered the workings of l magnetism. Up to that time, they been hidden. She discovered the ty of evil and proved the nothingness She taught her followers how to pray. istian Science shows us the need of and challenging with Truth not only vious faults in oneself but the latent

beliefs of sensuality, fear, lust—all those subtle, latent errors that mortal mind claims lie dormant, unseen, and almost unknown in one's mentality. It is the latent belief that life is in matter that has to be overcome in each of us. The searchlight of Truth must be turned within, not in morbid introspection, but with the penetration of Soul that Love may engrave upon the understanding and heart its own precious image. The daily metaphysical work each student must do for himself must include a deep and earnest prayer for self-purification.

In the measure that we understand Christian Science there will be no desire for material methods of healing, no divided allegiance between matter and Spirit. Christian Science can take no secondary place in our lives. First, last, and always we are Christian Scientists. Christ, Truth, must be supreme in our affections, supreme in our lives.

If we would drink with our loved Leader "the living waters of the spirit" of her life purpose, our concept of church must grow and grow. We must come to understand the divine meaning and spiritual idea of Church, even the Church Universal and Triumphant, which springs from the heart of divinity. We must see the Church she founded as the human exponent of this ideal. Thus we may claim for our Church the Master's benediction when he said (Matt. 16:18), "Upon this rock [Peter's recognition of the Christ] I will build my church; and the gates of hell shall not prevail against it." His words are infallible; his promise is perpetual.

The Mother Church and its branches represent Mrs. Eddy's work as Founder. She founded her Church upon the rock of Truth. Her prayer for her followers was that they might find within it home and heaven. Let us bring out the heaven in our church work. Then we shall find home, an abiding sense of Love's gracious outpouring of comfort, security, and rest.

Our Leader foresaw the dangers threatening society, and she saw the role of the

Church of Christ, Scientist. She saw too the demand Church makes upon each member, the demand of loyalty and obedience. To this end she gave us *The Mother Church Manual*, with its Rules and By-Laws, its tender guidance and priceless admonitions. The Section "Guidance of Members" is one each member should heed daily. St. Paul defines "church" in his first letter to Timothy as "the pillar and ground of the truth" (3:15). The Church of Christ, Scientist, has a tremendous mission, because the Science of Christianity must become the universal religion and therapeutics.

Mrs. Eddy writes in "*The First Church of Christ, Scientist, and Miscellany*" (125), "The hour is come; the (Word) is adorned, and lo, the bride cometh!" And then she asks the pertinent question, "Are our lamps trimmed burning?"

To accept our Leader's invitation drink with her "the living waters of spirit" of her life purpose presents a formidable challenge. But behold it is a reward—humanity blessed, its affections enriched, by the demonstration of "practical, operative Christian Science."

FOR EVERY CROSS A CROWN

MADORA HOLT

IN the eyes of the world Jesus' lifework terminated in a cross of dishonor and defeat. Little did his enemies realize that the name, the teaching, and the influence they expected to obliterate were perpetuated through the crucifixion. By his victory over condemnation and the grave, he proved that the life he derived from God could not be extinguished; that purity is not at the mercy of malice; and that man, reflecting Spirit, is not conditioned by matter. He established the Christianly scientific fact that by taking up the cross, one wins a crown.

Taking up one's cross signifies to the student of Christian Science a facing up to something the human mind deems hard to bear or impossible to overcome and then a surmounting of it. Mortals dramatize the gloom of cross-bearing, but what of the glory? What of the spiritual dominion that annuls temptation? What of the exhilarating exercise of God-given power to maintain the truth of being up to the point of demonstration, even though the world and the flesh argue contrariwise?

Christian Science urges mankind to participate in the grand spiritual adventure of the Master's invitation (Luke 9:23), "If any man will come after me, let him

deny himself, and take up his cross and follow me." And Mrs. Eddy writes in "*Unity of Good*" (p. 57): "The cross is the central emblem of human history. Without it there is neither temptation nor glory."

Rightly viewed, difficult experiences are testing times; they bring forth true character, legitimate ambitions, and affection. Spiritual understanding gained in such experiences is a glory to be cherished, a blossoming of latent talents, the utilization of hitherto untapped reservoirs of energy, the release of God-derived wisdom and insight; and persistent endeavor wins the crown.

Regeneration and healing are the rewards for our taking up the cross in imitation of Jesus. And the Epistle to the Hebrews brings reassurance today (Heb. 15), "We have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

What were some of these afflictions? How did our Saviour meet them? Even for his mother, Jesus' relatives were witnesses to his world-shaping mission; he lived to present the universal family of Love, wherein man inherits good.

alone, and human heredity neither its nor blesses, neither promotes nor rs. Seeking no human approval, the ter had no fear of disapproval. Ridi-, slander, physical torture, death, ted the immaculate one. But for those love God, the ultimate in persecution rs in resurrection. "We know that all gs work together for good to them that God" (Rom. 8:28)—*all things*, not the fortuitous and pleasant.

of our relationship to the Master, Mrs. y writes (Unity of Good, p. 55), "He the Way-shower; and Christian Scien- who would demonstrate 'the way' t keep close to his path, that they may the prize." The way, humanly, is ex- ination of personal sense; every false lity must be destroyed. The way, dily, is the joyous acknowledgment that is All-in-all and the blessed ac- ance of man's spiritual identity as reflection and expression of perfect d.

Ian in God's likeness never suffers; he fe in eternal Life. But a human sense personal ability or personal inability s reluctantly with pride, envy, and r illusions. Suffering in the flesh is etimes the rousing, saving way out of e seemingly unruly errors. And "the e" right here on earth is the Christlike ing touch, the consciousness of abso- good. What a laureate!

ur Way-shower's cross was not easy; vas hard, but it was magnificent. ough the Science of Christianity, which ains the Master's experiences, men can

prevail over aught that would cheat them of their individual fulfillment. None need quail in the supreme effort essential to victory. And moral courage is a faithful steward in holy warfare, for moral courage refined by meekness, bulwarked by conscience, actuated by conviction, brings spiritual intuition to fruition.

Many years ago a consecrated Christian Scientist was confronted with misrepresentation. Failing to discern kindness behind a merited rebuke, an employee testified falsely concerning the student's professional activities. So adroit was the maneuvered revenge that it discredited this Scientist in the eyes of some valued associates. But the Scientist took up this cross and won a crown of rejoicing as she resolved to pattern the Christly method. Facing up to the temptations of resentment and self-justification, she faced them down. "I have no enemies," she told the writer, "except as I conceive them, and I choose to conceive only good."

Sweet humility born of prayer and the refusal to personalize evil soon silenced hateful tongues. Then an unprecedented opportunity established her in a distant city and richly widened her sphere of usefulness. As she returned each year to her former home, she was welcomed with genuine affection and respect.

So let us remember: for every cross borne, there is a crown! Then we may well echo our Leader's significant lines (Poems, p. 12):

I kiss the cross, and wake to know
A world more bright.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. — Colossians 3:1-4.

SPIRITUAL IDEAS MEET ALL HUMAN NEEDS

WILLIAM M. SELLMAN

WHAT is often called the population explosion presages the possibility of problems of supply which to many people may seem unsolvable despite unparalleled advances in the physical sciences toward their solution. But Christian Science, the Science of God's allness and His infinite provision for man, affords the spiritual solution, and in the degree that this Science is understood, humanity will have abundant supply for all its needs.

In the first century Christ Jesus healed all who were diseased among five thousand men, besides women and children, who had followed him to a desert place. Then at evening they were hungry; so he bade the disciples make them sit down, and "looking up to heaven" (Luke 9:16) he fed them amply though only five loaves and two fishes were humanly available. The scientific, spiritual understanding of God, when utilized as the Saviour taught men to utilize it, will eventually abolish famine, disease, lack, and limitation of every kind.

"He shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11). In an article called "Angels," Mrs. Eddy, after quoting the clause in the foregoing Scripture, declares (*Miscellaneous Writings*, p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." Then, refuting materialistic logic and its fears for the future, she adds, "Never ask for tomorrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment."

One may ask, What are God's spiritual ideas? Christian Science teaches that God is Spirit, divine Life and Love, omnipresent and omnipotent. He is the creator and governor of all, the one infinite Mind, or Soul. This Mind expresses itself in an infinity of ideas which are characterized by perfection, harmony, health, abundance. These and countless other spiritual quali-

ties abound in divine consciousness constitute the real man, who is Mind's image and likeness, the full tion of Soul, Spirit. Therefore man reflection, already possesses all that required to manifest God's completeness.

How, then, do God's spiritual ideas human needs? First, by showing God's man is not a fleshly mortal; spiritual creation, the compound of Soul, and is complete. The likeness finite Love can never lack anything man belief in lack and limitation yield to the spiritual fact of man's completeness and perfection as this fact derstood and demonstrated.

We must realize Love's omnipotence then endeavor to demonstrate it. We by positive, unwavering faith in promises and by obedience to His abundant Life and exhaustless Love express His nature humanly in al right activity, and unselfed love. We also express patience, humility, assistance.

My own experience is perhaps typical that of many who in great need have supply in spiritual ideas. When I child, my family suffered lack through mestic and business difficulties; and deprived of academic education I the eighth grade. As a teen-ager I su a broken neck and major surge fistula on two occasions, only to becc capacitated later with what doctors incurable tuberculosis and neurasthenia. Then after a year in a sanatorium I the study of Christian Science and soon healed through the understanding that God supplies man, the true self of each one of us, with spiritual ideas of perfect life, health, strength, and ability. a problem of unemployment and financial lack was solved.

The Bible relates many instances demonstration of supply through the mission of God's angels, or spiritual

Hagar wandered in the wilderness despairing of finding water for her "the angel of God called . . . out of , and said unto her, . . . Fear not. rise, lift up the lad" (Gen. 21:17, "then "God opened her eyes, and she well of water." Her receptivity to al Truth and Love and her uplifted t of the lad enabled her to discern pply was right there where none had sible to mortal sight.

in the Israelites journeyed in the erness toward the Promised Land and without food and water, Moses' s and spiritual understanding of God it bread from heaven and water out rock (see Ex. 16:4; 17:6).

ar responded when God's angel to her out of heaven. Moses fed aelites with bread from heaven. Be: fed the multitude, Jesus looked up ven. Heaven is harmony, the abode real man in Soul, in which man is complete and perfect as Truth's

s overcame the temptations of the or evil, while he was in the wilder-nd afterward "angels came and min-nto him" (Matt. 4:11). The al definition of "wilderness" in the ry of Science and Health by Mrs. s (p. 597), "Spontaneity of thought

and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence."

If at any time in our journey toward the promised land of spiritual harmony and perfection we should seem to be in a wilderness of fear, suffering, despair, or unfulfilled hopes, let us remember that the wilderness is not an impasse. It is the vestibule, the doorway, to heaven—man's dwelling place in Spirit. Let us look and listen for God's angels, Love's spiritual ideas. We may be sure that as we obey their unerring directives in our daily lives, they will meet our every need.

As Christian Scientists we should do our part in solving worldwide problems of lack, discord, disease, and death by knowing that God's spiritual ideas of Life, Truth, and Love are universally available to meet the collective as well as the individual needs of mankind. These ideas are operative in human consciousness now as surely as they were in Jesus' time and, when firmly and faithfully adhered to, just as able to restore health, destroy sin and lack, and save humanity from disaster and death. The more we prove this fact individually, the more we shall help the world to waken from its mesmerism of materiality and receive the universal blessings of spiritual understanding.

HOW TO REACH THE HOREB HEIGHT

JANE H. NEWMAN

3 Psalmist knew where the saving ice of God is to be found, and he "I will lift up mine eyes unto the rom whence cometh my help. My ometh from the Lord, which made and earth" (Ps. 121:1, 2). His cknowledges God as creator, dwelling holy hill, yet available to men on the How to reach God, Spirit, in His abitation is the problem. Christian : shows that He is reached through anslation from material sense into

spiritual sense, and this translation involves repentance, baptism, or purification, and living a Christly life.

It is evident from the life and works of Mrs. Eddy that she heeded the Psalmist's words, for she climbed the hill of holiness and discovered God's nature and His laws. To direct mankind to divine knowledge, she instructs (Science and Health, p. 241), "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity."

On Mount Horeb, Moses received the Ten Commandments. Hence Horeb height implies the exalted thought where spiritual vision is gained, where God, the divine Mind, is seen by uplifted human consciousness. Only the pure in heart can gain the spiritual height. Understanding this, Jesus called the pure in heart "blessed" (Matt. 5:8).

When, through purified thought, God is seen to be Spirit and His creation to be spiritual, unchanging, eternally perfect, governed by the immutable laws of divine Principle, Love, healing is the effect in human experience. Divine consciousness is gained when false, material concepts are replaced with spiritually true ones. Then the action of Christ, Truth, destroying all unlike itself, comes with power. Jesus said (John 8:32), "Ye shall know the truth, and the truth shall make you free."

When the action of the Christ is felt in consciousness, God is writing the truth in our hearts, and the carnal, mortal nature—material sense—is being blotted out as spiritual sense appears. Through this process purification is being experienced. Translation from a sense of existence in matter into the consciousness of existence in Spirit is taking place.

The Apostle Paul referred to translation into the heavenly kingdom, God's realm. The work of a Christian Scientist is to bring about this translation, in which a change of thinking from evil to good is involved. Who would not exchange ignorant, impure, mortal thought for immortal consciousness? Men may be willing to do so, but know not how to do it. Through spirituality and purity, through hungering and thirsting after righteousness, they attain this goal. These Christly qualities erase mortal modes of thought and let in divine light.

Material sense, which seems real to mortals, is blind to spiritual sense. Spiritual sense emanates from Soul, God, the source of all good, and sees what cannot be seen by mortal mind. Mortals must be willing to make the change from matter to Spirit and to work at it. John the Baptist en-

joined men to repent—to change their thinking—that they might see the light of heaven, which is ever at hand.

The first step needed to bring a change is belief in God. Belief opens consciousness to divine possibilities often questioned those who came to healing, asking them about their beliefs, thus testing their thought.

The next step is faith. Faith is important. Active faith produces results. "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is the very evidence of things we hunger and thirst for and are to be found. Through faith, look at the things which are not of material sense. Those blinded by belief must intuitively exercise the power of faith that it may lead them out of darkness into light. Faith links thought with substance of good, which cannot be grasped by mortal mind.

"Faith is higher and more spiritual than belief. It is a chrysalis state of thought, in which spiritual evidence contradicts the testimony of material sense begins to appear, and Truth, ever present, is becoming understood." Our Leader (Science and Health, 1:1) says: "As spiritual evidence destroys binding material beliefs—beliefs that one is enclosed in a material body and bound by its laws—truth brings to light man's incorporeal nature as God's image, governed by divine law, falsities drop away, and one is free, delivered from the incubus of error and its bondage."

Spiritual understanding is then the key to freedom and harmony are experienced. Heavenly consciousness is gained when Horeb height is reached.

Christian Science makes plain the way up the hill of holiness. God's laws are our unity with Him; and as we demonstrate this, we walk in the way. To lodge error with Truth is not easy. Strife is necessary to purify thought. The battle of rejecting error for Truth, and making use of the forces of God until error is left but the consciousness of good.

ch the consciousness of God, or the of Christ, not only are we healed, but : are endowed with healing power.

. Eddy's discovery of the Science of ; imposed on her the duty of giving relation to mankind, of making clear y out of mortality and its difficulties. as her motive in writing the textbook, e and Health. Shall we not use this

God, which is a key to unlock the al meaning of the Scriptures, and to our friends and neighbors to use? hesh us how to solve the problem of how to translate matter into Spirit, original abode, and thus lay hold of measurable good that is awaiting us. nanity has a rich heritage of things garnered by godly men and women, hrough obedience and purification d the summit, divine consciousness, ound God in His holy habitation. rophet Isaiah knew of God's dwelling His nature and laws, when he said

(2:3), "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Though the Psalmist and Isaiah lived many hundreds of years ago, their writings still direct men to the eternal, living God, who gave His law to Moses, revealed His Word to the prophets, sent His Son, Christ Jesus, to establish His kingdom on earth, and revealed Himself in this age to Mrs. Eddy when she reached the Horeb height of Truth. With divine knowledge she writes (*Science and Health*, p. 78): "Spirit blesses man, but man cannot 'tell whence it cometh.' By it the sick are healed, the sorrowing are comforted, and the sinning are reformed. These are the effects of one universal God, the invisible good dwelling in eternal Science."

"THE GAIN OF SPIRITUAL LIFE"

DOROTHY EILEEN HEYWOOD-DOVE

HERE is but one spiritual existence, —the Life of which corporeal sense ke no cognizance. The divine Prin- of man speaks through immortal ' Thus writes Mrs. Eddy on page 72 textbook, *Science and Health*, and ds in the same paragraph, "A condi- recedent to communion with Spirit gain of spiritual life."

: mission of Christ Jesus included the ing of the spiritual reality of life, its origin, its indestructibility. He said e occasion (*John 10:10*), "I am that they might have life, and that night have it more abundantly." He d through his earthly experience that is no power that can stand against : Love; that the life which God be- is unchanging, ageless, the immortal ousness of being. He illustrated in vn earthly life the fact that man is

preexistent, coexistent, and coeternal with God. He stated further and unequivocally, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (*John 17:3*). His purpose is wonderfully defined by our Leader in these words in the textbook (p. 26): "His mission was to reveal the Science of celestial being, to prove what God is and what He does for man."

To reveal to humanity the real status of man; to identify individual consciousness with the divine Mind as its origin, source, and ultimate; to admit no other consciousness and so to solve what appears to humanity as the problem of being, this is indeed "to reveal the Science of celestial being, to prove what God is and what He does for man." This is what Christ Jesus achieved; this is what Mrs. Eddy has given to this age through her

own healing and through her writings.

The creation recorded in the first chapter of Genesis, in which it is stated that all that God created was very good, is what Christ Jesus taught and demonstrated. To bear witness to this perfection in daily experience is the aim of the sincere student of Christian Science and leads to "the gain of spiritual life."

If we follow the record of Jesus' activities in the Gospels, we shall perceive that one of the features of his success was his constant communion with his Father. He proved daily that "the divine Principle of man speaks through immortal sense." Jesus declared, "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). Here is the revealed purpose of spiritual living; here is the scientific relationship of man to God, a relationship which Christ Jesus exemplified completely. The proof of his constant communion, of his ceaseless awareness of divine guidance, of man's spiritual sonship, and of the divine fatherhood is illustrated in the frequent and remarkable healings which were part of Jesus' daily activities.

In the fifth chapter of John's Gospel we find Jesus saying to the Jews after the immediate healing of an individual who had suffered for many years from a form of paralysis, "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (verses 26 and 27). What is the deep significance of these words of Jesus, spoken in explanation of his action which had taken place on the Sabbath day? The power of God, of "the Life of which corporeal sense can take no cognizance," had been demonstrated, accompanied by the assurance that the healing was the act of the Father, revealing the mission of the Son, together with the Son's capacity to execute spiritual judgment. The healing illustrated "the gain of spiritual life"; it showed that Jesus' understanding of Life had changed the consciousness of life in the one healed from inactivity and disease to health.

The truth that "there is but one tual existence" has been revealed to age through divine Science. To Mrs. came the realization that Jesus' mission to humanity can be recognized and its purpose attained only as man's immortal embraced in thought, is seen as eternal present and operative, inseparable from divine Principle, Life.

After her wonderful healing, g through the study of the Bible and spiritual apprehension that divine Truth, and Love constitute the basic principle of the Science of Life, indeed, science, our Leader saw that if we attain spiritual being, oneness with the vine Mind is a prerequisite. During period of meditation and prayerful of the Bible, she became aware of a illumination and ministration. Of time, and referring to the Bible, she in "Pulpit and Press" (pp. 34, 35) answered my questions as to the process which I was restored to health; it came with a new meaning, and suddenly apprehended the spiritual meaning of teaching of Jesus and the Principle and law involved in spiritual Science and physical healing—in a word—Christian Science." This was indeed "the gain of spiritual life."

What a challenge is here to be discerned and sought by the student of divine science that he may become spiritually a part of the divine Principle of man, speaking "through immortal sense"; that he may have audience with divine Principle, as Christ Jesus with the Father, and find the way to spiritual life! This is the purpose of Life that Jesus followed with complete success throughout his ministry, he many types of discord and disease. In constant communion with God, he proved daily, even hourly, that divine Principle guided his every thought and action, and God, the heavenly Father, spoke "through immortal sense." This same spiritual inspiration is to be heard and obeyed in the measure that communion with the Spirit, God, is sought and found, opening the way to "the gain of spiritual life."

With great clarity the master Christian healed and demonstrated, not only to contemporaries who accepted his teachings, but for all time, the availability of the law of Life, as quoted earlier, the wonderful promise, "I am come that they might have life, and that they might have it more abundantly." The Science of this law our beloved Leader has made available to humanity, not only through her own recorded healing and the healings others have received of all kinds of diseases, but through the profound action recorded for humanity in her writings.

She has given to the world the complete science of being. This divine Science is operative when man's immortality is affirmed and recognized as the fundamental of man's being, namely the ever-

presence and availability of the law of Life. Thus Jesus' wonderful promise, "I am come that they might have life, and that they might have it more abundantly," is shown to be an actual reality. It is the true or exact knowledge of this Life and of its indestructibility that Mrs. Eddy revealed through her life's work and message for all mankind.

To every seeker for Truth comes the challenge to identify the oneness of divine Principle and idea in thought and action as inseparable: this is immortality made actual and present.

With the complete assurance that comes of divine revelation and its demonstration, Mrs. Eddy has given to humanity the Science of Spirit, God, and has awakened the seeker to "the gain of spiritual life" as a present possibility.

"OPEN THOU MINE EYES"

RUSSELL D. ROBINSON

THE Psalmist prayed (Ps. 119:18), "Open thou mine eyes, that I may behold wondrous things out of thy law,"

this humble prayer has continued through the centuries to lead all who would apprehend the glory and power of God. The seeker acknowledges the need for spiritual awakening and describes the inevitable result of such awakening.

This is the prayer of the Christian Scientist. In her writings Mrs. Eddy makes clear in statement after statement. For example, on page 417 of her book *Mental and Physical Healing*, she states, "To the Christian Science healer, sickness is a dream from which the patient needs to be awakened."

Awakening from the dream of sickness, disorder, or disturbance is, then, an important part of Christian Science healing.

The student of Science learns that fear, lack, disease, anxiety, grief, hatred, disturbed human relationships, or any of these are all illusions, suppositions, mis-

conceptions — dreams from which he needs to be awakened.

In the sixth chapter of II Kings is recounted an experience of a servant of Elisha who had to learn this lesson. A great host of the Syrians had come in the night and encircled the city where Elisha dwelt. When his servant saw the situation, he was much alarmed. He said (verse 15), "Alas, my master! how shall we do?" Elisha was not confused by material appearances. He was awake to spiritual reality, to divine law, and he said to the fear-stricken servant, "Fear not: for they that be with us are more than they that be with them." And the account continues, "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see." The result of that prayer was immediate healing, for "the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Victory over the enemy was assured when spiritual awakening had taken

place. This spiritual seeing made the inherent blindness and powerlessness of the enemy forces obvious.

It is opened eyes—awakened thought—that bring about adjustment of every human circumstance. It is the awakening from the dream of error to see the worthlessness, the unreality, of the discordant, lying mental suggestions, which have been accounted real, that brings healing. Perhaps this can be illustrated by an experience I once had.

I had been working prayerfully and studying all one night to see the spiritual reality instead of a discordant physical condition which seemed to have engulfed me. The condition had been persistent, and very little progress appeared to have been made. I was rather hoping that while studying I might fall asleep and that during sleep healing would take place.

But when I fell asleep I had a dream. Somehow in my dream I had gotten a mouthful of paper clips. The experience seemed very real, although even in my dream I was praying in Christian Science to know that this experience was without power to hurt me. People were standing around expressing alarm, telling me of the dire effects of swallowing one of the paper clips. I was likewise denying these suggestions, knowing the concerned comments of others regarding the situation could not disturb me either. All this time I was removing the paper clips one by one—a seemingly endless job. After removing some forty-odd paper clips, I was still busy removing more when my alarm clock rang.

I woke up. And then I suddenly realized that there had never been any paper clips in my mouth. So there had never really been any to remove. The whole experience was a dream, and now, awake, I saw it as such. As I realized this fact, I awoke to the dream nature of the physical difficulty under which I was laboring, for I now saw that it was no more real than the paper clip problem had been, and I was free.

Irving C. Tomlinson in "Twelve Years

with Mary Baker Eddy" recalled that Eddy spoke somewhat as follows (p. "Is there any difference between the dream and the day dream? When awake from a night dream, we see it reality; the day dream of pain and d is no more real."

All error is a dream—that which not exist claiming to be a reality—comes in the guise of a person, place, thing, sometimes presenting an argument of certain evil effects or a history of similar cases. The error may contend that a person is in the place where we are working should be removed, that perhaps some part of the body needs to be removed, or possibly a different climate would solve a problem. But such arguments are always lies. Christian Science teaches that error is removed from our experience only by our realizing that it was never there in the first place. Error occupies no space, has no location, no history, no course to run; it does not exist because it cannot exist in the presence of God.

Christ Jesus described error as "a lie and the father of it" (John 8:44). The fact that the father of a lie is a lie completely annihilates the notion that a lie ever have a cause, a beginning. In the ancestry of lies, no matter how far back one goes, he still finds a lie, whether it goes by the name of error, evil, devil, Satan, sin, sickness, or disease of any kind.

Christian Science teaches that man is made in the image and likeness of God, spiritual, perfect. He is an idea in Mind. He expresses the infinite qualities and attributes of Spirit, the spiritual energy which constitute true substance. These spiritual energies can never be disturbed or disarranged; thus substance is never discordant, deformed, distorted, depleted or decayed. Man is the very expression of God's being, the embodiment of intelligence, love, purity, intelligence, health, holiness—all the Christlike qualities inherent in Christian ideas. Indeed, the real man cannot be anything but perfect because the perfection of Principle is forever expressed. Man

without interruption to reflect, manifest and witness to the glory of infinite God. All-inclusive divine Love continues to impart to man all good.

Living in Christian Science is an awakening to these facts. This awakening reveals that all error is part of the Adam, the myth that says man is made of atoms, or atomic particles, dwelling in a material body, born into matter and bound out of matter, subject to the vagaries of a carnal mind or of human will. Is it obvious that it is not necessary to go on in order to awaken from this dream? Time is never a factor in Christian Science healing. Spiritual awakening can be instantaneous.

Eddy states in "Miscellaneous Writings" (pp. 298, 299): "The true consciousness is the true health. One says, 'I am free from pain in unconscious sleep.'

You mistake; through unconsciousness no more gains freedom from pain or immunity from evil. When unconscious of a mistake, one thinks he is not in error; but this false consciousness does not change the fact, or its results; suffering and mistakes recur until one is awake to cause and character. To know the error when, and how of error, destroys the error.

The error that is seen aright as it has received its death-blow; but until then."

We do not, then, need to look at error, check to see the new forms it assumes, or say, "Give it four days—or four months—and then I'll be all right." Jesus said (John 4:35), "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And Paul reminds us (II Cor. 6:2), "Now is the accepted time; behold, now is the day of salvation."

Right now we can awake, whatever the dream of error. Right now we can realize that error was never really a part of our experience or that of anyone else. Right now we can open our eyes to "behold wondrous things out of thy law," to know that under the government of the law of God there is no other law—medical, ecclesiastical, biological, chemical, electrical, psychological, or environmental—that even for an instant can mesmerize and govern the real man. Right now we can open our eyes to the spiritual facts of being, see ourselves as we really are in the image and likeness of God.

Just such realization is bringing healing through Christian Science to countless thousands throughout the world in the proportion that each awakes to the facts of his true being and perfect selfhood.

God's Gift of Patience

MARY BELL RHODES

God gives me patience,
When my need is great,
To cease from willful planning
And to wait
Till human will has lost its stranglehold;
Then see with clarity
His plan unfold.

DAILY EASTER GLADNESS

GERTRUDE E. VELGUTH

THE first verse of Hymn No. 171 in the Christian Science Hymnal begins,

Let us sing of Easter gladness
That rejoices every day.

Christendom as a whole joyously welcomes the glad Easter season. Great numbers have experienced or witnessed the uplifting impetus of the Scriptural account of Christ Jesus' resurrection. They have marveled at his magnificent triumph over death and the grave. His victory has brought fresh buoyancy to hope and faith. Wherever the eager ear has listened, where the meek heart has gratefully responded to the Easter message, the mourner has dried his tears; the one bowed with grief has risen with renewed courage, with resolute endeavor and expectant hope.

Christian Science gives us an even fuller concept of Easter gladness than we had before, that is, when the thought of Easter was focused on a specific season. The lines of the hymn quoted above indicate this. Easter gladness that rejoices daily—this is indeed a happy revelation, a source of constant spiritual uplift, especially perhaps to the beginner in Christian Science.

One such beginner had had somewhat of a prelude to this revelation before she attended a service in a Christian Science church during an Easter season. She had observed with interest how this Science resolves occasions hitherto of major importance, such as specific holiday seasons, into practical daily experiences. For instance, how surprised she had been when, on attending a service on a Sunday in late summer, she found that the subject of the Lesson-Sermon in the *Christian Science Quarterly* was "Christ Jesus" and that the words of the first hymn announced were those of the poem "Christmas Morn" by Mrs. Eddy, the Leader

of the Christian Science movement. thought-provoking were the following (Poems, p. 29):

Dear Christ, forever here and near,
No cradle song,
No natal hour and mother's tear,
To thee belong.

It was a while before she grasped, through her study of Christian Science, that the coming of the Christ, Truth, may be a daily, even hourly, experience to the degree that the receptive welcomes its silent appearing. As she persisted in her study, it became increasingly obvious that the birth of the Christ in human heart is not confined to the particular natal day we commonly celebrate as the commemoration of the birth of the historical Jesus.

Likewise when this student attended her first Christian Science Thanksgiving service, she saw that to the spiritual student the thought every day is a daily thanksgiving, an occasion to express sincere gratitude for the manifold blessings and opportunities that divine Love has so impartially bestowed on each of us. This is the reason, then, why this new revelation to Christian Science was prepared to be a daily Easter gladness that is constantly uplifting and enriching the lives of those who recognize and demonstrate the power of the risen Christ in daily experience.

The Christ, Truth, as explained in Christian Science, reveals the changeless benevolence of God, good, and His wise loving relationship with man, His perfect spiritual offspring. Perfect God and perfect man, coexistent, coeternal—this is the ever theme of Christian Science, its essence, its some Easter song of songs.

Jesus, the son of Mary, demonstrates the resurrecting power of the imperishable Christ in daily experience. For him the day was one of Easter gladness, of glorious conscious dominion over sin, sickness,

alive, eternally active, free. Because they understand this to be a fact, Christian Scientists are able to retain much of their joy and serenity in times when distress and bereavement would attempt to rob them of their gladness.

"Is it nothing to you, all ye that pass by?" (Lam. 1:12.) This Scriptural query came to the thought of a Christian Scientist when she saw a somewhat downcast, sorrowful appearing group of people leaving a famous old church on the Friday before Easter. Apparently the mournful cross of crucifixion more than the radiant crown of resurrection had dominated the atmosphere of the service they had attended.

Was Jesus' triumphant resurrection nothing to these dear people? Was the

world's crucifixion of God's highest v sufficient to overshadow his demonst of the exalting power of grace and Jesus overcame the cross. He rose up the grave.

Daily Easter gladness is the prod the risen Christ, the Truth that buric tality and brings immortality to Easter gladness is one of the forever following the true understanding meaning of the resurrected Christ is life and in mine. It magnifies the gl God's His undisputed dominion and i power. It sings of man, God's p spiritual image and likeness, and n in the spiritual understanding of his and ability to prove by reflection som of this same dominion and power.

ARE YOU ALWAYS READY?

MIDA MC DERMOTT

IN a sermon to his disciples, Christ Jesus stressed the importance of spiritual readiness when he said Luke 12:35: "Let your loins be girded about, and your lights burning." Let us ask ourselves: Are we spiritually prepared at all times to be-init ourselves as in reality the mind of God's creating? Are we alert in realizing our immunity from the so-called laws of heredity, age, contagion? Are we instantly ready to see that envy, impatience, and self-righteousness are unreal and to replace them with love, patience, and humility?

If our answers to these questions are in the negative, then we need to establish firmly in consciousness the truth of the perfection of God and of man, as perfect Principles and perfect ideas, perfect cause and perfect effect. As we assimilate this fundamental truth, we become more alert in detecting evil's aggressive suggestions and in nullifying them with the facts of Christian Science.

Just as the violinist tunes his instrument by adjusting each string to A, so the Scien-

tist attunes his thought to the one M^g supplanting each misconception of and man with the perfect concept as shared in the Bible and in the writi Mrs. Edith.

On page 166 of *Miscellany*, our I tells us, "To live so as to keep huma- science in constant relation wit divine, the spiritual, and the eternal individualize infinite power; and Christian Science."

To keep thought in accord with the truth demands constant vigilan cause mortal mind is continually at presenting its distorted pictures of i fiction, limitation, and inharmon spiritualized consciousness can be andly maintained only through the and practice of replacing a mortal of existence with the immortal tr being.

Christ Jesus was ever about his F business—always ready to glorify H thought, word, and deed. The M might's words proved that his con- ness was "in constant relation with t

ne spiritual, and the eternal." He d (John 5:19), "Verily, verily, I o you, The Son can do nothing of , but what he seeth the Father do: at things soever he doeth, these also ae Son likewise."

unts of the instantaneousness of his s are recorded in the four Gospels. d that in a single moment he healed ; wife's mother of a great fever. instantaneous healings included f cleansing the ten lepers, restoring , the blind Bartimaeus, and raising daughter from death.

as Jesus' conscious realization of his with God that individualized in- ower and enabled him to overrule rious claims of the carnal mind. His readiness to heal is attributed to his lized consciousness, which he main- by living in constant communion s heavenly Father.

ve successful in the art of healing, uld strive to walk in the footsteps Way-shower by demonstrating our unity with God, the Principle of g. Man's oneness with God, as His an be demonstrated in daily living xpression of such Christly attributes illigence, justice, love, goodness, ;, integrity, and so on. Thought im- ith these qualities is a clear trans- r for the healing power of God.

Eddy states in *Science and Health* 9), "The prophylactic and thera- (that is, the preventive and cura- ts belong emphatically to Christian , as would be readily seen, if psy- ; or the Science of Spirit, God, was ood." One whose thought is with God is ready to demonstrate y the curative but also the preven- of Christian Science.

was proved in the experience of a n Scientist who awakened very ne morning feeling an immediate reassure herself with specific truths ng Love's protecting power. She

began by prayerfully studying the Lesson-Sermon, outlined in the *Quarterly*, and then she filled her thought with the comforting verses from the ninety-first Psalm. While driving to work, she felt a great sense of peace as she sang aloud our Leader's hymns.

When she arrived at her destination, she walked directly toward her desk to set up the day's schedule. A sudden impulse prompted her to hesitate before she reached the desk. At that very moment, a large portion of the plastered ceiling fell with a loud crash upon her desk and chair, missing her by inches. The student's heart overflowed with thankfulness to God for His protecting love and for the spiritual intuition which had alerted her early that morning to fortify her thought.

On pages 128 and 129 of *Miscellany*, Mrs. Eddy writes: "Watch, and pray daily that evil suggestions, in whatever guise, take no root in your thought nor bear fruit. Ofttimes examine yourselves, and see if there be found anywhere a deterrent of Truth and Love, and 'hold fast that which is good.'"

Each one of us can heed his Leader's counsel by defending himself daily against lethargy, indolence, and indifference—deterrents of Truth and Love—and resolve to hold fast to the qualities of alertness, diligence, and readiness.

A teacher of Christian Science once told his class not to take mental siestas. Instead, they were to think right, scientific thoughts consistently.

Conscientious Christian Scientists do not vacillate between alertness and apathy. Like the minutemen of early American history, who were ever ready to serve their country, loyal Scientists are ready at all times to serve their Maker by "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

OVERCOMING MATERIAL SENSE

RALPH H. WATTINGER

A SIMPLE statement by Mrs. Eddy in *Science and Health* may arouse one to serious thought. For instance, she speaks of the teaching of Christ Jesus and writes (p. 38), "He taught that the material senses shut out Truth and its healing power." What are these so-called material senses? Is there a real power opposed to omnipotent Mind that is capable of shutting out the power of Truth, God? Can its seeming existence be overcome?

The teaching of Christian Science accepts as basic the record in the first chapter of Genesis: man is the creation of God, made in His image and likeness. God, the divine Principle of creation, must be infinite Mind, Spirit, Soul, the supreme intelligence of the universe; and as such He includes and imparts all the capacities of intelligence: the faculties to know, perceive, or sense. God's senses, then, are spiritual, and His image and likeness includes them as His reflection. With this authority, it may be concluded that God's spiritual, perfect man has spiritual senses only.

The record of God's spiritual creation closes with these words (Gen. 1:31; 2:1): "God saw every thing that he had made, and, behold, it was very good. . . . Thus the heavens and the earth were finished, and all the host of them." God's creation is complete, final, and wholly perfect; and there is no secondary power to invert it.

The second chapter relates the seeming origin of sin: all that would, if possible, invert, pervert, and subvert God's spiritual creation and deny His omnipresence and omnipotence. This is what Christian Science defines as material sense. But this false sense of creation began with a mist, or mystification, and continues in belief only as illusion.

Have we not all, at one time or another, believed some such mistake as 4 plus 4 equals 9? And did we not obtain the wrong answer when we based any problem upon this answer? The opposite of all truth is a

lie and does not come from anywhere only while the lie is believed by the individual; it does it seem real. We do not know about where a mistake written on a blackboard came from; we simply erase it when it is detected. And so without doing anything to supposititious material senses, the individual dispels false concepts regarding creation when he gains a fuller understanding of God's universe of spiritual, heavenly, and real ideas.

The Bible records many cases of annulment and reversal of the claims of material sense. Moses at the Red Sea proved the powerlessness of matter against freedom; Jacob proved the efficacy of spiritual means to overcome his brother's resentment; Elijah demonstrated the power of Spirit to expand a handful of meal and a little oil to meet the need of a family; and Jesus illustrated the inability of disease and death to bind the dead when he called him forth from the tomb. And so we, as they, discover the truth through spiritual understanding that God and His universe, existing alone as spirit, are untouched and uncontaminated by matter; they are seen to be present instead of the absence of human theories.

Since divine perfection exists instantaneously and not in spite of human testimony to the contrary, good and evil should not be considered to coexist in man.

Mrs. Eddy says in *Science and Health* (p. 99), "The calm, strong currents of spirituality, the manifestations of which are health, purity, and self-immolation, deepen human experience, until the limitations of material existence are seen to be an imposition, and sin, disease, and death have no everlasting place to the scientific demonstration of divine Spirit and to God's spiritual perfect man."

But so-called human nature does not seem inclined to measure its true reality by the degree of its self-immolation. In developing spiritual sense to the ul-

sion of material sense, each one of us endeavor to practice such moral qualities: humility, temperance, honesty, common, humanity, and faith, for these lead to spiritual understanding. Then God will be raised constantly, for each will say with the psalmist, "He hath put a new song in our mouth, even praise unto our God: we shall see it, and fear, and shall trust in the Lord" (Ps. 40:3).

When the beliefs of a material existence that matter has life, substance, and intelligence—"are seen to be a bald imposition" in our thinking, we shall exercise a more intelligent dominion over our own thoughts. A sincere student of Christian Science becomes aware that it is in his own right that he must meet the illusions of the senses: deny and reject the inharmonious and sinful and steadfastly affirm the presence of that which is Godlike. In reality all that has ever been apprehended of material sense is its own self-justification and claim to existence. Physical sense has recognized real life, substance, intelligence, or any element of true being.

One would hardly be considered honest to live in two creations in conflict if we at the same time acknowledge that there is one creator, the wholly good God. In such conflict is impossible if "we look at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 5:16). Paul must have glimpsed the truth where material sense seemed to hold sway, for there was the creation of God.

It is not necessary that the purity of our deeds be acknowledged by others; but honesty compels that our attitude be based on spiritual, not material, sense.

One finds that the daily living of spiritual qualities enables one to see in others

only Godlike qualities; these he would like to have others see in him. As he steadfastly holds to the fact that the truths of purity and integrity, intelligence and wisdom, health and holiness, abide in the idea of God, he finds that the appearance of sin, disease, lack, and limitation will disappear in his experience. Perception based upon spiritual understanding brings into focus in our experience the conditions that manifest spiritual qualities.

Mankind longs for an understanding that is unfettered by limitation. Perception, the capacity of understanding, enabled Jesus to separate the human concept from the divine idea and, through this action, to heal. Perception opens the doors long locked by ignorance and invites entrance into the unfolding vastness of reality.

Our moral attitude must find strength in the senses of Spirit and prove them to be present. Mrs. Eddy writes (*Science and Health*, p. 471), "The facts of divine Science should be admitted,—although the evidence as to these facts is not supported by evil, by matter, or by material sense,—because the evidence that God and man coexist is fully sustained by spiritual sense."

When the illusions of material sense seem to "shut out Truth and its healing power," the student turns to the enlightening inspirations of spiritual understanding to guide and direct his way. When he sees the true spiritual nature of that which the false concept counterfeits, he demonstrates the presence of "Truth and its healing power" in overcoming inharmony and sickness.

It is God's law that there shall be light; and it is the office of God's image, man, to reflect light. Every step that we take in the direction of light, true spirituality, has its part in the overcoming of the darkness of material sense.

THE EASTER STORY

EUNICE F. MAURER

FOR centuries the Christian world has somewhat blotted from human contemplation the true significance of Calvary by a seasonal observance of saddest lament over the cruelty of the crucifixion. It is true, mortal mind needs to be aware of the magnitude of this offense committed against the highest exponent of purity, goodness, love, and spiritual dominion that the world has ever known, for mortal mind must be rebuked and self-seen in order to be destroyed.

However, this was not the intent of Christ Jesus when he submitted to the ordeal of the cross. Because of his boundless love for mankind and his humble obedience to his heavenly Father, whom he always served, the physical suffering involved must have been the lesser part of the anguish with which he was coping as he handled for humanity the world's ignorance, resistance, rebellion, and hatred of the truth for which he stood.

Before his three-year ministry, Jesus had become so familiar with the text of the Old Testament that he based his life and teaching upon its authority. In every phase of his daily service to mankind, he proved that he had come not to exalt the human Jesus, but to reveal the real man by emulating the "Christ," which Mrs. Eddy defines in the Glossary of Science and Health as, "The divine manifestation of God, which comes to the flesh to destroy incarnate error" (p. 583).

Therefore, since Jesus was the one who permitted and experienced the crucifixion, would it not seem that his point of view regarding it would be the only one of any importance whatsoever? With this question in mind the Bible student searches the Gospels for our Saviour's attitude. His words were not for mere historical record, for self-justification, or for self-preparation. His own preparation was made during his nights alone on the mountaintop with his Father or during such an experience as

the one which a few of his nearest disciples partially shared and which has been the transfiguration.

The Master's few references to the crucifixion may have been made to commend to mankind the purpose of his life service and the expectation that this contribution would be proof of the efficacy, purity, truth, and power of his teachings, or they may have been inspired by his great loving-kindness to prepare his disciples and followers for the coming events which would affect them vitally and make such demands upon their fortitude, fidelity, loyalty, and discipline—all necessary to their part in the fulfillment of the perpetuity of Christianity.

In the Gospel of John we read the words of our Master (8:28): "When I have lifted up the Son of man, then ye will know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things."

When Jesus was lifted up upon the cross, he was indeed elevated to receive the Father. That deed gave convincing proof to the world of the kind of the illusion of death and the continuity of Life, reflected eternally in each idea of God. Many leaders have been successfully striven for world power and mastery. Christ Jesus alone won with the Word of God, which will be successfully challenged—with the power of love, not of enmity.

Today, indeed, his influence permeates each life touched by a single Christian ideal. His teachings are intrinsic laws of certain nations and in the hearts of much of mankind. When he was lifted up, his message was sanctified; his life immortalized; his promises proved; his identity revealed; the understanding of the Father in heaven illumined. With his reverence his followers can glimpse spiritualized thought as he prepared himself, his followers, and the world for the hour of his great exaltation, as he awaited the glory which his Father had prepared for him.

him and, through him, for all men. This is surely the true Easter story that our Saviour would have us know and revere. It is of interest that he left us no part of himself other than that of his life, his mission, his teachings, and his love, or closeness, with his heavenly Father. His life has inspired more great and more sublime music than any other of history, yet he chose to have himself glorified by his works. So it is that only prayer and consecration does one glimpse beauty, the purity, and the glory of the life, which the Master expressed.

When we question that the Easter story is not for Christ Jesus alone, but also for all who follow him? The answer is clear for us in a passage on page 66 of *Science and Health*, which reads, "Trials are the proofs of God's care." The student of Christian Science knows that God does not create trials, but that He does create in consciousness such visions of goodness that loneliness, with its burdens, cares, frustrations, idolatries, conflicts, vices, and absorptions does become a trial, indeed, from which divine Love is present to deliver men.

Such illumination each healing in Christian Science is a permanent healing, for it comes from the higher plane of understanding to which the healing has lifted the student can never be tempted by the old-grown myth.

The Scientist knows that a mortal is not man. He knows that man is the image and likeness of God and possesses enlightenment, understanding, and an abundance of good. He knows that Christ Jesus is the Way-shower, that divine Science is the

final revelation of Truth, and that in obedience to and understanding of it, he too will eventually experience resurrection and ascension. Thus, for him, trials become blessings, turning him ever to the higher, better way. He becomes willing to relinquish the belief of life in matter for the rest and the peace which come after he has said, in the words of the Master, "Thy will be done" (Matt. 6:10). Thus, he finds the Father's perfect plan, lifting him up in experience, outlook, and demonstration and away from his pet errors, his self-indulgences, and even his pride in his favorite human virtues.

The writer, over many years, has found that quick and permanent healing has always come, when, challenged by some trial, she has prayed with humility and with great honesty, "Father, I am ready to learn the lesson Thou wouldst have me learn in this." Human words cannot utter the sense of freedom and joy which comes with each higher revelation of Truth so won.

Mrs. Eddy made an epochal divergence with tradition when she taught her followers to emphasize the resurrection rather than the crucifixion of Jesus; to partake during the Communion service of the morning meal of our Saviour, the meat and bread—Life, Truth, and Love—from heaven; and to kneel in humble dedication that the understanding may be lifted higher and the proofs of the allness of God and of man's oneness with Him as His reflection increase. Thus, step by step each one experiences the resurrection, which leads to the ascension, and this is the significance of the Easter story.

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. — Ephesians 2:4-6.

EVEN THERE!

ISABEL F. BATES

SOMETIMES a sense of despair may seem to push us to the extreme point where, like Elijah in the wilderness, we may be tempted to cry out (I Kings 19:4), "It is enough; now, O Lord, take away my life; for I am not better than my fathers." Shall we permit the distorted and discordant concepts of material existence to pressure us into believing, as they tried to make Elijah believe, that we must give up or let go? Surely not!

What is the solution? The Psalmist sang (Ps. 139:8-10): "If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Yes, God, divine Love, will help us even there—even at the uttermost point of extremity.

Christian Science teaches us that the first step out of any difficulty is for us to turn to the Father, God, like humble children; to lift our thought above the false, unhappy sense of life as physical to our true and everlasting spiritual selfhood as God's ideas, reflecting the perfect and infinite Mind. Thus we can draw upon God for all that we need from moment to moment.

Our dear Leader, Mrs. Eddy, tells us (Science and Health, p. 322): "The sharp experiences of belief in the supposititious life of matter, as well as our disappointments and ceaseless woes, turn us like tired children to the arms of divine Love. Then we begin to learn Life in divine Science."

If mortal sense says, "The problem has gone too far for solution," then let us remember that even there God's hand is holding us. It is never too late. There will always be an angel at our side, ready to meet our need, as soon as we are honestly willing to listen and go forward. Mrs. Eddy says (*ibid.*, p. 298), "Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be."

When all seemed lost, an angel brought Elijah food, telling him, "Arise and because the journey is too great for thee. The journey is always too great for material personal sense of selfhood. the consciousness which step by step is fed by overcoming evil and is fed with spiritual sense of being can go forward "in the strength of that meat," as did Elijah "forty days and forty nights unto the mount of God," unto a healthy, vigorous, and joyous life, full of dignity and spiritual dominion.

How can we use the absolute truth of Christian Science practically in the meeting of specific human needs? Is loneliness and resentment the problem? Does God feel far away, the heart torn and empty? In such a state, there, in this despondent condition of thought, God's hand can reach us and help us. It is our own sense of the friction, misunderstanding, injustice, persecution, ingratitude, and coldness which we think we feel in others that bows us down, but God's power is bigger than all these errors.

The writer remembers a time when she was isolated in a wild and distant corner among strangers who seemed hostile and scornful of much that she represented. She felt alone, hopeless, and beaten. But she turned "to the arms of divine Love" and knew that God would lead her to "Life in divine Science."

First, it was *The Christian Science Monitor* that spoke as an angel to her, so even there, in that desolate situation, she felt the love of The Mother Church reaching out and embracing her and the whole community with a sense of family affection, understanding, deep joy, and mutual support. This lifted her up and carried her forward to wider unfoldment, new friendships, and a more selfless effort to bless those around her.

Later, the family of a lumberjack who was working deep in the forest, people she had never met, brought her a loaf of bread

ARMED WITH SCIENCE

FRANK A. SALISBURY

MENTAL influences determine our experience. When our thinking is governed by God, infinite Mind, we reflect His unlimited intelligence: we are awake to righteousness, we are spiritually productive, and we are joyful witnesses to the Science of Christ. But when we allow ourselves to be influenced erroneously, that is, when we are taken in by evil suggestions, we become spiritually unproductive. In *Science and Health*, our Leader writes (pp. 82, 83), "In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one."

Christian Science unmasks the evil in human thought that must be uprooted and destroyed if we would progress Spiritward. This Science also brings to light the spiritual good in human consciousness. The teachings of this religion make clear that spiritual sense must be the predominant force in human thought if one would succeed in demonstrating God-given dominion over material limitations.

The human consciousness that is illuminated by spiritual sense is a potent force for good. Our greatest asset is our capacity to understand and prove the Christ-power, which Science reveals. Because the human mind expresses either good or evil, we must be diligent in maintaining constant progress toward spiritualizing our thoughts; those we choose determine our course of action. Spiritual thoughts impel good works. Carnal suggestions, when accepted as one's own thinking, lead to a state of spiritual dormancy, to failure, sin, disease, and death. Paul wrote (Rom. 8:6), "To be carnally minded is death; but to be spiritually minded is life and peace."

Hypnotism may be defined as a method of producing a trancelike sleep. The alert student of Christian Science recognizes spiritual dullness as an effect of one's acceptance of mental evil, which is produced

either by oneself or by another. Science exposes such errors as egotism, pride, sensualism, lust, and emotionalism as imposed hypnotic states, produced by ignorance in self-centered thinking. Mental malpractice is detected as mesmeric suggestion emanating from sources other than one's own thinking.

Divine Science teaches us how to prove our capacity to attain and maintain spiritual sense. Throughout her writings the Leader warns us of the danger of submitting either to self-imposed mesmerism or to mental malpractice. She writes in *Science and Health* (p. 442), "Christian Scientists, be careful not to yourselves that mental malpractice will not harm you either when asleep or awake."

Incorrect thinking, that is, accepting evil's hypnotic suggestions as true, is overcome by spiritual sense, which one obtains through an understanding of Science. Spiritual sense enables one to detect and reject mesmeric suggestions of evil before they take root in human consciousness. When thoughts dwell in the consciousness of finite Love, God, we can neither fear nor fear the thoughts of mortals; neither can we be sensitive to mortal opinion.

Armed with Science, we are secure against the range of animal magnetism, or mental thinking. When thought is anchored in God, omnipotent Mind, we are a law unto ourselves, that is, we are free to think and to act in accord with divine intelligence. The Psalmist declared (Ps. 92:13), "The righteous shall be planted in the house of God, and they shall flourish in the courts of our God."

Through the spiritual understanding of his at-one-ment with God, infinite Christ Jesus found refuge from natural malice, from impersonal mental evil as well as at his theology. The well-being of us is the standard-bearers of Christian Science is vital to the fulfillment, the coronation, of Christ's teachings. Impious suggestions of sin, disease, and death can

judgment in our thinking when we identify ourselves as individual expressions of the one perfect Mind, as spiritual embodiment of divine ideas. The suggestions of animal magnetism center in the personal sense of being. When we analyze evil, we can better see its nature, and its mesmeric suggestions spontaneously disappear.

His attempts to distract our thought from God's infinite glory and omnipotence, may suggest that personal recognition is necessary for spiritual achievement. This suggestion falls on deaf ears when we realize that all power and glory belong to God; that He alone is the great I AM, the ever-present; that our only reason for existing is to express, to reflect, God's power.

Procrastination is one of error's aggressive suggestions. Error would have us believe that healing takes time. But time suggests the presence of God, omnipresent Mind. Time suggests that man is now less than perfect and that perfect health and agelessness will be experienced at some future time. With divine authority we can reject error, destroy the evil suggestions or lies that tempt us to procrastinate in our action and application of spiritual

truths, for in the Bible we read, "Now are we the sons of God" (I John 3:2).

In Science there never was a time when man, God's likeness, was less than perfect, complete, well, secure, satisfied, and harmonious. Humanly, there is time for all good to unfold, and that time is right now. Thought spiritually enlightened spontaneously reflects the immutable perfection of being. Through Science we can reflect timeless, diseaseless, ageless, deathless being.

On page 210 of Miscellany, Mrs. Eddy writes: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness." She continues: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."

Thought imbued with a spiritual sense of the Science of Christ, Christian Science, has infinite spiritual capabilities.

EXPECTANCY SPEEDS HEALING

THERESA WALLACH

One time a student of Christian Science noted that the account of the man's healing at the pool of Bethesda in the fifth chapter of John appeared frequently in the Bible Lessons in *Christian Science Quarterly*. She applied this healing by Jesus and had it each time to gain its spiritual

power. However, reading the Bible Lesson each week for the first time and noting this story again in one section, she thought, "I won't take time to reread it today." Almost immediately she realized that the wisdom must have impelled the

Bible Lesson Committee to include it, and she decided to read it again slowly and expectantly to see what new inspiration might unfold.

As she did this, the answer to a question often pondered was revealed. Why had Jesus chosen this particular man from the "multitude of impotent folk" who were seeking healing, when, according to superstition, "an angel . . . troubled the water" of the pool? It did not appear that he was especially receptive to spiritual means, for when Jesus first queried him, "Wilt thou be made whole?" the man recounted his difficulty in getting to the

water. Yet, despite this, Jesus had bade him rise, and he was immediately "made whole."

Now the man had been ill for thirty-eight years, and yet he was still seeking his healing. He had not given up and accepted the belief that he was incurable. Otherwise he would surely have stayed at home and saved himself the painful efforts of trying to be the first to get into the pool.

Might it not have been this expectancy of healing, even after all those unfruitful years, which Jesus perceived? Certainly Jesus knew, as Christian Science again reveals today, that expectancy of healing is an attitude which aids greatly in bringing about a rapid recovery. Expectancy based on Truth rules out discouragement and despondency and indicates a strength of purpose and persistency which uplift thought to demonstration.

The claim of incurability is one of the more aggressive of mortal mind's presentations. It often comes to a person suffering a seemingly minor ailment and is also present as a frightening element in many so-called serious discords. Mortal mind may suggest incurability, using heredity as its prop, endeavoring to support its suggestion by dwelling on prior evidence of a disease experienced perhaps by a relative. But incurability, Christian Science teaches, is not a condition of matter; it is wholly a characteristic of mortal mind and must be so seen. Mortal mind is the principal deceiver; matter is but the tool it uses to express its false evidences.

Frequently a person is tempted to accept the world's general belief of incurability about certain physical claims; whereas matter, having no intelligence, knows nothing of either the conditions or the beliefs with which mortal mind has saddled it. "Matter can make no opposition to right endeavors against sin or sickness," Mrs. Eddy states on page 253 of *Science and Health*, "for matter is inert, mindless. Also, if you believe yourself diseased, you can alter this wrong belief and action without hindrance from the body."

May not Jesus, with his compassionate

wisdom, have selected for healing a who had been at the Bethesda pool a long time in order to show that one not be discouraged just because one's cords may have been of long duration. Like Jesus, we must recognize that a long time does not make a sickness mortal or incurable; it is only our acceptance of such a belief which gives it tenure.

In "Unity of Good," Mrs. Eddy says (p. 11), "Jesus required neither cyclos nor time nor thought in order to mature for perfection and its possibilities." Instantaneous demonstration will be in proportion as we realize it is thought that matters—not which requires changing its fears and superstitious beliefs to a recognition of our spiritual perfection now.

Steadfast contemplation of man's perfection as the likeness of God is an effective way to gain inspiration. In her answer to the question in "Miscellaneous Writings" (p. 78): "*Has man fallen from a state of perfection?*" Mrs. Eddy states invaluable truths. Among them are these (p. 78): "Man's origin and existence being in perfection, man is the ultimatum of perfection by no means the medium of imperfection and: 'A mortal who is sinning, sick, dying, is not immortal man; and never was, and never can be, God's image and likeness.' The true ideal of immortal man's perfection is the Principle. The spiritual man is that perfect and unfallen likeness, coexistent and eternal with God."

A Scientist who had seen evidence of God's care in numerous instances in her life suffered for several months from a disturbing illness. Prayerful work had relieved the situation, and great progress had come as the result of a faithful practical work, but not complete healing. A period of discouragement beset her, and a Scientist thought, "Can I ever truly be well?" At once she saw that this kind of thinking was yielding to the lie of inability, and she recalled the account of the incident at the pool of Bethesda. She replaced her doubts with constant expectancy of reflecting her God-given perfection and she grasped the truth that cons

—not matter—alone required her full attention. And soon complete freedom was achieved.

So instead of counting the time—the days or the years—during which we have endured a distressful condition persisted, we rather seek gratefully for a new unment of Truth. Accepted without mental reservation but with a joyful expectancy of Truth's healing power,

thought can be so inspired as to change the body—the objectification of thought—and obliterate disease's obstinate arguments of immovability or incurability. Nothing real prevents this light of expectancy of healing from operating in our behalf, freeing and blessing us through our recognition of the perfection of man as the likeness of God, whole and active, now and forever.

SPOTLESS BEING

HAROLD TAYLOR WEEKS

In the general Epistle of James we read (1:27), "Pure religion and undefiled before God and the Father is this, To visit fatherless and widows in their affliction, and to keep himself unspotted from the world."

Christian Science is in accord with this notion of ideal religion and its demand of compassion and purity. The Manual of The Mother Church by Mrs. Eddy sets forth in similar language the moral obligations of the Readers of The Mother Church and of all its branches: "They must keep themselves unspotted from the world,—uncontaminated with evil,—that the mental atmosphere they exhale shall denote health and holiness, even that mental *animus* so universally needed" (Chap. III, Sect. 1).

Earnest students of Christian Science recognize that this By-Law applies to them as well as to the Readers. They have realized that their religion demands much more of its adherents than mere reliance on another's goodness, self-immolation, and prayer to obtain for them healing and salvation.

They know that this Science is "pure religion" and that only in the measure that they make vigorous, persistent efforts to live in obedience to its rules can they develop higher healing potentialities, demonstrate its purity, and thus "keep themselves unspotted from the world."

This student of Christian Science became

concerned because a brown spot on his forehead which for several years had seemed trivial was hardening, thickening, and becoming sensitive. Whereas in its mild beginning it had seemed unimportant, he now felt that it had become a conspicuous blemish that not only was a denial of his God-given dominion over material conditions but, more important still, was so unsightly that it might distress others.

He therefore began to utilize the arguments based upon the truth as taught in Christian Science, which start with the acknowledgment of man's innate purity as God's reflection and include the realization that because divine Mind governs the body in every instance, any evidence of physical discord must be illusory. Zophar counseled Job: "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear" (Job 11:13-15).

Christian Science teaches the inadequacy of the human mind when unilluminated to attain its own redemption and explains that one must faithfully follow Zophar's counsel to "stretch out thine hands toward him" and earnestly pray for the realization of man's innate purity as a child of divine Love. A distinct sense of God's presence and allness came to the student, and he felt

greatly calmed and uplifted. In a few days the spot began to fade out, and in less than a week the blemish was completely healed.

In Science blemishes of all kinds are held to be illusions. Knowing them for what they are—illusions—we know they are not what they appear to be: physical conditions. Examining them in the light of Truth, we are enabled to recognize their illusory nature, and this gives us the victory over them. But such a victory may not always be quick and easy, nor does victory in a single instance end the battle against mental impurities. It is understood in Science that the complete demonstration of spotless being must continue to await the dispelling of the entire miasma of sinful, fleshly beliefs belonging to the carnal mind.

The leavening of world thought by Christian Science goes on apace, and it is becoming more generally understood how healing and regeneration in this Science are accomplished—that they rest on the divine fact of man's primitive and eternal perfection as God's image or reflection. We read in *Miscellany* by Mrs. Eddy (p. 262): "God creates man perfect and eternal in His own image. Hence man is the image, idea, or likeness of perfection—an ideal which cannot fall from its inherent unity with divine Love, from its spotless purity and original perfection."

Christ Jesus preached redemption through purification of the human consciousness. It was the Master's inherent purity that enabled him to perceive and reflect Truth, Life, and Love more vividly and effectively than any before him or since. The irresistible spiritual power of his words and works exemplified his statement (Matt. 5:8), "Blessed are the pure in heart: for they shall see God."

As the beatitude just quoted indicates, the Sermon on the Mount gives detailed instructions for carrying out the purification process. In the light of it lust, hate, de-

ceit, arrogance, greed, revenge, in and the like, are seen to be mental to the tablet of human consciousness can be expunged as one prays without ceasing. In Science, ceaseless prayer is the habitual struggle to preserve the God-given sanctity of one's thoughts by the constant striving for mental cleanness and purifying through God's love, and grace.

Christian Science teaches that man is an individual but not a mortal; he is the individual reflection of God, hence spiritual and immortal. As long as he identifies himself as an individual, he has rendered himself vulnerable to all vicissitudes. It is the tacit acceptance of this personal status that makes one susceptible to its blemishes. And its characteristic conservatism continually emphasizes the effort to demonstrate spotless being.

Purity is radical. Concessions to the world's errors under the pretext of expediency sully one's sensibilities, and one must afterward be washed clean through repentance. Christian Science holds personal purity as the only way to escape the mortal mind, to be the sole source of good and declares that the individual comes immune to its mesmeric suggestion in proportion to his perception and acceptance of the sinless, perfect character of man in God's image and likeness. It is the unveiling of the kingdom of God within, consciousness being purified as Christ in the baptism of Spirit.

In her book "Retrospection and Prospection," Mrs. Eddy writes (p. 10): "When all fleshly belief is annihilated, every spot and blemish on the disk of consciousness is removed, then, and only then, will immortal Truth be found. Truth and scientific teaching, preaching and practice be essentially one. 'Happy they that condemneth not himself in that which he alloweth. . . for whatsoever man shall do, that shall he do: for he receiveth the seed of that which he soweth. . . for whatsoever man shall sow, that shall he also reap: for he that soweth to the flesh shall also reap of the flesh; and he that soweth to the Spirit shall also reap of the Spirit; for the wages of sin is death, but the gift of God is life everlasting by Jesus Christ our Lord.' (Romans xiv. 22,

ACKNOWLEDGING PRESENT PERFECTION

ELSA S. LULL

The book of Genesis commences with two accounts of creation. The first is unmistakably the goodness and perfection of creation, stating (Gen. 1: 'God saw every thing that he had made, and, behold, it was very good,') by ascribing all effect to one good creator, God.

The second account, beginning with words, "But there went up a mist over the earth" (2:6), describes a mythology of creation by the Lord God—entirely different concept. In this account the Lord God is supposed to have made a man from the dust of the earth, and, subsequently, a woman from a rib of the man. This is clearly in contradiction of the first record, in which it is stated that God made man in His own likeness. God, according to the Christian Science, is Spirit and Truth and Love and cannot be described physically or materially.

The first account is a satisfying explanation of God and His work, which He created as wholly good and without evil at all. The second account describes a material man believed to be subject to limitations, sins, and sufferings. The teachings of mankind, even while accepting Scriptural authority for the first account of creation, have largely overlooked or have failed to grasp its significance as a wholly spiritual record. But we have accepted the second, or material record as descriptive of their own condition and nature.

Now, then, are we to understand these opposing accounts or to reconcile them?

We can be grateful that Christian Science, with incontrovertible and divinely confirmed logic, shows it to be impossible for such opposites to be true and that, therefore, one must be false. In the classic exegesis in the chapter entitled "The Basis" in the Christian Science textbook *Science and Health*, Mrs. Eddy states

of the spiritual universe, or creation of Truth, "No supposition of error enters there" (p. 503). It follows then that "no supposition of error" has ever wrought any detrimental change in that original perfect work or overshadowed it with a fabulous theory of another creator and a creation of dust. Therefore present perfection is the eternal fact to be discerned and acknowledged in contradistinction to the fiction of error.

Mrs. Eddy makes an illuminating statement on this subject in "Miscellaneous Writings" (p. 332), where she paints a word picture of the allegory depicting two mortals walking in the Oriental garden. "A sense of evil," she says, "is supposed to have spoken, been listened to, and afterwards to have formed an evil sense that blinded the eyes of reason, masked with deformity the glories of revelation, and shamed the face of mortals." Farther on she adds, "The supposition is, that God and His idea are not all-power; that there is something besides Him; that this something is intelligent matter."

In the course of spiritual unfoldment and the development of spiritual sense, which come with one's study of Christian Science, it becomes increasingly clear that the erroneous concept of a material creation, with its beliefs in the reality of sin, sickness, and suffering, is nothing but a mirage. It could not be the concept or creation of an infinitely perfect and intelligent creator. When this fundamental proposition is acknowledged as true, it can be seen that the supposition of evil and its concomitants can be rejected as lies and disposed of instead of being accepted as stubborn realities.

The acknowledgment of the perfection of God and His perfect spiritual creation and the rejection of the opposite counterfeit are basic to the understanding and demonstration of Christian Science. They involve a change of thought from the gen-

erally accepted concept of being. A change of thought is a change of consciousness, and a consciousness which acknowledges only good as real cannot at the same time accept the opposite supposition of the reality of evil—inharmony of any sort; hence it is in his own individual consciousness that one begins to exclude error from his experience.

Also involved in the acknowledgment of the infinite perfection is the realization that the so-called carnal, or mortal, mind, which claims to be able to know something apart from good, is itself but a supposition, having no place within or without the one infinite divine Mind, which is God. This admission goes to the root of the belief in and consequent fear of evil, for it is seen that there cannot be another mind to create evil, for God, the divine Mind, is infinite, All.

This method of handling the age-long problem of the whence and why of evil does not ignore the mirage, which appears real to the physical senses, but rejects it as false and on this basis demonstrates its unreality. Our reasoning, however, must be more than theoretical. It must be supported by the honest endeavor to live consistently the truth of man's real being. This truth was perfectly exemplified in the life of Christ Jesus, who acknowledged no source or creator other than his heavenly Father, God.

An illustration of the practical value of the acknowledgment of present perfection and the refusal to accept sense testimony to the contrary may be helpful. Two students, early in their study of Christian Science, were faced with what seemed to be an insurmountable financial problem. It was at a time of many bank failures, with the consequent loss of houses that were being built or purchased. Suddenly these students saw all their savings, as well as money which they had borrowed to consummate the purchase of their first house, swept away overnight. They had, however, been striving to demonstrate in Christian Science the true idea of home by expressing qualities which constitute

real home—such as love, harmony, diligence, and patience.

As they turned wholly to God in seemed to be a dire extremity, there came to thought a statement made by Mrs. L in reference to certain propositions (Unseen Good, p. 7), "And here is one such revelation: that an acknowledgment of perfection of the infinite Unseen confers power nothing else can." They clung to this statement, declaring it was true, hence demonstrable, whether they seemed to be able to understand it fully or not. Then the thought came that they should go to the bank and talk to the receiver, in whose hands the affairs of the bank had been placed.

During the interview which followed, "the perfection of the infinite Unseen" was acknowledged and held to momentary moment as all that was really going on. The outcome of the interview was an adjustment by which the students lost none of their money or the house being purchased, and were even given several months' rent-free occupancy of the house while details were being worked out. Need we say, there was unbounded gratitude not only for the protection received, but for the wonderful lesson learned in the experience.

Sometimes it may not seem at all necessary to acknowledge the truth of present perfection in the face of what seems to human sense exactly opposite evidence. However, since the physical senses do not testify to the perfection and glory of God, we can see that they are false—a part of the material myth, hence unreliable in their testimony. Then in the light which Christian Science throws on the Scriptural account of creation we can more readily accept the wonderful fact that God, infinite God, creates only what is good and that there is no other creator.

This humble and wholeheartedly given acknowledgment does indeed confer "a power nothing else can," for it enables us to overcome the fantastic fiction of original sin. We can begin to demonstrate our own true individuality or selfhood

sinless idea of God described in the first chapter of Genesis. We do this by expressing such Christlike qualities as love and passion, sincerity and purity, patience, ability, and intelligence. These qualities derived from our heavenly Father, our real parent, or creator, who made everything very good. This true expression of spiritual selfhood gradually rules out opposite tendencies and characteristics arising from the belief that man is a humanly conceived and therefore imperfect mortal. As this entirely practical process goes on, the false sense of selfhood disappears, and

the true sense of man in the likeness of God appears as the immortal reality of our being. At the same time we are enabled to resist the mesmerism that would induce us to believe in the false sense or to believe that we are unable to prove the truth for ourselves.

Then we can say with Paul (Rom. 8: 37), "In all these things we are more than conquerors through him that loved us," because in some degree we are proving it and are arriving at the fundamental truth of creation as portrayed in the original, inspired account in Genesis.

WHAT SHALL WE RENDER UNTO GOD?

LUTHER J. KINNARD

CHRISTIAN SCIENCE teaches us that man is the spiritual reflection, or extension, of the one God, Spirit, Mind, etc. This is very definitely implied in the first chapter of Genesis. The supreme and true God created the entire spiritual universe, including heaven, earth, light, life, trees, plants, animals, and man.

Christian Science also teaches us that every spiritual idea, or truth, of divine origin there arises a false supposition that the idea is not spiritual but material. This about the spiritual creation is depicted in the second and third chapters of Genesis in the form of an allegory, and the first liar is presented as a talking serpent. This materialistic interpretation of God and man was maintained throughout Old Testament times and was not denied until Christ proved that Spirit is All and matter nothing but a tenacious belief, a world-wide dream.

But most of mankind then, as now, were not ready to accept the transcendental teachings of Jesus. The result was that the elements of the established hierarchies and their severest critics, and many of his adversaries, such as the Pharisees, made every effort to have him destroyed. They tried to do this legally, if possible, by

trapping him in conversation in order to have him unjustly sentenced by a materialistic and prejudiced court. No doubt they hated him because his rebuke of their hypocrisy was sharp and unmistakable; but, above all, they feared his teachings, which exposed and contradicted the weaknesses of their cherished doctrines.

Jesus did far more than simply refute and nullify the subtle, malicious inquiries of his opponents. He frequently answered their cunning questions by setting forth the profound solution to a worldwide problem, not for them alone, but for all men in all ages. When the Pharisees sought to mislead him into committing political treason by asking him if it was lawful to give tribute to Caesar, he used a Roman coin bearing the image of Caesar to teach a fundamental lesson. He answered them (Mark 12:17), "Render to Caesar the things that are Caesar's, and to God the things that are God's." And the account reads that "they marvelled at him." After nineteen hundred years we still marvel at him!

What did Caesar, at that time, represent to the Jews? Material law; a dominating military government; a conquering organization, which maintained an uncertain peace and imposed taxes, which

handed down a semblance of justice but deprived its captives of their freedom or allowed them only enough freedom to keep them partially satisfied.

What does Caesar represent now? Students of Christian Science will recognize in the foregoing description all the characteristics of the erroneous material belief called mortal mind, named thus by our revered Leader. This mortal mind, which is nothing but a liar, has attempted to convince all mankind that life is in matter and that the five physical senses are the only means of communication.

On page 540 of *Science and Health*, Mrs. Eddy explains how Christian Science uncovers the unreality and godlessness of so-called mortal mind and its material senses: "Science renders 'unto Caesar the things which are Caesar's; and unto God the things that are God's.' It saith to the human sense of sin, sickness, and death, 'God never made you, and you are a false sense which hath no knowledge of God.' The purpose of the Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie."

We are daily confronted with the things we must render to Caesar, such as social obligations, financial requirements, and legal obedience. Some of these tributes are reasonable, some are not. At one time Mrs. Eddy granted an interview to a reporter from the *New York Herald*. He asked her about her attitude regarding the health laws of the United States, pertaining to infectious and contagious diseases. As recorded in *Miscellany*, she replied (pp. 344, 345): "I say, 'Render to Caesar the things that are Caesar's.' We cannot force perfection on the world. Were vaccination of any avail, I should tremble for mankind; but, knowing it is not, and that the fear of catching smallpox is more dangerous than any material infection, I say: Where vaccination is compulsory, let your children be vaccinated, and see that your mind is in such a state that by your prayers vaccination will do the children no harm. So long as Christian Scientists obey the

laws, I do not suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

But far more important than his advice about tribute to Caesar is the latter part of Jesus' precept, namely to render "to God the things that are God's." This demand that we be willing confidently to stand in the truth we profess. With this recognition of God's unfailing law and of our security under this law, every test of our faith and understanding leaves us stronger and better prepared to meet other challenges.

In Psalm 116 the Psalmist received a few of the blessings that God had bestowed upon him (verses 6-9): "The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living."

Since the writer started to study Christian Science years ago, he has had many experiences such as those to which the Psalmist referred, and in his gratitude for healings and blessings, he has pondered the question the Psalmist asked in verse 12: "What shall I render unto the Lord for all his benefits toward me?" In the next verse the Psalmist begins to answer his own question, "I will take the cup of salvation and call upon the name of the Lord."

Christian Science teaches that the traditional communion cup is not the cup of salvation. Our Leader tells us that the cross of Christ, Truth, is our cup. She has outlined for us the rugged path of persistence in Truth which we must follow before we are worthy of Christ's cup. In her work "Christian Science versus Pantheism" she gives directions to her followers in these words (p. 14): "Once more I write, Set your affections on things above; love one another; commune at the table of our Lord in one spirit; worship in spirit and in truth; and if daily adoring, imploring, and living the divine Life, Truth, Love, thou

partake of the bread that cometh from heaven, drink of the cup of salvation, and be baptized in Spirit."

may be grateful that both Christ and his devoted follower, Mrs. Eddy, shown us the path toward salvation, what the whole world needs wants, even those of us who are come in the flesh. In Psalm 116 the continued, "I will pay my vows unto the Lord now in the presence of all his people." Although the vows mentioned in the Old Testament often involved material things, actions, and people, as well as religious promises, we believe that most of modern Christians are of a more spiritual nature. For example, when a student of Christian Science joins the Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, he makes a spiritual vow by signing his name to the Tenets of The Mother Church.

As the ancient Psalmist was willing to pay his vows "in the presence of all his people," so the Christian Scientist today is

likewise joyfully eager to pay his vows by giving public testimonies at Wednesday testimony meetings. He also pays his vows by his practices and precepts among his daily associates, thus unobtrusively preaching "the gospel to every creature" (Mark 16:15) and destroying error to the best of his ability. Furthermore, the Christian Scientist is learning to pray aright, sacrificing material beliefs and giving thanks for spiritual understanding, thus emulating the Psalmist, who declared in the above-mentioned Psalm, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord."

In these ways we learn in Christian Science to render "to God the things that are God's." Because we are in reality His image and likeness, God has already given us all, and we can do no more than to utilize His gifts and reflect His attributes. All we can give Him is our gratitude for His boundless blessings and the vow to follow the pathway of His beloved Son, Christ Jesus, and the teachings of Christian Science.

The Risen Christ

KATHLEEN O'CONNOR

Two Marys saw the risen Christ,
Beheld in dawn's dim ray
The proof of deathless Life and Love
That wondrous Easter day.

We too have seen the risen Christ
In radiant light revealed;
His ever-presence we attest
Through sin and sickness healed.

All, all shall see the risen Christ,
Transcending death—and birth—
The resurrection morn fulfilled:
God's kingdom come on earth!

"THOU SHALT NOT COVET"

CLAIRE BAKER HOLMES

IN the study of Christian Science fresh inspiration may be attained through prayerful reexamination of Biblical passages or of statements of Truth from the writings of Mrs. Eddy. One passage on which increasing spiritual understanding throws new light is the tenth commandment (Ex. 20:17), "Thou shalt not covet."

Throughout the Holy Scriptures there are warnings of the evil effects of the false trait of covetousness or envy. Luke relates that Christ Jesus once said (12:15), "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Mrs. Eddy brings this rule to present-day application, linking covetousness or envy with all manner of moral evils, including resentment, superstition, hate, and lust. She states in *Science and Health* (p. 419), "Lurking error, lust, envy, revenge, malice, or hate will perpetuate or even create the belief in disease." She adds, "Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious."

An earnest Christian Scientist, having acknowledged the validity of these instructions, may in all sincerity believe himself to be obedient to them in letter and in spirit. Desire for material possessions or a life of ease in matter may have been replaced with prayer for increased spiritual understanding. The more obvious forms of envy and jealousy may have been destroyed. Yet there may be need for further unfoldment. Vague restlessness, dissatisfaction with one's progress, a tendency to criticize, delay in accomplishing healing—these may often have their basis in a limited comprehension of the spiritual import of the tenth commandment.

To correct the subtle forms of envy and to bring about complete satisfaction, one must stop, pray, listen to Mind's direction, discern what phase of mortal mind is ap-

pearing as real, and then "destroy the foe and leave the field to God."

A student of Christian Science, after many rewarding years of study, reached a place where the mortal mind beliefs of frustration and stalemate appeared very real. Then she attended a certain Wednesday evening testimony meeting at which the readings were on the subject of obedience to the Ten Commandments. This passage attracted the Scientist's attention (Ps. 119:36): "Incline my heart unto thy testimonies, and not to covetousness." The student pondered the word "covet," recalling that one meaning given in a dictionary is "to desire (another's possession or attribute) inordinately or culpably."

"Please show me, dear Father," she prayed silently, "what I have been desiring that is not in accordance with the strict demands of absolute Truth." Immediately there came to her alerted thought: "I have desired another's understanding of Christian Science. I have wished I could give as inspiring a testimony as so-and-so. I have wished I could write as lucidly for our periodicals as such-and-such an author."

The student now recognized that a subtle form of envy had crept into her thought. She had succumbed to the belief that she, as a human being, was composed of a mixture of the material and the spiritual. She saw that she needed to rise from the burden of this false, limited sense—to deny the evil as unreal and prove the good alone to be real. But because she thought she did not have the qualities others had, she felt she could not do so.

Instantly she reversed this false and covetous thinking. She declared what she knew to be the absolute truth of her real self: that she was the complete, spiritual reflection of God, Principle, who is the basic, certain, changeless source of all spiritual ideas. Thus she included no evil and could lack nothing. By reflection she possessed

tributes of divine Mind, including intelligence and wisdom, unlimitedly and inspiration.

recalled two favorite passages. The first was from James (1:5, 6): "If you lack wisdom, let him ask of at giveth to all men liberally, and eth not; and it shall be given him. him ask in faith, nothing wavering." Her passage was from the opening of Science and Health, entitled ". Here Mrs. Eddy asks on page oes Deity interpose in behalf of orshipper, and not help another ers the same measure of prayer?" unequivocally she answers this question few lines later, "Love is impartial iversal in its adaptation and be-

At the period of time allotted to ics of healing arrived, the student rose to her feet and related a heal- had once experienced. During the g weeks she found renewed zeal ndless inspiration in her study. All ner restlessness, including her dis- ion with her spiritual progress, was ed. She learned anew that when ys the commandments understand- the light of Christian Science, his usness is so completely filled with ion that there is no room or sym- environment in which envy or on can find lodging.

one desire the abundance of time or of movement of another, which o allow that person more leisure to hristian Science or enjoy greater in his branch church? If one truly ends God as Life, one recognizes itless freedom, the continuity, the

timelessness, the perpetual activity of Life. Seconds, minutes, hours, days, are but mortal concepts to be erased from consciousness. God's child possesses now all that is needed. The understanding of ever-present good enables one to free his thought from the limiting shackles of belief in time, to demonstrate by degrees timeless being, and to experience progressively dominion over the human concept of time and its utilization. This leaves him satisfied with each succeeding evidence of God's love.

Does one envy someone else's ability to understand and practice Christian Science? Upon what basis does one presume to judge another's spiritual growth? Is this not one more example of succumbing to the belief that we are constituted of both good and evil? Only the lying physical senses see an erring mortal in varying states of thought. Of each one of us, divine Love demands unselfed devotion, tenderness, and the comprehension that every individual is now, in Science, a spiritual, perfect idea of God.

Jesus recognized the importance of going a step beyond superficial obedience to the command, "Thou shalt not covet," to the spiritual illumination that in reality man already possesses all. He assured his followers (Luke 12:32), "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Acknowledging our Father-Mother God as All, loving our neighbor as ourselves, as the offspring of Soul, we are uninterruptedly conscious of the Father's ever-abundance, of the bounty of His love. And so with grateful joy we view His limitless kingdom of heaven here and now and are satisfied.

THE CONTINUITY OF THE BIBLE

JOSEPH: "A MAN IN WHOM THE SPIRIT OF GOD IS"

SOLD at the age of seventeen by his envious brothers, Joseph was taken by the traders into Egypt and sold by them to Potiphar, captain of the royal Egyptian guard (see Gen. 37:36; 39:1). Thus he whose dreams of future greatness had so enraged his brethren now found himself a penniless slave in a foreign land. Yet, although his kindred had rejected him, "the Lord was with Joseph" (Gen. 39:2), and his enforced exile in no way limited his prosperity and his success.

Quickly and accurately recognizing the potentialities of his handsome young slave, Potiphar appointed him overseer over all his household and his personal affairs, and "the Lord blessed the Egyptian's house for Joseph's sake" (verse 5). However, before long Joseph was to meet without flinching a severe test, maintaining his personal purity and his loyalty to his master, although his courageous stand involved his being attacked by false charges leading to his demotion and to imprisonment for a crime that he had not committed.

Even in the prison his steadfastness received its reward, for the jailer placed him over all his fellow prisoners, realizing that "the Lord was with him, and that which he did, the Lord made it to prosper" (verse 23). Moreover, Joseph had a further opportunity of practicing the ability which he had long before shown while at his home in Canaan: that of understanding and interpreting dreams.

Two of Joseph's fellow prisoners (a butler and a baker) had been imprisoned because they had "offended their lord the king of Egypt" (Gen. 40:1). Both had had dreams which puzzled and disturbed them greatly. Joseph explained that the butler's dream concerning three branches of a grapevine meant that within three days he would be pardoned and restored to his official position in Pharaoh's household.

The baker received a more ominous interpretation. His dream was seen as implying that within three days he would be executed. Both interpretations were explicitly fulfilled; but in spite of his deliverance the butler forgot to commend Joseph to the clemency of Pharaoh, as Joseph had requested.

Two years later, when Pharaoh could find no explanation of a cryptic dream of his own, the butler at last recommended Joseph. Learning of Joseph's outstanding success in this field, Pharaoh called him into his presence; whereupon Joseph quickly explained that the power of interpretation lay not with himself, but with his God, who would provide "an answer of peace" (Gen. 41:16).

Pharaoh's dream was in two parts (see verses 17-24). Joseph explained that both predicted seven years of great plenty to be followed by seven years of extreme famine, while the repetition of this vision meant that it would swiftly and certainly go into effect. To handle this impending emergency, Joseph recommended that a discreet and wise administrator be appointed to require that one fifth of the national crop be stored during the seven years of great prosperity to meet the need during the ensuing years of dearth.

So impressed was Pharaoh by the obvious wisdom of Joseph, and his embodiment of "the Spirit of God" (verse 38), that he showered him with riches and honor, making him, at the age of thirty, his prime minister, or "ruler over all the land of Egypt" (verse 43)—a choice fully justified by the success of Joseph's plan and the manner in which he implemented it.

Thus through purity, wisdom, and spirituality, combined with consistent loyalty to both God and men, Joseph won a place of distinction in the land of Egypt.

THOMAS L. LEISHMAN

THE CHRISTIAN SCIENCE JOURNAL

ED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WOOD BAUMAN
Editor

RALPH E. WAGERS

CARL J. WELZ
Associate Editors

No. 3

EDITORIAL SECTION

MARCH, 1964

HEALING IS IMPORTANT

SIONALLY one hears questioned emphasis placed upon healing by Scientists. This emphasis is even d as a materialistic approach to worship. Anyone, some critics say, be rid of suffering and the limnposed by sickness, blindness, delerangement, and other ills! What al about that?

ight ask the critics to remember rtance that Christ Jesus placed ling. He was able to prove in vivid t God is Love and that cruel s are plainly against His will. Jesus y his works and his life that the of real being is Love and that ntrol of creation is demonstrable. should be pointed out also that s destructive; it is an element of , an instrument of the devil, or ch the Master described as "a from the beginning" (John 8: d all evil, destructive action must d by the action of Christ, the spirit . Destructive action is the reverse law of constructive action, and hip of God as Love lacks fulfill- til the murderous action of the ind is eliminated from human ness.

ig to the saving action of Christ, embodied, the Master said (John I am the door: by me if any man he shall be saved, and shall go in and find pasture." Then he con-

tinued, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." And in the Sermon on the Mount, Jesus warned against the broad way that "leadeth to destruction" (Matt. 7:13).

Centuries before the Master came, Moses declared that he was setting before the people life and death, and he said (Deut. 30:19), "Therefore choose life, that both thou and thy seed may live."

These Scriptural passages point to the real issue in spiritual healing: the mortal must be distinguished from the immortal and the evidence of a false sense must be blotted out by Truth. Mary Baker Eddy says in "Science and Health with Key to the Scriptures" (p. 72): "Truth destroys mortality, and brings to light immortality. Mortal belief (the material sense of life) and immortal Truth (the spiritual sense) are the tares and the wheat, which are not united by progress, but separated."

Humanity cannot go on forever submitting to the ravages of mortality. Christ in the form of Christian Science is shepherding mankind, leading them into the safe fold of deathless life in Spirit.

God is the one creator. The carnal, or mortal, mind is the supposed destroyer, God's opposite. The overcoming of mortality at every point is the goal of scientific Christianity. Christian Science proves that sin, disease, and death—the destructive

action of evil—have no reality, but manifest only the power which ignorant mortals give them. Real power belongs to constructive action seen in sinlessness, health, and life, which obey God's mandate for immortality.

The most destructive force in suppositional material experience is sin. And what is sin? Is it not the contradiction of whatever is true? Jesus designated evil as a liar as well as a murderer, and the two are closely linked in destructive action. One cannot sin without evil consequences. On the other hand, if one is not sinning, he can claim exemption from the false action of disease or deterioration. Destructive action and constructive action cannot coalesce.

The belief that one can suffer when he has not disobeyed God's laws must be denied and rejected. The justice of divine laws is always available to nullify the injustice that false laws of mortality claim to perpetrate upon the innocent. The understanding that justice is a universal fact gives power to the healing efforts of the Christian Scientist. Justice marks the doom of mortality. Justice ushers one into the realm of immortality, where injustice has no place.

If one is suffering from the effects of forsaken sin, he will find through Science that it is never too late to prove the falsity of the physical sense which he once accepted as real. He will be able to unveil his spiritual self, for it remains intact in divine Mind as Mind's sinless idea.

Spiritual healing is important because it gradually breaks down universal materiality, always conditioning the human mind to accept fully the glorious truth of perfection as God's likeness. Every thing that Jesus accomplished had its part in the life example of man's indestructibility in Mind. He was proving the truth of immortality and the somethingness of mortality every time he stopped the destructive action of the carnal sense, whether manifested as sin, as sickness, or as death.

In his resurrection and ascension, the Master carried the lesson of immortality to the fullness of its meaning. He proved that life is Love's expression and cannot be destroyed. He showed that immortality masters evil and that with such mastery comes freedom to live constructively out the frustration and agony of the mortal sense.

When we undertake to heal ourselves and others, we shall be wise if we realize that the basic issue is to prove the unreality of mortality rather than to achieve comfort and ease in the mortal state. Our resurrection is continuous. It is our constant liberation from the tomb of mortality. Mrs. E. D. White cites the ideal of Christian healing in words (*Science and Health*, p. 100): "Mortality is finally swallowed up in immortality. Sin, sickness, and death disappear to give place to the facts which belong to immortal man."

HELEN WOOD BAUM

GOD, THE DIVINE PRINCIPLE OF MAN

"Is there a God?" Because one is conscious of his own existence, he must admit that there is a cause of his being. And the fact that he is conscious of being points to Mind as the source of his existence.

Isaiah declares (45:11, 12): "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the

work of my hands command ye me: I have made the earth, and created upon it: I, even my hands, have stretched out the heavens, and all their host I commanded." In accordance with natural teaching, Christian Science declares that God exists as cause and man as effect; that God is the Mind of man and man is the reflection of divine Mind; that God, man's Father-Mother, is

man, God's expression, is spiritual. These are incontrovertible spiritual facts have great value when applied to the individual we are in the habit of regarding as man. They do something for him more far-reaching than he can at first imagine; they awaken him to the fact even though the human sense of himself seems of great importance, it does not mean justice. Satisfaction with a limited, imperfect sense of what his individuality is keeps him from knowing himself as God's own image and likeness and from seeing here and now the Life which is God. Dictionary definitions of "principle" in these meanings: "ultimate basis or source; that which is inherent in anything, determining its nature." When the word filled with a capital P, it is elevated to a specific meaning, and Principle is seen to be God, the source or cause of all that is real. The adjective "divine" extends the meaning of Principle to the point where divine Principle is seen to be synonymous with Love. Not only does this state the warmth and tenderness of Principle but the invariability, the deity, the justice of Love.

We often attribute such qualities as justice, fatherhood and tenderness to motherhood, but these qualities are inseparable. The point is justice cruel or tenderness

This is why divine Principle as a name for Deity reveals God as Father-er, the "ultimate basis or cause," the giving, nourishing, satisfying, heavenly Father, forever enfolding and unfolding around man. This term enables us to understand scientifically the true relationship that exists between God and man and to demonstrate this relationship step by step.

Mrs. Eddy writes in "No and Yes" (p. 10): "When the term divine Principle is used to signify Deity it may seem distant and, until better apprehended." But in the same paragraph she states, "When we stand before Principle is found to be the term that fully conveys the ideas of God—one Mind, a perfect man, and divine Science."

(1904, 1964)

A false sense of oneself as separated from God requires that which will awaken him to his identity as a son of God: a demonstrable understanding of divine Science. Not that man has ever really been separated from God, as Christ Jesus demonstrated. Mrs. Eddy writes in *Science and Health* (pp. 470, 471), "The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history."

If we believe that the man God made is material, then we shall believe that God also is material. If all we know about ourselves is what is apparent to the physical senses, we shall attribute to God what we seem to be. In this case, however, we would hold in thought a manlike, humanly circumscribed God instead of beholding in ourselves the Godlike man, spiritual in nature and possessing not a single ungodlike quality.

Then too instead of conceiving of God as a person with a mind, we are able through Science to conceive of God as Mind itself, the governing intelligence of the universe. Everything that actually exists has this divine Principle, or Mind, as its source and exists in this Mind as idea.

Because God is omnipotent, divine Principle acts constantly and uniformly as power. Because God is omniscient, creation is continuous. It is always going on; it never ceases. Because God is immutable, Principle contains no element of chance or luck, no variableness. Because God is Love, Principle always acts scientifically in the bestowal of blessings. Because God is Soul, Principle is the source and controller of all identity.

Each manifestation of creation is original, the direct outcome of divine Principle, not of another identity. Spiritual identities do not spring from predecessors, as a plant springs from seed. All manifestations of God have the same divine source.

Spirit never endowed matter with the ability to create or to be the medium of creation. In fact, there is no medium; there is only creation. Any attempt to explain, to interpret, or to account for creation apart from its divine Principle is futile.

Man has no source, substance, or intelligence other than God, divine Principle. The understanding of this fact enables one to demonstrate progressively his freedom from sin and to see himself now as a son of God.

RALPH E. WAGERS

THE EXAMPLE OF THE CROSS

CHRISt JESUS gave us the example by which we can know what it means to acknowledge that God is Love. He gave his life, in every sense of giving one's life, and so demonstrated love as an essential element of man in God's image. He gave up the comfort of home and family. He refused personal acclaim. He allowed himself to be nailed to the cross, ridiculed, spat upon, and he reacted only with love. He endured suffering beyond human conception and submitted to the grave to prove the glory of Love, the immortality of the life of one who truly loves.

Jesus demonstrated the victory of love over mortality. Although on the cross his life seemed to come to an end, his conscious identity was never destroyed. Except for the love the Master expressed, we should never have known of the fact of immortal consciousness and of the possibility of victory over death. The real life of man is God, and God is Love. In the degree that one loves unselfishly, one demonstrates his real life, in which there is no death.

Jesus' love was complete and unselfish. He could, therefore, permit himself to be entombed and alone with his consciousness of Life as Love. Understanding Love as his whole being, he overcame death. Of this event, Mrs. Eddy writes on page 44 of *Science and Health*: "His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless and Love to be the master of hate. He met and mastered on the basis of Christian Science, the power of Mind

over matter, all the claims of medicine, surgery, and hygiene."

Christian Science teaches that matter is a human concept. The atoms, electrons, neutrons, protons of matter are but the minute elements and forces acknowledged by mortal belief. One who understands as did Jesus the mental nature of these elements and forces and the oneness and allness of the Mind that is Love can demonstrate dominion over matter through love.

Because Jesus' love was complete and selfless he could present to his disciples his material body, raised from the tomb. In their unbelief they misunderstood and were afraid, thinking they saw a ghost or a spirit. With tender love he said to them (Luke 24:38, 39): "Why are ye troubled and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And the account continues, "When he had thus spoken, he shewed them his hands and his feet."

In the degree that Love is the starting point as well as the aim of every thought we think, of every move we make, of every attitude we assume, of every response we give, we can demonstrate the health of the man who is Love's image. But we must do more than cover our thoughts, moves, attitudes, responses with a syrupy substance that has the appearance of love. We must completely surrender every detail of our mortal consciousness of self, and that includes specifically our concept of our own physical body, with a willingness

unge it for something worthy of an to divine Love.

ly healthy body is the embodiment rified consciousness of being. It is that does not call attention to itself, a burden to no one, and that radi-alth, wholesomeness, goodness, use-fulness.

e body we have is demanding at-or interfering with freedom or y, physically or aesthetically—in ords, if it does not feel good or look ome purification of conscious-called for. The Christ, which was h of Jesus' Life, is the truth of od, today and always. This truth is the power of God and the God, correcting errors in human iveness.

re is a concept of being embodying ss or discomfort, that concept can cted. The example of the cross en-to compare our thoughts and mo-those of the Master. As we do l as we acknowledge that nothing awhile, nothing is real in human ice, which does not embody the showed us, we find the Christ oper- us, giving us strength, elevating ceptions, empowering us with do-over error, and assuring us of

the quest for health will yield to

a purer desire to live a life of self-forgetful love. The quest for wealth will yield to a genuine desire to give to others. The quest for happiness for oneself will yield to a burning desire to see others happy, no matter what it costs in terms of personal sacrifice.

And do we receive a reward for all this giving? If we must ask, this shows that we do not understand. Life is Spirit, not matter. The reward for a failure to love is identification with matter, whose elements and forces have no substance or intelligence. The reward for unselfed love is identification with Spirit as idea. With such identification comes a clearer sense of knowing why we exist, what we are doing, and where we are going. As we progressively learn to love as Jesus loved, we learn to overcome the errors of materialism and to ascend into conscious unity with the one Mind.

The material sense of things must be completely overcome at some time here or hereafter. The way of overcoming is the way of love. It leads us to Truth through a true sense of health, a true sense of wealth, and a true sense of happiness. As we behold the example of the cross and follow in the way this example implies, we shall see each step clearly, and we shall take every step triumphantly.

CARL J. WELZ

NOTICE

LECTURES IN EUROPE

members of The Christian Science Board of Lectureship assigned to Great Britain, and the Continent are announced in June, following the Annual Meeting of other Church. Clerks of branch churches and of societies in those countries then make applications promptly so that they will be received by the lecturers July 1.

cturers cannot arrange their schedules until *all* applications have been received. tion in sending requests early will be very much appreciated, as it will make a harmonious scheduling of individual dates. If a special need necessitates an ll, the application would, of course, be handled as expeditiously as possible.

cen executive boards of branch churches are appointing lecture committees, it ve well to keep in thought that the members of a committee should be able to icate with each other during July and August.

1964]

NORMAL CLASS, 1964

The Normal class of the Board of Education, which was provided for by our beloved Leader, Mary Baker Eddy, is held triennially in accordance with Article XXVI, Section 4, of the Manual of The Mother Church. It will meet in December 1964.

The purpose of this class is to provide additional teachers of Christian Science in centers where they are most needed throughout the world. Those who have the necessary qualifications as indicated in Article XXIX, Section 2, of the Manual and who are ready to assume the responsibilities of teaching are invited to make application. Applicants may obtain blanks for this purpose by writing to

Christian Science Board of Education
107 Falmouth Street
Boston, Massachusetts, U. S. A. 02115

Completed applications should reach this Board as promptly as possible and no later than August 1.

The class, which may not exceed thirty in number, is prayerfully selected according to the need for teachers as well as the individual qualifications of the applicants.



CHRISTIAN SCIENCE NURSING

Applications for admission to the Nurses Training Course given under the direction of The Mother Church at Christian Science Benevolent Association Sanatoriums are welcomed from Christian Scientists who desire a career in nursing. Those who complete this course are eligible to serve as private nurses in the Field, in the nursing homes, in visiting nurse services, as well as in the Sanatoriums.

Address inquiries to Christian Science Nursing, Room 318, 107 Falmouth Street, Boston, Massachusetts 02115.



MEMBERSHIP IN THE MOTHER CHURCH— WHAT IT MEANS

It signifies a large group of Christian Scientists who are working and praying together for the health and betterment of mankind. Would you like to unite your efforts with theirs in this grand purpose?

The closing date for the receipt of applications for the next admission is May 4, 1964.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FUND FOR ARMED SERVICES ACTIVITIES

The thousands of Christian Scientists in the armed services, who are serving in their respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the sold sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately \$300,000 was expended to carry on this work.

Contributions are welcome and should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.



SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editor, Department, One Norway Street, Boston, Massachusetts, U.S.A. 02115.



NOTICE TO CORRESPONDENTS

Officers of branch churches and individuals who have occasion to correspond with The Christian Science Board of Directors, with the Clerk and the Treasurer of The Mother Church, and with the heads of departments of The Mother Church Office are requested to place their addresses on their letters and to write their signatures plainly. Women are requested to use the title "Miss" or "Mrs.," as the fact may be, and to use their Christian names. The cooperation of correspondents is solicited.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

The Christian Science Journal: Monthly in English; \$6.00 a year, \$3.00 six months, 60c a copy.

Christian Science Sentinel: Weekly in English; \$6.00 a year, \$3.00 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$3.00 a year, 30c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45c a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45c a copy; *Readers' size*, \$2.00 a year, 50c a copy; in *English-Braille*, Grade Two, \$2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$22.00 a year, \$11.00 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 a copy or Rp 10 a year. The Japanese price is ¥20 a copy or ¥70 a year.



VISITORS WELCOME

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday the house is closed on Sunday and open on the Monday observed as the holiday. The house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D.C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N.W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.

FOR FASTER SERVICE ON YOUR ADDRESS CHANGE

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It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

Please send changes to One Norway Street, Boston, Massachusetts, U.S.A. 02115, where all address plates and records for subscribers are maintained.



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We can give you better service if you will return with your subscription payment the renewal notice which has your name and address on it. If you do not have it, a brief note of instructions will suffice. This will help us to identify the periodicals for which you are making payment. Thank you.



INSTRUCTIONS TO LIBRARIANS

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CLEM W. COLLINS, Publishers' Agent, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles,ographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.



TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

Testimonies of Christian Science Healing

I ATTENDED a Christian Science Sunday School for a number of years but did not gain a working knowledge of Science. Consequently, after I left home to live and work in a distant city, my understanding was not sufficient to solve the problems that I encountered, and I decided that Science was not for me. I became interested in another movement and an avid follower of its teachings.

Referring to such movements, our Leader, Mary Baker Eddy, has stated (*Science and Health with Key to the Scriptures*, pp. 268, 269), "These semi-metaphysical systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself," and Jesus told his disciples (Matt. 12:25), "Every city or house divided against itself shall not stand." And so it was proved in my experience. I suffered a nervous breakdown which made it necessary for me to give up my work and return to my home.

For years thereafter I lived a life of semi-invalidism, visiting health resorts and consulting nerve specialists at the insistence of my mother, but clinging tenaciously to the false teachings which I was determined were going to heal me. Every effort of my father, a devoted student of Christian Science, to persuade me to turn to Science for help was determinedly resisted.

Finally, by the exercise of sheer human will, I dragged myself out of the mire of fear and ill health and found a place in the business world. Gradually I regained my health and had worked up to a good position when suddenly all that I had achieved was swept away, and I found myself faced with another breakdown, more severe than the previous one.

Mrs. Eddy has written (*Science and Health*, p. 95), "Midnight foretells the dawn." In that midnight hour of darkest

despair I turned on the radio, hoping to glean some light from a Sunday sermon that was broadcast at that hour. I was of tuning in to the sermon, I turned to the Christian Science broadcast. I do not remember any specific truths that were voiced, but the one who was conducting the program spoke of divine Love, and it was as though a door had been opened and light was pouring in on my darkened consciousness.

At the conclusion of the program, the announcer declared, "I'm going back to Christian Science." I made an appointment with a practitioner, who agreed to help me through prayer. The healing did not come quickly; but during the months that the practitioner faithfully worked for me, I read *Science and Health* almost every waking moment. Mrs. Eddy says in *Science* (*ibid.*, p. 558), "It brings the breath of the Holy Ghost, whose flames of truth were prophetically described by John the Baptist as consuming error." As I experienced this baptism, and the words of the book were indeed flames of truth burning out the errors in my thinking.

Through the practitioner's counsel and my own steadfast reliance on Truth, I experienced a complete healing and was able to return to the business world, where I found myself occupying progressively more responsible positions.

My gratitude goes out to the practitioner whose patience and understanding sustained me through this experience and many subsequent ones, as well as to the other consecrated practitioners who helped me at various times. As I advance in the understanding and progress in the understanding and demonstration of Christian Science, I am increasingly grateful to God for Jesus, our Master, who taught that God is a loving Father, who eternally

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

is children, and for our Leader, who in-
lined the full implication of this
ing.

membership in The Mother Church,
privilege of class instruction, oppor-
tunities for service in a branch church, in-
cluding Sunday School teaching, member-
ship on the executive board, and holding
office of First Reader, have been
blessings to me, and I can truthfully
say that Christian Science has transformed
my life.—(Miss) *Lucille M. Hasley, Los
Angeles, California.*



I HAVE received many healings, and my
heart is filled with such gratitude for God's
care that I earnestly hope others can
go out and obtain help in Christian Sci-
ence as I have done. I have found that
when I seek God's help it is always—and
immediately—available. I hope my testi-
mony will assist others in finding peace
through absolute reliance on God.

I have known no religion other than
Christian Science, for my mother and father
began its study just before I was born.
During the ensuing years, I have found that
nothing occurs not through an academic
approach in prayer, but through a humble
contrite heart filled with earnest long-
ing to know God and to lead the kind of
life that Jesus led, through which he demon-
strated the steps that will bring us into the
realm of heaven.

My attitude for Mrs. Eddy, for her dis-
covery and founding of Christian Science,
the textbook, *Science and Health*, as
well as her other writings, is a part of each
hymn of prayer.

Many years ago during a Christmas holi-
day in the mountains a friend and I were
riding the early afternoon skiing al-
though a blizzard threatened. Upon reach-
ing the top of the mountain for our last
ride we were suddenly engulfed in swirling
snow so thick that it was impossible to see
a foot more than a foot or so. This par-
ticular area was heavily wooded. We
descended the mountain very cautiously.

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After a time we realized that we had
missed the trail.

My friend was not a student of Christian
Science and expressed concern over being
lost, especially under weather conditions
seemingly so adverse. I tried to reassure
him, meanwhile silently declaring that man
cannot be lost since he always reflects God.
Mrs. Eddy writes in *Science and Health*
(p. 331): "God is individual, incorporeal.
He is divine Principle, Love, the universal
cause, the only creator, and there is no other
self-existence. He is all-inclusive, and is re-
flected by all that is real and eternal and
by nothing else. He fills all space, and it
is impossible to conceive of such omnipres-
ence and individuality except as infinite
Spirit or Mind. Hence all is Spirit and
spiritual."

I knew that we were not two mortals,
lost in confusion in material surroundings,
but God's children, made in His image and
held forever in His protective care. As such,
we could experience no harm and could rely
on God's goodness, omnipresence, and com-
plete power.

The storm seemed to intensify in its fury,
and after we had struggled for about two
hours through huge drifts, my friend stated
that he was hopelessly lost. We rested for
a moment in the shelter of a great tree, and
my thoughts went to Mrs. Eddy's lovely
poem "The Mother's Evening Prayer"
(*Poems*, pp. 4, 5). The fourth verse seemed
especially pertinent. It reads,

Beneath the shadow of His mighty wing;

In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:

"Lo, I am with you alway,"—watch and pray.

I knew that man, God's man, is right
where God is; that the all-knowing Mind
cannot be lost or confused; that we were
not alone but were with God, who fills all
space, guarded and guided by His angel
thoughts. This brought to mind those
beautiful words of the ninety-first Psalm:
"He shall give his angels charge over thee,
to keep thee in all thy ways."

Soon after this we came to the top of a
knoll, and the snow suddenly ceased. Dur-
ing this moment we caught a glimpse of a

trail marker several hundred yards away. Instantly the storm closed in again, but that single momentary glimpse of the waymark had been enough. With joy we skied down to it. Although the marker carried a number with which my friend was not familiar, we followed its direction and soon reached a road which, in turn, led us back to the ski lodge. When the National Park Rangers were informed of the trail number we had followed, their only comment was, "It's impossible to go over that trail at this time of year." But we did. Truly, to God, and thus to His reflection, all things are possible.

This experience has remained an inspiration to me. In the intervening years if a storm of error has seemed to be roaring about me, I have tried to know that I needed but a momentary glimpse of Truth in order to find the solution.

Earnest application of the rules learned in Christian Science has always brought healings, and I am grateful for each of them. One in particular I should like to relate. After working rather late one day in my garden where some construction work was in progress, I happened to jump down from a box and landed heavily on a board through which a rusty nail was protruding. The nail pierced my thin tennis shoe and went into my instep to quite a depth. Instantly I declared the truth that there are no accidents in God's realm, in which all is harmony. I declared that there is no sensation or intelligence in matter, for God did not make it. Supported thus, I reached down and pulled out the nail; then I stood quietly for a moment, praying, after which I continued with my work.

Later that evening there was pain, and swelling was evident. But again I knew that God's man could not be made to suffer because of that which never really happened to him, for man is idea, and nothing exists for him outside the realm of Mind. I went back to sleep, and the next morning all swelling had disappeared. Although some soreness continued, I was able to go about my very active business. In about a week the healing was complete.

I have had the privilege of serving many capacities in branch church work in the United States and abroad. These activities have always been rewarding. I am especially grateful for class instruction for the added opportunity this has given to serve more fully the Cause of Christian Science.—*William A. Baxter, Koza, Nawa, Ryukyu Islands.*



I SHOULD like to share some of the benefits I have received through the study and application of Christian Science. In a period of over twenty-five years, I relied for healing on the spiritual truths the Bible contains, and those found in Science and Health and the other writings of our Leader. The Christian Science Hymnals and the periodicals, so wisely provided by our Leader, have supplied comfort, inspiration, and healing.

Twice within a week I had a painful back condition. On the first occasion, giving thanks to God for the certain complete healing and for the faithful work of practitioners, I called a practitioner since I was unable to concentrate to myself. Relief soon came, and I was able to resume my regular household duties the following morning, completely free. A few days later, however, the same condition returned in more distressing form. Again resisting, God's power was canceled by the prayer work of the practitioner in my behalf. After this the condition did not return. I am deeply grateful to God and to the practitioner for this healing, which blessed me in numerous ways.

Early in my study of Christian Science I was healed of food poisoning. Late one night I found myself in great distress. I called my husband and told him I needed help badly. There was no telephone in the house, and the only practitioner we knew was out of town.

Periodically I lapsed into unconsciousness. Finally I noticed that my husband was deep in thought. He was not aware of anything that this dreadful thing had any part

use "there is no power apart from" (Science and Health, p. 228). He me later he was holding to "the statement of being" (*ibid.*, p. 468) h he had memorized and which con- the assurance that "all is infinite Mind its infinite manifestation, for God is n-all."

noticed also that our seven-year-old who attended the Christian Science lay School, was awake. Then I heard say, "Mom, remember 'the Lord thy in the midst of thee is mighty.'" He ated this several times. He had remem- d these words from Zephaniah (3:17) h were a part of the current Lesson- ion, provided in the *Christian Science rterly*. The symptoms were lessening, I began to wonder what my duty was is, as part of the family. I realized no healing is complete without grati- . At that very moment I had much e grateful for, because we as a family been led to study and apply Christian ce. It was not long before complete lom was restored, and my husband, my and I went back to sleep.

any times I had wondered what stu- s of Christian Science did if a practi- were not available. I now had the ver.

other time I had a quick healing of a ful liver trouble which had caused me ss for some time. Prayerful help was i by a practitioner for a few days. The continued to be severe; so I telephoned again. She assured me that the pain- ondition could not be true and that is the only Life. I immediately felt the ng effects of her statements; these red the fearful, painful thoughts about yscical, diseased organ, and I was free. d her that the healing work was com- . My gratitude was boundless for the ng truth which was voiced and for practitioner, through whom my need met.

also had a healing of a dislocated ankle an injured shinbone. I was alone in ard when the accident took place, but is able to make my way across the n, 1964]

driveway, up five steps, and into the house; once there I telephoned a practitioner, who came to my home. The foot was useless. Mrs. Eddy's statement, "No evidence before the material senses can close my eyes to the scientific proof that God, good, is supreme" (Miscellaneous Writings, p. 277), came to my thought, and I began giving thanks for Mrs. Eddy, for Christian Science, and for our loyal practitioners.

It did not occur to me that I would have need for anything materia medica had to offer. Christian Science needed no assistance as far as I was concerned. I was always confident the practitioner would help me adjust my thought to recognize the operation of divine Mind and its supreme laws.

In less than a week I awoke one night and found myself pushing a pillow to one side with the injured foot. I was overjoyed; the dislocated bone was in place. The shinbone was strengthened, and I was soon able to get around with the aid of crutches. The healing was not complete for several weeks; but fear was removed early in the experience.

I wish to express my sincere gratitude to all the practitioners, who have given freely of their time when my need was great. I am indeed grateful for membership in The Mother Church and a branch church and for the fact that we, as a family, were led to study this great truth, Christian Science. — (Mrs.) Jennie Worman, Boulder, Colorado.



WHEN I was a very young girl, my father was instantaneously healed of chronic stomach trouble upon visiting a Christian Science practitioner. At the time, he knew nothing of Science; but after his healing, he started the serious study of this wonderful healing religion. My sister, brother, and I were enrolled in a Christian Science Sunday School, and there we were taught the fundamentals of Science.

I know now that we were protected from many of the so-called children's diseases and from other discords. I was rather inclined

to take Christian Science for granted and to depend upon my parents and the good work of practitioners when I needed help. However, when I married and had children I found that I needed to know better how to help them and myself through my own understanding.

When our twin boys were born, the doctor told my husband not to get a twin baby carriage, because he was afraid that only one baby would live. We prayed diligently to know that Life is God and that the only life there is, is the life God gives to His idea. We knew that each child of God is held forever at the standpoint of perfection; that man in God's image and likeness is spiritually strong and healthy, not subject to material birth and death.

Although the baby of whom the doctor despaired weighed only three pounds when he was three weeks old, he began to thrive and was soon well and strong. Nineteen years later, during World War II, he enlisted in the Coast Guard and served his country in a very acceptable manner until the end of the war. His twin brother served in the Air Force.

During the years the boys were growing up we had many healings, not only of sickness, but of character faults, of temper, of a tendency to be impatient, to criticize, and to be cynical.

Many healings in Christian Science come as the result of lessons learned. One of the valuable lessons I have learned is the curbing of impatience and criticism.

One evening when I was getting supper for the family, a pan of grease on the stove caught fire. As I lifted the pan to take it to the sink, the handle of it caught in my apron, and the flaming grease poured over my left arm and hand, setting fire to my clothing and to the floor.

I called out, and my husband came and helped me put out the fire. While we worked we declared aloud that as God's beloved child, man is not subject to accident or injury. God knows only the perfection of His children, for all that God sees is His own image and likeness. All there is, is God and His perfect, lovely creation,

whole, complete, now. So it is utterly possible for man to be injured, marred, disfigured.

Within a short time, less than an hour, all pain had disappeared. Although my hand and arm were badly blistered, there was no discomfort.

The next day, and every day thereafter, I carried on my duties in the home as usual. The hand and arm did not present a pretty picture, however, and the suggestion came that the burns were so deep they would result in bad scars.

My attention was drawn to the account in the Bible of the three Hebrews, Shadrach, Meshach, and Abednego, who were thrown into the fiery furnace. Their trust in God was so complete that the presence with them in the furnace of a fourth man whose name was "like the Son of God" was seen by the king. They emerged from the experience unharmed, and the Bible tells us that they had no power on their bodies, "neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3:27).

I saw that I was believing that something had happened, and so I was evidencing "the smell of fire." If I accepted the truth I had declared, and understood them, I must know that nothing except good ever happened to me as a child of a Father-Mother God. If I was trusting the heavenly Father completely, not even the suggestion of accident could cling to my consciousness.

I was reminded of the definition of "oil" in the Glossary of Science and Health by Mrs. Eddy. It reads (p. 592): "oil: consecration; charity; gentleness; prayer; heavenly inspiration."

Now I had used the idea of "oil" as "consecration" many times, but I had not given sufficient thought to the rest of the definition. I saw that I needed to be more charitable, more loving and less critical in thought of others. As I was more loving, I would express more gentleness, more patience. I learned that as my desire became to do what Love would have me do, my thought would be lifted into communion with my Father-Mother God—into a perfect

pt of prayer—and that heavenly in-
tion would fill my consciousness.

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ig occurred. Although I am grateful
physical healings, the lessons learned
igh them have been far more impor-

y gratitude to God is beyond complete
ssion, and I can serve Him only by
crating myself to the work He has
me to do. To Christ Jesus, the Way-
er, go my love and heartfelt devotion.
my gratitude and love for Mrs. Eddy,
dedicated New Hampshire woman who
e the teachings of Christ Jesus under-
lable and instantly available to man-
are never ending. — (Mrs.) *Doris*
n Lewis, Concord, New Hampshire.



CAUSE of the study of Christian Sci-
my life has been filled with blessings.
hose healings which have stood out to
urage and inspire me, I should like to
ion a few.

wo which occurred during my high
ol years have been of great help. One
that of a headache which had been
stant problem for many, many months.
d not asked for the help of a practi-
r about this or prayed for myself. I
instead, relied upon self-will to keep
ierful as possible.

riving at Sunday School early one
lay morning, I sat down to talk with
in the adjoining class. One of them
telling of an instantaneous healing of
adache which she had experienced
igh the help of a practitioner. As I
ed, I thought, "If she can be healed,
headaches are not real, and I can stop
ving that man can have one." The bell
rang for Sunday School to start, and
urned to my own class, still thinking
t this. Months later I realized that I
been completely free of the headache
that moment.

ie other healing was that of an extreme
n, 1964]

case of chapped hands. This healing was
accomplished through the spiritual under-
standing of my mother. As I said good
night to her one evening I complained that
my hands hurt, but, feeling sorry for my-
self, I gave less than full attention to
the emphatic statements of truth which
she made. However, in the morning I
awakened with hands normally smooth
and softer than I had ever known them
to be.

I am grateful for our practitioners the
world over who stand ready to help when-
ever called upon; for the protection and
harmony experienced on the occasion of the
births of our two girls; and for the help
received some years later when disabling
stomach cramps required frequent treat-
ments over a period of several months. By
this time I had learned to double my own
efforts when having treatment in Christian
Science. During this period I found that
everything I read in the Scriptures or in
Mrs. Eddy's writings was wonderfully illu-
minated through the work of the practitioner.
I did not miss a single Sunday from my
church duties.

On the last occasion of almost incapac-
itating pain, I managed, with my husband's
help, to telephone the practitioner and then
go to the piano. There, between spasms of
pain, I played and attempted to sing many
favorite hymns from the Christian Science
Hymnal in a determined effort to rejoice
in the freedom which I knew belongs to
man's true being as a child of God. In less
than an hour the pain subsided; I slept
through the night, and I have had no
cramps since.

Our children too have been blessed by
Christian Science and by attendance at
Sunday School. One of our daughters ex-
perienced an immediate healing of a broken
tooth. One afternoon when I called for her
at the swimming pool, I was met by a tear-
ful complaint that her front tooth was split
and she showed me that the two halves of
it moved independently of each other. She
explained that she had struck a hard object
during a dive.

Momentary concern was instantly dis-

pelled as I recalled this passage on page 489 of *Science and Health* by Mrs. Eddy: "When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw,—not with an artificial limb, but with the genuine one."

I was able to comfort the youngster with the absolute assurance that she had nothing to fear. This she accepted immediately, for her conversation turned to the next thing at hand and never again was the subject mentioned, nor did she spare the use of her tooth at dinner that evening. It was restored to an unbroken condition without chip or weakness.

Encouraged by a reminder of the above healing, the other daughter was able within a few hours to resume the normal use of a finger which had been injured in a ball game and had continued tender and unusable for several weeks.

For each and every activity of the Christian Science movement, I am truly grateful; but I should like to mention especially the deep thanks I feel for the Sunday School teachers, who taught me to love the Bible and the Christian Science textbook as close friends and unfailingly wise, inexhaustible counselors. — (Mrs.) Katherine B. Konkle, Chatham, New Jersey.



ALL the great peace, health, and happiness that are mine I attribute to an understanding of the truth explained in the textbook by our Leader. I owe a debt of gratitude to her.

After the attack on Pearl Harbor, my son returned from college and joined the Marines. All seemed lost. I became very ill, unable even to swallow food, and in less than a week after my boy's departure I felt that I was about to pass on. However, being a student of Christian Science, I turned to God in prayer and was led to call a practitioner, who

helped me through this valley of despair until I found peace.

I studied and prayed vigilantly, and in a very short time I was calm and happy, able to help my son through my prayers all the time he was away. He was a Marine gunner, and just previous to the end of the war he was stationed on Okinawa. The men's tents or huts were bombed about every night. One night when he was out of his tent it was totally destroyed by a bomb. After four years in the service, he came home unharmed. This proof of God's care merits my lifelong gratitude.

A few years later his infant son was healed of a serious disease. The frightened young parents, understanding little of Christian Science, rushed the baby to a doctor. The doctor did not name the illness and could offer little help and no cure. Other attacks followed, but no further visits were paid to the doctor.

I was in a distant state and knew nothing of the trouble. But at this time I felt an urgent desire to see the family and came to their home unexpectedly for a visit. I was then that I saw the child have an attack. This time a practitioner was asked to give the child Christian Science treatment. One other attack followed, but that was the last one. There was never again the slightest indication of the trouble or a single effect from it. This was eleven years ago, and the boy is now strong and healthy.

One of my own first healings in Christian Science was that of arthritis. On page 390 in the textbook Mrs. Eddy states, "It is our ignorance of God, the divine Principle which produces apparent discord, and the right understanding of Him restores harmony." The arthritis was healed through my own study, which was undertaken in an endeavor to understand more of God rather than to obtain a physical healing.

Many happy, peaceful hours have been spent in the study of the Bible and the textbook. The teachings of Christ Jesus are clear and positive viewed in the light

Christian Science. In the Sermon on the Mount, Christ Jesus directs us in these words: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). We found this true and practical.

The time I was packing to move, and I experienced abdominal pain. I called a practitioner for help, and after one hour, the pain which I studied the textbook and found, I arose from the couch completely healed and finished the packing. At another time I was healed of a painful, irritating urinary trouble. After calling a practitioner asking for help through prayer, I was completely healed in a few days. This was six years ago, and the trouble has not returned. I have also been healed of my fears of I knew not what, but which were as distressing as a disease.

These healings and many others have occurred about over a period of twenty years; but even more than for the healings, I am grateful to have found that God is with us and is always with us. Also I want to express gratitude for the practitioners who stand as sentinels to guard us on our way.

I am deeply grateful for our dear Mother. Surely her discovery and founding of this great religion, Christian Science, her divinely inspired writings, and her enrichment of The Mother Church and branches throughout most of the world blessing mankind wherever they are. The truth that heals and blesses is truly our comforter that Christ Jesus promised. (Mrs.) Hazel M. Cornish Carson, Torrance, California.



I contemplate the blessings that have come to me through the study of Christian Science. I see what a guide and support have been all my life through every type of human problem. When we were children and a crisis arose, my mother, a faithful student of Science, would call for the "Scripture Books"—the Bible, together with Science and Health by Mrs. Eddy—and would study and try to understand the

truth of the situation. In this way all our problems were solved.

After my marriage, I neglected my studies and spent two years in a mental wilderness. I suffered pain and ill health and was finally carried off to hospital for a surgical operation. It seemed I was a complete failure as a Christian Scientist, and for months I was unable to open my Bible. The operation was for the removal of the gall bladder. Although this cured the bouts of very severe pain, I was never well.

About two years later I suffered for ten weeks or so from severe diarrhea. I consulted a specialist, and the trouble was diagnosed as toxic hepatitis. At this point, an acquaintance sent me a copy of the *Christian Science Sentinel* with the message, "You seem to be having a struggle—read this!" I was obedient, and that was the turning point. I went away from my home and my family for a week and stayed with a dear friend who left me to study Christian Science in peace. I read the Acts of the Apostles to try and find out how they followed Jesus' directions. The apostles preached the gospel and healed the sick wherever they went, and it became absolutely clear to me that Christian Science is the way of Life, which follows implicitly these directions.

I do not know how long the healing took, but with the help and guidance of a practitioner, I was restored to health and happiness within a few months. After this I was led to join a branch Church of Christ, Scientist, and it has been a source of great joy to take part in its activities. So to those struggling with a sense of discouragement or failure, I would say: "Don't look down at the problem. Look up to God. He will surely show you the way."

I had been teaching children who were under five for some years, and during the course of my physical healing the way opened for me to start my own nursery school, even though I had no capital and no premises. All was provided in the most wonderful way, with a fully equipped building in a lovely garden. But two weeks after the start of my first term, this building

burned to the ground. Through this I had to learn the indestructibility of a right idea. Love supported me on every hand through this trial, and within three months a new building was ready with many improvements on the original. This small school has continued to bless me and many children and their parents for the past eleven years.

Many, many other blessings have been mine through the years. Lost possessions have been found by my refusing to accept in consciousness a sense of loss. Many colds and minor ailments have been nipped in the bud by my realizing the nearness and dearness of our Father-Mother God. Every symptom of a difficult period of life has been obliterated by my knowing that Life never changes. Where antagonism to Christian Science was once in evidence, a happy home has been established by my trying to understand what Mrs. Eddy says of God, divine Love, in her poem "The Mother's Evening Prayer." She writes (Poems, p. 4),

His habitation high is here, and nigh,

His arm encircles me, and mine, and all.

May I pay special tribute to the Christian Science Hymnal. Sometimes when the human mind feels numb and perhaps unable to grasp the spiritual truth of a situation, there is always a verse or even a line in one of the hymns which will break the mesmerism.

"Gratitude" is an inadequate word to express what I feel for that great woman, Mrs. Eddy, for the completeness of her lifework, and for every small detail of the Christ Science, which is liberating mankind today.—(Mrs.) *Mary Goodall, Weybridge, Surrey, England.*



WHEN I was eight my mother became interested in Christian Science through a friend who invited her to attend a Wednesday testimony meeting. I remember my mother's telling her friend of being discouraged in her present church and of her insufficient understanding of God. On the strength of this statement the friend extended the invitation, which my mother accepted. She was impressed by what she

heard of the healings and wanted to about the textbook by Mrs. Eddy. A friend loaned her an extra copy which had, and through reading the text my mother was healed of a stomach condition she had had for seventeen years. There had been little food she could eat, and she had spent many hours in discomfort after eating. She knew how that she was healed and from now on ate whatsoever she desired without effect.

She was not aware of just how she had been healed; so she made a further study of the textbook and began attending Christian Science church services. I was placed in the Sunday School and continued attending until I reached ten years of age. I married and moved to a small town where there was no Christian Science church and before long was studying it or reading the literature. This resulted in my not relying on Science entirely. We moved back to our home and I began to attend church services again, but it was not until I had a special need that I began to study earnestly and apply what I had learned.

There was no physical difficulty, I was disturbed mentally, and the disturbance was reflected in my home environment. It was then that the firm conviction that Christian Science was my only salvation came to me. I was led to make an appointment with a practitioner who had healed of practically the same condition. It was her very first healing. This gave me much encouragement. As I was leaving she made this remark: "Feel free to come at any time, not necessarily for treatment, but because you may feel the need to talk to someone." That was my healing. I no longer felt in the dark; I took advantage of her invitation sometimes, but it was not long until this came unnecessary.

Through this healing, the desire to come a member of a branch church came to me, and the necessary steps were taken. This membership opened a whole new world for me. Working on church committee

g new friends resulted in happiness and thus a much happier home environment for me and my family. This seventeen years ago, and since that Christian Science has been my only aid and guide.

My first step of joining the church was preceded by much prayer, because my husband was still uninterested in Christianity; but when the time came to discuss it, he agreed wholeheartedly and gave me his earnest support. I attended church some twelve years alone. Then my youngest member of our family who was in need of help came to live with us, I learned that my husband had felt the power of more than was outwardly admitted. He began attending church and is graduating as an earnest student. When my youngest daughter came to live with us, the harmony of the home seemed to be invaded. With much consecrated prayer and study of the Lesson-Sermon, outlined in *Scriptures*, combined with the inspiration gained from class instruction, harmony was restored for the whole family.

We have had healings of sprained ankles, and other difficulties which were not healed. Also supply and employment have been forthcoming. In fact, everything I enjoy I owe to the study and application of Christian Science, given us by our Spiritual Leader. I am grateful for membership in The Mother Church and a Christian Science Society, for our periodicals, and for all the activities of The Mother Church.

I am particularly grateful for the Lesson-Sermons. At one period, before I had class instruction, I made the comment to a practitioner that I seemed to need to be able to receive more spiritual good from the lesson. She gave me this thought which has always been to be helpful. She said in substance that the Lesson-Sermon, through which the Spirit speaks to us, meets the needs of the individual and also overcomes the world's resistance to Truth. If we approach the lesson with faith, "Father, what are you now telling me and then listen, the inspiration and healing will come. In recent years I have

made the study of the Lesson-Sermon the basis for meeting my every need, and the spiritual good derived therefrom has been great.—(Mrs.) Lillian F. Melter, McMinnville, Tennessee.



WHEN a young boy, I used to think, "If everyone were just like Jesus, there wouldn't be any trouble anywhere." Early in 1957 I became interested in Christian Science through my wife, who, though never excluding me from Science in her thought, always refrained from preaching or pushing this religion. I began studying it after I was instantly healed of a sore throat. As a result of my study, our marriage greatly improved.

Recently, when moving into a partially completed business building, I walked through a space that had been used for days as an entrance, not seeing the newly installed plate glass. The glass broke and fell all about me, and there was much bleeding.

I had learned through an understanding of God in Christian Science how to prove that He is "a very present help in trouble" (Ps. 46:1). So when my employer told a fellow worker to call the hospital, I cried out "No!" I went to a telephone and called my wife and then a Christian Science practitioner, who began prayerful work immediately. At my request one of my friends, who was not a Scientist, drove me home.

Waiting for a Christian Science visiting nurse to arrive, my wife calmly sang hymns from the Christian Science Hymnal while changing padding on my face and hand. The first thing the nurse did was to declare the truth that accidents never happen to God's man because he is governed by God, divine Principle. Mortal sense was suggesting that stitches were necessary.

At this point the nurse called the practitioner to explain conditions. After five more minutes of consecrated prayer on the practitioner's part, the padding was removed and all bleeding had ceased. With

the words, "Thank You, Father," the nurse went about dressing the wounds; this had not been possible before because of the excessive bleeding.

I am very grateful to say that no stitches were needed, no pain was felt during the entire experience, fear was cast out, and I was completely surrounded by the love of God. This was expressed by the practitioner, the nurse, my wife, and my pre-school son and daughter, who sang in unison one of Mrs. Eddy's hymns to help me. I was back at work in three days and was ushering in a branch church one week later.

I am also grateful to be a member of The Mother Church and for branch church activity. I realize that Christian Science is the truth that I had been seeking from boyhood. — *Herbert D. Franklin, Bellevue, Washington.*

I am happy to verify my husband's testimony and should like to add to it some of the lessons I learned through this experience. He told me over the telephone, "I seem to be bleeding." His firm stand in refusing to make a reality of error was very important in this demonstration of Truth and was a help to all of us concerned.

Many gruesome suggestions came to my thought; but I suddenly realized that no matter what might happen, according to material sense, it could only be an opportunity to glorify God. I knew that in reality my husband had always been spiritual, and I found myself completely free from fear or any mortal sense of man.

Then I heard our friend's car turn into our driveway. I called the children to me and told them, "No matter what our eyes seem to see, we know that Daddy is God's perfect child." The material evidence did not disturb us, for we knew it was no part

of his real selfhood. I left my husband to the nurse's care, once she had begun to dress the wounds; and I turned completely away from the picture.

The nurse came each day for three days just to change the bandages. On her fourth visit she invited the practitioner, who was present, and me to watch. Not having ever looked at the wounds since she first examined them, I could scarcely believe what I saw. Of course, I had expected good results. I was hardly prepared to find that the troublesome cut had vanished without trace of its ever having been there.

Looking at what was now the noticeable scar, I remarked, "Why, it is not where I thought the worst cut was."

The nurse responded: "Did you see it too? I thought I was seeing things."

I then described what I had witnessed, and we verified for each other that the wonderful healing had taken place.

A few nights later as my husband and I were recounting our blessings, our daughter awakened with the symptoms of infantile influenza. When she did not respond to my declaring the truth, I suddenly turned on the error and stated: "You can't have your joy. Just try it!" The mesmerism was broken, and the child was completely healed.

Through relying on Christian Science alone, our family has experienced healings, including those of burns, hemorrhoids, colds, a smashed thumbnail, food poisoning. Supply has been manifested in the most unexpected ways, employment established, and I have the joy of experiencing harmonious, normal childbirth with each of our children. I am indeed grateful to God for our shower, Christ Jesus, and for Mrs. Eddy, who gave us the Science of Life.—(*Lois K. Franklin.*)

THE CHRISTIAN SCIENCE JOURNAL

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ANNOUNCEMENTS

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The Manual of The Mother Church by Mary Baker Eddy makes the following provision for PER CAPITA TAX (Art. VIII, Sect. 13): "Every member of The Mother Church shall pay annually a per capita tax of not less than one dollar, which shall be forwarded each year to the Church Treasurer." *Payments may be sent during the year at any time between January 1 and December 31.* Printed forms are mailed annually to all members for their convenience in making payments. Receipts are sent only when requested. *Please inform the Treasurer of any change in your permanent address.*

CONTRIBUTIONS for the following funds from members and friends are gratefully accepted:

Promotion and Extension Fund
Television and Radio Fund
General Fund
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Please make all remittances payable to ROY GARRETT WATSON, TREASURER, and address them to him at 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM CHRISTIAN SCIENCE TRUSTEES FOR GIFTS AND ENDOWMENTS

Members of The Mother Church desiring information in regard to the establishing of a trust fund should address their letters of inquiry to ROY GARRETT WATSON, Trustee and Treasurer of the Christian Science Trustees for Gifts and Endowments, 107 Falmouth Street, Boston, Massachusetts 02115.

FROM TRUSTEES OF CHRISTIAN SCIENCE BENEVOLENT ASSOCIATIONS

Requests for information regarding applications for admission at the Sanatoriums should be addressed: For CHESTNUT HILL: CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION, 910 Boylston Street, CHESTNUT HILL, Massachusetts 02167. Telephone: REgent 4-5600. Cable: Sanabrook, Boston. For PACIFIC COAST: CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION ON PACIFIC COAST, 400 West Portal Avenue, SAN FRANCISCO, California 94127. Telephone: OVERland 1-6121. Cable: Pacificsan, San Francisco. While a telephone call or telegram will expedite action, the required forms must be completed and returned before a decision can be rendered on any request for accommodations. *Applicants should always await notice of acceptance before starting for either Sanatorium.*

Requests for information regarding admission to the Nurses Training Courses at both Sanatoriums

should be addressed to the Personnel Department, 107 Falmouth Street, Boston, Massachusetts 02115.

The Trustees' office is located at 107 Falmouth Street, Boston, Massachusetts 02115.

FROM THE CLERK OF THE MOTHER CHURCH

Applications for membership in The Mother Church are welcomed at any time before November 1 of each year for the June admission or October 1 for the November admission. Forms may be obtained at Christian Science Reading Rooms, branch churches and societies, from listers, petitioners, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Journal*, *Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions are accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

Articles for the *Journal* should average 1000 to 2000 words; those for the *Sentinel* 500 to 1000 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, and interest are highly prized. At least one quotation from the Bible should be included in all articles. Leaflets containing information for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, a testimony should be typed, triple spaced, on one side of paper only and with wide margins. It should be concise, including only the important facts necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who vouch for the integrity of the testifier or who witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from three or two members, will be sufficient. The verifications as well as the complete addresses of the testifier and of his vouchers should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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CHURCH IS ONE WITH PERFECTION

EDWIN GEORGE LEEVER

MAN went to a Wednesday evening testimony meeting in a small Christian Science church. There were only a handful of people present; and so when the testimonies arrived, the man was surprised to hear the First Reader say that all testimonies would be limited to three minutes.

He was even more surprised when testimonies, one after another, filled the hour of the hour-long service. And they were good ones.

There was a First Reader whose concept of church service was evidently not affected by the size of the congregation. The congregation did their part, for they rose to the occasion. How could anyone help but be inspired at such a meeting?

In Christian Science, we learn that individual church services result from the member's understanding of the spiritual idea of church, which Mary Baker Eddy, the Discoverer and Founder of Christian Science, defines in "Science and Health with Key to the Scriptures" (p. 583) as follows: "The structure of Truth and Love; what rests upon and proceeds from divine principle."

"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

As they affirm in their thoughts that Church is a perfect idea, at one with Principle, and seek to understand it, the members have the right to expect that which is nearest perfection in every phase of their church activities — membership, congregation, services, committees, platform, Sunday School, Reading Room, edifice, grounds, location, and bank balance.

One may say, "I know this, but I'm not so sure the other members do; and so there are imperfections." Mrs. Eddy says in Science and Health (p. 248), "We must form perfect models in thought and look at them continually, or we shall never carve them out in grand and noble lives." What concept of Church is one holding in one's thought? Is Church seen as including all loving, cooperative ideas, which have their

origin in the one perfect Mind? Mortal mind would deceive one into believing that Church consists of mortals, who sometimes make mistakes and who are frequently self-willed and indifferent.

Christian Science destroys such erroneous reasoning by declaring first of all that God, Truth, is the only power, that He is All-in-all. Since He is immortal Mind, the one and only Mind, mortal mind is a lie. A lie can never touch Truth or any of its ideas, including the idea of Church. The real, or ideal, Church is spiritual, free from material beliefs and personalities.

A church member thinking along these lines is spiritually alert. He is not disturbed over what another member does or does not do, because he is busy affirming that man reflects God's being now, that is, he expresses only what God is. Therefore he identifies himself and the church membership as a whole with such Godlike qualities.

This acknowledgment of man's being, or true selfhood, is a step in helping a church to grow and progress. To go forward, a church must be active in promoting healing work in the community. The effectiveness of such work is not determined by a large or small congregation and edifice, but by the spiritual alertness of individual church members.

In the early days of Christianity, and also in those of its promised Comforter, Divine Science, people were not attracted by the number of adherents, for at one time Jesus was the only Christian, and at another time Mrs. Eddy was the only Christian Scientist. People went to the shores of Galilee or to rented halls in Boston to be healed or to learn how others had been healed.

As church members today successfully apply the teachings of the Christ Science to their human problems, the beacon of Truth will guide those floundering around in the waves of mortal mind. As one's light shines forth in the community, one's church will prosper. The right kind of action is healing and redeeming action, and nothing, regardless of how humanly right and good it seems, can take its place. Naturally, every

church activity from that of conducting the service to that of sweeping the floor has to be done; but the healing work in the community must be cherished and not allowed to diminish.

Since Church is a complete idea, it does not depend on a human being, nor can a human being hamper it in any way. Christ Jesus built his church on the rock, and we must build ours on the rock, Christ. Instead of resting on persons and their material capabilities or lack of them, a Christian Science church should be founded on the firm, steadfast Christ, Truth. This right concept of Church enables one to rise above concern about persons, for he sees his only concern is to be Christlike continually.

The church member uses his spiritualized thinking but does not limit it to those times when he is studying daily the Lesson Sermon given in the *Christian Science Quarterly* or when he is teaching a Sunday School class. He strives continually for perfect, Christlike thoughts, which destroy erroneous claims whenever they appear in his consciousness. As a result, he receives unlimited inspiration, which, accepted and used, blesses every phase of his experience. Then he is truly demonstrating Church and is looking at "perfect models."

At this point, one who is or is not a member may be thinking: "Why should I destroy every claim of error? I'm the only one who suffers if I don't. The church I go to has lots of good metaphysical workers, and it's prospering. What does it matter what I do or don't do?"

This is one of mortal mind's more subtle arguments. Self-satisfaction! Suppose a group of mountain climbers were climbing a mountain, and one or two weren't doing their part. The whole expedition would be slowed down, and the climbing would be made more difficult for the others. Aren't men climbing today over rocks of materialism and around crevasses of fear to the mountaintop of spiritual enlightenment where peace, happiness, and purpose may be found? Not many would knowingly make it more difficult for others, and yet when everyone doesn't do his share, it takes

much longer and is that much harder
 ll to reach their destination. Natu-
 the individual's progress is also slowed
 , and maybe even comes to a halt,
 he listens to such erroneous sug-
 ns as: "Why me? Let someone else
 "

ppose Mrs. Eddy had listened to such
 stions. There would be no Christian
 ce movement today. All that is asked
 e is that he do his part. When one lets
 at opportunity of active church mem-
 ip slip by, he is missing God's rich-
 ngs, the abundance of which results
 that opportunity. He is also depriving
 lf of the joy and privilege of bring-
 and maintaining freedom through
 ual regeneration not only to his com-
 ty but to all mankind. Jesus told us
 "the kingdom of God is at hand"
 rk 1:15), and this kingdom is defi-
 intended for all.

hile serving in an office in his church
 e time, the writer felt unworthy and
 able of fulfilling the job as it should
 one. He even considered resigning;
 e realized that there was a blessing
 had in doing what was required. To

help him find his way through the maze of
 problems, he began to study the Bible and
 Mrs. Eddy's writings more than ever before.

As Truth revealed to him that the eternal
 qualities of Church had existed long before
 he was elected to office, he began to give
 up a false, personal sense of responsibility.
 He served joyfully in his post and saw the
 problems being solved harmoniously and
 in an orderly manner. In addition, as a
 result of his studying, he had much fruitage
 in his business and in his homelife. He has
 always been grateful for the loving, prayer-
 ful support and thoughtful consideration of
 fellow church members and for his growing
 desire during this period to learn more of
 the truths of Christian Science.

One's church experience should be and
 can be appreciated, enjoyed, and blessed.
 It is a struggle only when one carries into
 it too much material baggage, such as
 doubt, self-will, false responsibility, self-
 satisfaction, apathy, and a sense of limita-
 tion and material personality. As one lets
 go of these, he goes forward and rises
 above the clouds of material sense and
 helps to demonstrate that Church is one
 with perfection.

HOW SPIRITUALLY ACTIVE IS OUR THOUGHT?

HELEN KRUSE FEY

¶ a winter day after a severe freeze,
 the writer viewed from her office
 ow the breaking up of the masses of
 a nearby river and watched the ice
 as they floated down the stream. This
 seemed to her to symbolize the
 ing turmoil occasioned by the break-
 up of fixed mortal beliefs, freezing
 stubborn opinions, and the tyranni-
 institutions of the carnal mind, the
 hrist, so evident throughout the world
 .

ter following this trend of thought for
 ile, still watching the upheaval in the
 the writer asked herself: "What has
 d this great frozen mass to break up?

, 1964]

Is it not the warmth and benign influence
 of the sun?" Then, as was her wont, she
 turned to the Christian Science textbook,
 Science and Health by Mrs. Eddy, to read
 our Leader's metaphysical interpretation
 of "sun" (p. 595), "The symbol of Soul
 governing man,—of Truth, Life, and
 Love."

When one stops to think that, materially
 speaking, the sun bathes all in light, em-
 braces all in its warmth, blesses and main-
 tains so-called human life, we see how
 necessary it is for us to grasp the spiri-
 tual significance of sun as "the symbol of
 Soul . . . of Truth, Life, and Love," as
 the benign influence of an infinite,

all-pervading power, everywhere present.

How can we aid in breaking up the cold, hard thoughts which are at the root of all distress? How better than through dematerialization and spiritualization of thought, by the exercise of spiritual sense, which permits the penetrating radiance and warmth of Soul to permeate the affections and flow out to all mankind.

We must consistently and perseveringly keep thought spiritually active, with our eye single to the great verities of being—perfect God, perfect man, and perfect universe—subject only to God's law of universal harmony. This endeavor demands constant vigilance, being "instant in season, out of season" (II Tim. 4:2), intelligently exchanging the false sense of creation for the facts of spiritual being, seeing all creation as God, infinite Mind, creates it, pure and perfect.

A church signboard had as its motto for the week this pertinent statement: "The inactive thought, like inactive water, freezes the quickest." Well may one ask himself: "How spiritually active is my thought? Is it apathetic, indifferent, mentally lazy, occupied by material cares and sensuous pleasures, or is it alert, awake, alive along spiritual lines, earnestly seeking an ever-higher unfoldment of the Christ? Am I intelligently challenging each thought, rejecting and ejecting the suggestions which come from the carnal mind and replacing them with the energizing, vitalizing influence of the divine Mind?"

Mrs. Eddy says in *Science and Health* (pp. 82, 83), "In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one."

Is thought agitated, disturbed, and fearful over governmental situations and world conditions? Do personal problems in regard to health, position, business, home, children, or church cause concern, irritation, anxiety? If so, we must utilize the strength of divine Mind to lift our thought constantly to God, declaring His allness,

His presence and love. We must look deeply into spiritual reality, contending for the absolute unreality of evil and matter.

In *Science and Health* we read (p. 310): "The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death—as the central Life and intelligence around which circle harmoniously all things in the systems of Mind." Have we ever pondered these words of our Leader and grasped the dynamic spiritual law laid out for them?

In reality everyone and everything everywhere is under the control and government of Soul, infinite intelligence, subject to Love's all-embracing scientific law. Hence the universality of Soul, reflected in immortality and perfect love, holding all in eternal Life and governing all with the absolute law of order and harmony. Understanding the oneness of Mind and Life, and the control which Soul exerts over all, brings all erroneous thinking, all that would defy and oppose God, into subjection and obedience.

We cannot expect to make much spiritual progress if one moment we declare the truth and the next moment consult matter or a material condition to ascertain what progress we have made. Slipshod thinking is debilitating and confusing; clinging to past errors, mistakes, or grievances delays our understanding of the Christ; arguing for or excusing one's weaknesses and faults keeps one in a constant state of retrogression or mental darkness.

It is a profitable experience for one to watch for one day to see how many times he is on the defensive, arguing to justify mortal selfhood. Every time he identifies himself with materiality, he aligns himself with a matter body, with mortal mind conditions; this keeping of his thinking on a material level permits little if any spiritual growth. Can we imagine Jesus justifying mortal selfhood? No! He was too wise to compromise in any way with matter and so lose his spiritual dominion. So must we

ever alert and remember who we are—glorious sons and daughters of divine principle, Love, who need no justification. We should never lose sight of the fact that this entire material existence is mental, and not of matter. In this light all our problems are resolved into the mental realm where we can discriminate between the spiritual and the material, the real and the unreal, casting out all nega-material thinking and maintaining the status of being.

Through consistent, persistent mental discipline we learn to correct and control every thought, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5). We bring our thinking into precise agreement with the divine Mind.

The advantage of keeping our thinking spiritually active is that it not only enables us to meet our own personal problems but also helps us in thinking correctly and lucidly about the many facets of error confronting the world today. Indeed, the spiritually active thought cannot be mesmerized by the operations of any evil or occult influence, for it dwells in "the secret place of the most High" (Ps. 91:1), the presence and power of divine Love.

We should protect our thought by understanding that any prayer, thought, or action that is not in conformity with the divine Mind is without intelligence, and that power and is rendered null and void by the all-power of God's universal love. Evil can find no response in

the consciousness that is controlled and governed by the activity of the Christ.

What the world needs is love, the warmth and the purifying power of Soul. Well may each one ask himself: "How much love am I expressing? How spiritually active am I keeping my thinking in order to counteract the carnal mind's hypnotic lies?"

Error argues for its presence on every side. But its time is short, and it is coming rapidly to the surface for one reason only: to go to its final destruction. Of one thing we can be certain, error can never wipe out the truth. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

No one person is going to change the whole world any more than did Jesus in his day; but it is for each one of us to change his thinking concerning the world with its many problems and persistently translate all back into Spirit, realizing that we are living in a spiritual universe now, where all is under the government and control of an infinite, all-pervading intelligence.

As each one keeps alert, awake, alive, he or she becomes a living power, a ray of light, and eventually this effulgence of the light of the Christ will so illumine the consciousness of mankind collectively that the mist of materialism and the cold hard thoughts of the carnal mind will be forever dispelled, revealing God, Soul, "as the central Life and intelligence around which circle harmoniously all things in the systems of Mind."



"THOU SHALT LOVE THY NEIGHBOUR AS THYSELF"

ALFRED F. SCHNEIDER

[Original in German]

IN Science and Health, Mrs. Eddy writes (p. 259): "In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow,—thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration."

The revelation that, as the image and likeness of God, man has a perfect spiritual identity is one of the important teachings of Christian Science. Mrs. Eddy's discovery brought to mankind not only the comforting assurance that there is a loving Father-Mother, God, who cares unceasingly for all His children, but also a demonstrable, practical religion.

Christian Science enables us to obey intelligently the Master's injunction, "Thou shalt love thy neighbour as thyself" (Matt. 22:39). His beneficent activity was an illustration of how this command may be practically observed in daily life. Only as we understand aright our own nature as a child of God can we see our fellowmen as God created them and as Jesus beheld them.

Jesus was clearly conscious of the Christ, his spiritual identity. He demonstrated the Christ, Truth, in healing the sick, raising the dead, and reforming the sinner. He taught the glad tidings that the kingdom of God is ever present and that man is the beloved child of God. He showed men how they could awaken to their sonship with God and make the kingdom of heaven their own. He was so clearly conscious of God's nature as Love and of man's sonship with God that he could say, "I and my Father are one" (John 10:30).

When Philip once said to the Master (John 14:8), "Lord, shew us the Father and it sufficeth us," Jesus replied, "Hav I been so long time with you, and yet has thou not known me, Philip?" We should frequently ask ourselves, "Are my thoughts and acts so in conformity with the Christ that those with whom I come in contact can see in them the operation of God the Father?" We reflect God's nature as we make our lives a constant prayer, as we express gentleness, brotherly love, intelligence, wisdom, patience, and other Christlike qualities.

If we have worked for a long time on a problem and the solution has not been found, it is helpful to pause and ask ourselves: Have the truths of the nature of man as God's image, which I have been asserting in my prayers, become to me a living reality? Am I living in accordance with my prayers?

For several years a Christian Scientist had suffered from eczema on his legs. He worked earnestly to overcome this difficulty. He claimed over and over again his perfect spiritual identity as God's image and likeness; he denied the reality of sickness and realized that matter has neither life, intelligence, nor sensation. And yet he was not healed.

One day as he turned in prayer with childlike humility to his heavenly Father in divine Love, and asked that it might be revealed to him what errors in his thinking needed to be corrected, the Master's words, "Thou shalt love thy neighbour as thyself," came clearly to thought. At first he did not know what bearing this command had on his problem, but then he suddenly realized that he was maintaining a very critical attitude toward a member of his family.

He now saw the mistake he had been making. He had seen himself as a child of

but he had seen his relative as a man afflicted with faults. Now he realized that he must see his relative also as an image, must love him as he loved himself. He set about correcting his thinking by replacing criticism with love, imprecision with patience, intolerance with understanding. The healing was not instantaneous; but when the erroneous mental attitude was finally corrected, the man was healed.

Mortal mind is forever trying to make a concept an erroneous picture of man as a human being with unalterable character—both evil and good. Because mortals take as true this view of man, they believe they are the helpless victims of unchangeable circumstances and must reveal evil with evil.

How liberating are the teachings of Christian Science! In accord with the truth they reveal man to be completely good and they enable us to love our neighbors as ourselves. Mortal mind has no power to identify God's man with evil characteristics. That which mortal mind perceives man is but a mental illusion, and

an illusion has no real existence. Man is immortal, the image of God, Spirit. He is richly endowed with divine qualities, such as goodness, love, perfection.

It behooves us to see man as God created him. It was this vision that enabled the Master centuries ago to perform his wonderful healing works. Today the Science of Christ enables us to follow in the footsteps of the Master. How grateful we can be to Mrs. Eddy for naming her discovery Christian Science! On page 25 of her book "Retrospection and Introspection," she writes, "I named it *Christian*, because it is compassionate, helpful, and spiritual." This Science of God and man is permeated with the spirit of the Christ, and through it we can fulfill the law of brotherly love.

The Apostle Paul once expressed this law in the following words (Gal. 6:1, 2): "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

INDIVIDUAL SPIRITUAL UNFOLDMENT

EDGAR ISAAC NEWGASS

ALTHOUGH Jesus commanded his followers to preach the gospel, Christianity is initially a subjective dispensation. Its fundamental purpose is to furnish the dual with the means of deliverance from evil and of compassing the kingdom of heaven here and now.

This purpose does not imply that Christians are too preoccupied with working out their own salvation to spare a thought for others. On the contrary, rightly understood, Christianity engenders in them a desire to share the blessings which they have received. When understood scientifically, it kindles in them a deep love for God and a recognition that each one is an individual expression of the one infinite

Mind, God, and is embraced in that Mind, however ignorant he may yet be of the facts of being. We read in Psalms (49:20), "Man that is in honour, and understandeth not, is like the beasts that perish." Christianity is the light shining in the darkness of human ignorance and misconception which it dispels with its own radiance.

This dispelling is effected primarily through the unfolding knowledge of the truth of being in the individual's consciousness and through the purification of his heart from the many phases of the carnal mind hidden in the folds of self-ignorance. Jesus insisted (Matt. 7:5), "First cast out the beam out of thine own eye; and then

shalt thou see clearly to cast out the mote out of thy brother's eye."

Jesus exemplified this himself at the outset of his ministry. At his baptism he entertained an angel message from God, telling him that he was His beloved Son, and although he evidently recognized it to be his mission to awaken his fellowmen to their true status, he did not immediately embark on this task. First he submitted to what is sometimes referred to as the temptation in the wilderness, whereby he faced up to and rejected the suggestions of the carnal mind's belief in materiality, self-interest, and worldliness and won spiritual dominion over error.

Christian Science elucidates Jesus' teaching, and Christian Scientists strive to emulate his works. Mrs. Eddy, who discovered and founded this Science, writes in "Retrospection and Introspection" of her recovery from the serious effects of an accident, and she says (pp. 24, 25), "I then withdrew from society about three years,—to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle,—Deity."

Mrs. Eddy points out the subjective nature of the Word when she writes in *Science and Health* (pp. 454, 455), "Remember that the letter and mental argument are only human auxiliaries to aid in bringing thought into accord with the spirit of Truth and Love, which heals the sick and the sinner." Initially, it is the thought of the would-be healer, the aspiring Christian, that must be brought into this accord. It is our own growth in grace, not that of someone else, in which "the letter and mental argument" play their part.

Jesus' gentle yet dynamic teachings must have prepared the minds of many to turn to the Christ for healing. His healing works themselves, however, did not demand as a prerequisite a change in the thinking of those who came to him for healing. Through his own already established understanding of the allness of Mind, God, and the unimpaired intactness of Mind's

ideas, Jesus destroyed the error in seeker's thought which had produced disease, and he immediately healed wherever he was mentally.

It is true that Christian Science exercises the control which the human mind exercises over the material body and the art of changing this mind for the better by which we may heal the body. But the human mind may be likened to an iceberg, of which only one-tenth shows above the surface while nine tenths lies submerged. It may be said that one-tenth of the human mind comprises conscious thought and nine-tenths unconscious thought, in the depth of which lie hidden long-standing habits which come to constitute so-called second nature. Various unrecognized beliefs of hereditary prenatal influence, and so on.

Conscious thought may subscribe, but the subconscious believes, wholeheartedly to the theories of Christian Science. One may—one must—accept the fact of the unreality of evil, of animal magnetism; but in order to make that acceptance beneficial, one must be awake to evil's claims. Only the touch of the Christ is capable of reaching the inmost depth of consciousness, of waking the heart to issues higher than the limitation of mind, body, and soul, and imparting a sense of the holiness and wholeness of true being.

Let us beware of overplaying the part of Christian Science—faith in philosophy, however true, rather than in the facts which it represents, namely the allness of divine Mind, its absolute harmony, and its spiritual nature. Unless we have a spiritual understanding of the facts of being, mere statements of Truth possess no healing power of their own to effect anything, nor does a mind imbued with an extensive accumulation of the letter of Science constitute spiritual individuality. These correspond, rather, to an armchair knowledge of some foreign country, its people, customs, idiom, speech, and so forth, with which one is not familiar. To obtain a working understanding of the country, one must be up and doing and take a journey to that country and sojourn there.

rich of our present knowledge of absolute reality and its wondrous possibilities rarely remains academic. To believe otherwise is to deceive ourselves. The spiritual understanding of the facts of true being is gradually in consciousness, like the mornings and evenings in the account of man in the first chapter of Genesis. Christian Science affirms the blessed fact according to this account, man is and eternally perfect and complete. To assume that we have already reached the point of spiritual understanding and experience at which Jesus could say, "The prince of this world cometh, but hath nothing in me" (John 14:30), to assume more than we know and is self-deceit. The desired point is reached through patiently sloughing off the husks of the carnal mind—self-will, fear, desire, worldliness, and egotism. The students of Christian Science rejoice to know they are no part of true identity—so the gentle loveliness and completeness of true being may assert themselves. Although the process of winning our way to the expression of our true selves may sometimes seem characterized by what a hymn in the Christian Science Hymnal calls "painful steps and slow" (No. 158), the reward is infinitely rewarding and enriching. But the goal is not reached in a day, a year, or even a lifetime. Spiritual truths must be pondered and allowed to crystallize into absolute conviction before they become operative, and this will occur in its own good time. The human mind, like the human body, is capable of assimilating only so much at a time. Nevertheless, at any point in our progress, through surrender to God and receptivity to angel messages continuously flowing to man, His idea, we may experience moments—and more than moments—of healing, comfort, inspiration, and peace.

For this is not accomplished, however, through any metaphysical prowess of our own. Jesus declared that he could do nothing of himself. Man's perfection is already provided by the grace of God, and mere

theory, while essential for our education, requires the graces of Spirit—gentleness, gratitude, humility, kindness, love—to implement it. Our Leader, speaking of the need for sympathy and human affection, writes on page 366 of the textbook, "Not having this spiritual affection, the physician lacks faith in the divine Mind and has not that recognition of infinite Love which alone confers the healing power."

Let us be awake to the efforts of animal magnetism to reduce Christian Science to a difficult metaphysical cult, a thing of the head rather than of the heart, an intellectual exercise rather than a spiritual afflatus—the radiant exposition of Truth, redolent with divine Love and deep-rooted in reality.

The progress of the Christian Science movement and of individual spiritual growth depends on the "recognition of infinite Love" as the All-in-all of being and also on the cultivation of that spiritual quietness of heart which stills the clamor of the material senses rather than on verbose and dogmatic assertions. Let us beware of efforts to dispense the Word solely through material ways and means. Paul wrote (II Cor. 10:4), "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

There sometimes comes a point in the growth of a tree when its branches become top-heavy with foliage at the expense of fruitage, and the remedy is drastic pruning. So also human thought may occasionally demand that one do severe pruning to remove personal sense in order to bring forth richer individual and communal fruit; that one devote more effort to individual spiritual growth than to dispensing by rote the letter of Truth—casting the beam out of one's own eye before setting to work to remove motes from the eye of humanity at large. Jesus declared (John 12:32), "And I, if I be lifted up from the earth, will draw all men unto me." That surely is the secret of gaining adherents.

As we, in our consciousness, lift up the Christ, all those who come within the com-

pass of our thought will feel its influence and be drawn to Christ. This was the method of Jesus' own healing works. He first ascended to the "recognition of infinite Love," as his Father and ours, in whose ever-presence, when recognized, no

disease or impairment can stand. In poem "Our Master," Whittier wrote

The letter fails, and systems fall,
And every symbol wanes;
The Spirit over-brooding all
Eternal Love remains.

THE CERTAINTY OF GOOD

MARY BARNES

GOOD is all that is predictable. Since God, who is infinite good, is both omniactive and omnipresent, evil has no opportunity to assert itself in any manner at any time. If evil could actually occur, then God at that moment would cease to be the only Life or activity of the universe.

If harmony were terminable, it would be finite instead of infinite. Christian Science teaches, however, that all that stems from the divine source is both perfect and infinite in character. There is, therefore, no need for us to be victimized by doubt or apprehension concerning any situation that may arise in our human experience. Assuringly we are told, "That which is to be hath already been" (Eccl. 3:15). Do not these words indicate the ceaseless motion of good in our behalf? God said to Moses in response to the latter's prayer to be shown God's glory, "I will make all my goodness pass before thee" (Ex. 33:19). And it is this that divine Love is saying to each one of us now and always.

The assurance of God's unfailing love, of His constant presence, and of His indomitable power silences evil suggestions of incompetence, uneasiness, and uncertainty, which often assail the human consciousness when some unusual or significant happening is imminent. The temptation may assume the form of doubt about our powers of endurance or about the sufficiency of our capacity to fulfill the demands made upon us. We may even be tempted to question the wisdom of some forward step.

Such questioning assailed Moses when God told him that He would send him Pharaoh, the Egyptian king, and Moses was to bring the children of Israel out of Egypt. God's answering assurance (Ex. 3:12), "Certainly I will be with thee," must have brought instant solace to him, as it does to all whose realization of Love's presence with them empowers them to undertake tasks which would be impossible of accomplishment without divine aid.

In view of the uninterrupted continuity of good, the scientific fact of no unrepeatability is helpful in relation to bodily action. Knowing that all action originates and is controlled by the divine Mind, by matter, confers the assurance that action cannot suddenly get out of control or fall into abnormality. There is no unrepeatable action, because there is no unpredictable God. As Mrs. Eddy says on page 187 of *Science and Health*, "There is no involuntary action." She continues, "The divine Mind includes all action and governs all action, and man in Science is governed by this Mind."

A dictionary points out that the word "voluntary" is opposed to "accidental." This is heartening, therefore, to ponder that since all action is the voluntary action produced by the divine Mind, or directed by Principle, God, in reality no accidental or disastrous action is liable to occur. Surely, when faced by so-called contagious disease, one need not wonder whether or not he will become the victim of the disease. Through a clear realization

powerlessness, lawlessness, and unreality, because not of God, we claim our exemption from its supposed y and remain confident of continued being.

Christian Science teaches its students how instead of to wonder. How frequently one hears such expressions as: "I wonder if it will be all right?" or, "I wonder whether he—or she—will be all right?" or, "I wonder whether I dare do so-and-so?" Many of the evil forebodings voiced by individuals, and great is the gratitude of those who through Christian Science have learned to exchange such wondering for knowing, or knowing of the truth, which dispels doubts and fears and enables one to live confidently instead of precariously.

No longer do we *wonder* if it will be all right; we *know* it must be so since good, is enthroned on earth as surely as it is in heaven.

As Jesus uttered his voice, the earth melted" (John 6:6). "Ye shall know the truth, and the truth shall make you free" (John 8:32). Here are two dynamic Scriptural statements completely devoid of doubt or uncertainty. All that could ever be questioned is whether or not our knowing of the truth is consistent and whether God's voice is clearly uttering itself in our consciousness. When we truly know the truth, the earth will melt; that is, the material obstacle or the material form will yield to the sovereignty of divine principle.

Jesus never wondered; he always knew. The meaning of "know" is "to apprehend with certainty as true, factual, sure, or certain." The Way-shower did not wonder if his form would cease or if there would be no more food for the multitude or if the people who appealed to him for healing would be healed. He was convinced that his

knowledge, or consciousness, of spiritual reality, of the presence of God, right where the problem or disturbance or affliction seemed to be, would be evidenced humanly in the correction of the discordant picture. And we know that invariably this was so. As we follow in the Master's footsteps and gain more of that heavenly conviction which he so naturally and abundantly possessed, we shall discover that the negative element is gradually departing from our thinking and that positive knowing is replacing nagging uncertainty.

Certainty is a quality of divine Principle, or Truth, two of the seven synonyms for God, given us by Mrs. Eddy, and they strengthen our awareness of His utter dependability and invariability. It is generally admitted that in arithmetic six added to six equals twelve, and the possibility that the total can be more or less is not entertained. The spiritual truths of being as revealed in Christian Science are invariable and are always available to us to demonstrate in proportion to our spiritual understanding of them or our conviction of their verity.

When faced with their seeming contradiction, we can be as unmoved by the lying presentation as a mathematician would be by an erroneous calculation. Being convinced of the truth, we cannot be deceived by a lie. We do not wonder if error is real, because we know the truth that is true. In her Dedication Sermon in "Pulpit and Press," our Leader, after asking (p. 3), "Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless?" goes on to say, "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love."

THE BIBLE IN A NEW LIGHT

CORA L. SLAUGHTER

IF one has ever read by candlelight, he is keenly aware of the greater illumination, the constancy, and the power of more advanced systems of lighting, and he is grateful for them!

Studying the Bible in a Christianly scientific light proves a daily adventure of discovery for the student of Christian Science. Like a powerful searchlight, *Science and Health* by Mrs. Eddy reveals to him the purely spiritual, hence original and scientific, meanings of Bible texts. The spiritual ideas contained in these two books, which constitute the student's ordained and eternal Pastor, shepherd him, nourish and lead him to ever-fresh unfoldments of infinite Truth, God, eternal and ever-present perfection.

Mrs. Eddy writes in "Retrospection and Introspection" (p. 25): "The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing,—in a word, Christian Science."

This spiritual signification of Scripture released our beloved Leader from a medical verdict of death, transformed her life from a state of invalidism, poverty, and defeat to the successful position of Discoverer, Founder, and Leader of a world-wide healing religion, which liberates men from ignorance, fear, and death.

How do these fresh illuminations of familiar and precious Bible commands benefit honest seekers for Truth? Viewing the First Commandment (Ex. 20:3), "Thou shalt have no other gods before me," one might think of God as the only Life, as Christian Science teaches. In its spiritual meaning one might say that the commandment implies that obedience necessitates the giving up of the belief in

many separate lives, some good, some evil. Truly, it might be said, "Thou shalt have no life before me, God, the one and only Life divine."

Obedying the First Commandment in the new light, one would be led to relinquish the old life as personal, mortal, private to hazards, existing in matter. Living in accordance with the Life that one is motivated by spiritual desires, purity, and high purpose, pressing health, intelligence, love, and harmony, unselfishness. Since immortality, beauty, power, and progress are attributes of Life, the real man includes these as integral components of being.

One can truly obey only that which one understands. A higher recognition of God must mean more complete obedience to him, a better understanding of one's true identity as a child of God. As a consequence of this recognition, one knows and accepts one's true status. Allowing one's spiritual qualities to guide and govern, one would naturally follow a pathway of righteousness and peace: obedience to the commandments. Orderly and consistent study of the Bible in this new light leads to the eternal life described by the Lord (John 17:3): "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The new light, the spiritual signification of the Bible, leads to the new birth. One born again sees himself as a child of God instead of a frustrated, helpless mortal. This rebirth became the experience of a woman who, upon reading the first page of the Preface to *Science and Health*, was instantaneously healed of a long and deep-seated prejudice against the Bible. She had not attended church for ten years.

The liberating words in *Science and Health* which so impressed her and freed her from the bondage of a closed mind were these (Pref., p. vii): "The truth

s has come. Truth, independent trines and time-honored systems, at the portal of humanity. Confronted with the past and the cold conality of materialism are crumbling. Ignorance of God is no longer a stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life.

There indeed was a new view of life and the true pose of life! She had always wanted to be a thinker, but had not seen how she could and still accept the illogical conception of God presented by various religions, which she had previously investigated. Now she saw that because one can think clearly and intelligently, he can really understand God. Old hatreds, doubts, regrets, were swept away. In her place came a light and a joy that transformed and that continue to enrich her life.

By studying the Bible in the light of the new concepts revealed in the Christian Science textbook spiritualized her to the extent that she began to leave the church, enrolled her daughter in Sunday School, and gave further proof of her understanding of the Bible in being able to deal with moral and physical ailments, obtaining church membership and class instruction. The whole world began to change for this student, especially for the people in it! As love replaced hate, she overcame fear, conviction surmounted vacillation, life became lovelier, and indeed more fruitful.

Similar instances may be heard in volunteer testimonies given at Wednesday evening meetings in Christian Science churches and read in some of the authoritative Christian Science periodicals. The chapter of Science and Health, entitled "Fruitage," contains authentic accounts of how individuals, through reading Science and Health, were healed of prejudice, of antipathy to and ignorance of the Bible. Through the study of the book, these individuals gained new concepts of the Bible messages, and

they were changed mentally and physically.

This different outlook, spiritual enrichment, and better and deeper understanding of God fulfill Mrs. Eddy's desire and expectation as recorded by William Dana Orcutt in his book "Mary Baker Eddy and Her Books" (pp. 61, 62): "'It has always been my desire and expectation,' she said, 'that my book should encourage more and more people to read the Bible. Through sharing the revelation of the spiritual meaning of the Bible which has come to me, Christian Scientists recognize the messages more clearly, and understand better what these messages mean to them.'"

The Bible is indeed unlocked for all mankind. For over ninety years sincere students of Christian Science have been proving to themselves and the world that the Bible in its spiritual signification solves problems of a modern, industrialized, and technical age; that it constitutes a dynamic, powerful, though tender, influence in the home, school, business office, and factory. The Bible affords safe counsel in the halls of government and science. It inspires the arts. Its teachings transform our world. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

Jesus planted his life squarely on Truth as revealed in the Bible. Mrs. Eddy did the same. We today have the same challenge and opportunity. Infinite Mind, incorporeal Love, reveals itself conclusively in the lives of both ancient and modern prophets.

Hymn No. 176 in the Christian Science Hymnal is based on a poem written by Nikolaj F. S. Grundtvig, a Danish preacher of the nineteenth century. The last verse reads as follows:

Let there be light, the Word shines forth,
Lo, where the new morning whitens;
O church of God, with Book unsealed,
How its page beacons and brightens.
Living stones we, each in his place,
May we be worthy such a grace,
While Truth the wide earth enlightens.

PERSISTENCE WINS

JACK CAVENAUGH

NO matter how long we may imagine we are suffering from the distress of an unpleasant dream, it ceases instantly with our awakening from that dream. If we took the time, immediately upon awakening, to dwell on the fancied experience, we might well wonder how we could have been deceived by anything so unreal. Usually, however, we dismiss the illusion from further thought, and the dream slips completely from memory.

Through the study of Christian Science we learn to see that a discordant condition is no more real than a dream. Whatever the inharmony may seem to be, its very existence depends upon someone's believing in it. This is not to say that a Christian Scientist eliminates a physical problem simply by refusing to believe in it or by just ignoring it. That would be as futile as trying to light a room by ignoring darkness. Darkness is dispelled only by the entrance of light.

This analogy cannot be carried too far, since it is not possible to make a full comparison between the finite, or material, and the infinite; but it has some interesting aspects. For example, to illuminate a room, no one would think of attempting to club the darkness or push it back in order to rid the room of it. One simply introduces the light, and the darkness is not.

A Christian Science treatment of a physical discord begins in much the same way. Just as we do not strive to force darkness from a room, so we do not begin with the problem and its symptoms when a healing is desired. We introduce the light of Truth into the situation by affirming that God is All, that He is good, the only source of being and intelligence. Reasoning from this premise leads inevitably to the fact which Christ Jesus taught and proved—the utter impossibility of a power other than God.

Material knowledge opposes this fact.

The testimony of the five material senses seeks to be accredited in many ways. It would have us believe that a disease is real and true because we may have been experiencing it for a long time. Or it will insist that the difficulty exists because medical authorities have chronicled a long history of it. It may claim that we cannot deny the existence of the physical handicap it imposes or that we are in pain because of it or that it is incurable and that therefore we shall always suffer from it.

But the Bible tells us clearly that man is created by God, in His image and in His likeness. How, then, can the claim that the likeness of God is anything but Godlike be other than fraudulent? Any such claim about man, the reflection of perfection, is to be neither feared nor honored, but resolutely reversed and persistently replaced with the truth.

Sometimes the apparent discord is of a nature no more than temporarily inconveniencing or only slightly annoying, and the individual succumbs to the temptation to endure or tolerate the discomfort rather than do the necessary prayerful mental work. On the other hand, the discord may be oppressive, painful, or handicapping enough to force us to take an immediate and radical stand.

A young man who had suffered from recurring attacks of rheumatism since childhood came to a point in his experience where the problem could no longer be only relieved, lessened, or otherwise compromised with; it had to be healed. When he was twenty, one attack was so severe and painful that for a period of several days he could neither stand, sit, nor recline in any position without great agony. He turned to a Christian Science practitioner, and with her help he was relieved; but it was becoming increasingly clear to him that he had to search his thought and find

it was barring the way to a permanent cure.

The opportunity came sooner than he expected. At the outbreak of World War I he enlisted to become a United States Army pilot, and after an exhaustive physical examination he was sent to a midwestern Preflight School for a rigorous three-month indoctrination course. He rejoiced in freedom from the former disability, he wondered what would happen if he were subjected to an attack of the old ailment in a locality where he would not be able to turn to the Bible or to Science and Health by Mrs. Eddy for prayer and help or to reach a practitioner if he needed one. This very wondering was itself a lurking fear.

One week he with the other cadets was continuously engaged in activities which included every contact sport. On Saturday the entire battalion went on a long cross-country hike. As the training period extended into winter, hikes like this one beset by dreary struggles across fields drifted in. A Navy ambulance always followed the column on the nearest country road and seldom returned unoccupied.

On one particular morning the column marched down a slope to a half-frozen stream, and the officer in charge called a halt to find a point to ford it. At that moment the Christian Scientist felt his hip slip through the thigh knot into the dreaded painful twinges of the old disability. As before, he was immobilized.

At that time he realized that here and now was his opportunity to prove the absolute truth of his religion. If he were carried to the nearest Navy ambulance, he knew that he would be dismissed from the Corps; but this was of secondary importance to him now. It was his faith in Christian Science and his desire to put it to practical use that were tested. This time he could not call on a practitioner; he had no Bible or Science and Health to turn to, no recuperative aid to depend on. He had to demonstrate the complete truth of himself by himself, and all he had was minutes,

maybe seconds, until the column moved ahead.

For a brief moment he was at a loss where to begin his treatment, so sharp was the pain and so great the fear of the consequences. Then came to him the familiar passage from Science and Health known as "the scientific statement of being," on page 468. To his dismay he found he could recall only the first line. This was it, then, he said firmly to himself. He would repeat it slowly and deliberately, over and over, striving to gain more of its meaning with each repeating: "There is no life, truth, intelligence, nor substance in matter."

He reasoned that we cannot live in matter if we "live, and move, and have our being" in God, as the Bible tells us (Acts 17:28). Matter is but the projection of mortal thought. It is nothing but what mortal mind believes about itself. Matter, then, does not have the intelligence to dispute God's perfect control of His idea. Matter cannot speak for itself, to say it is strong or to say it is lame. He affirmed that matter was not holding him up and was not his support. God was his support, and he recalled a much-loved Bible passage (Deut. 33:27), "Underneath are the everlasting arms."

His eyes were shut tight during this treatment, and he did not know how long the column was halted, certainly not over three or four minutes. All he knew was that when the command "Forward, march!" rang out, he went forward with the rest of the column, completely free.

That this healing was instantaneous and has been permanent is attested by the fact that he went on to be commissioned a pilot and flew three years in the Navy and has never had a return of the former disability. The so-called chronic disability was overcome with the persistence of truth.

Mrs. Eddy writes on page 452 of Science and Health, "Right is radical." How true this is, and, therefore, how provable! One of the important truths learned from the foregoing healing is that time is not a

factor in the elimination of error. Neither place nor circumstance has anything whatsoever to do with the healing. The healing, the change, the correction, must take place in consciousness because the mistaken concept of man must give way to the realiza-

tion of one's perfect identity as an individual of God.

Understanding the nothingness of matter, we may persist in denying material conditions and establishing the spiritual. Then we must surely win.

SHOULD WE LOOK INTO CHRISTIAN SCIENCE?

PRISCILLA E. POTTER

HAS life worked out the way that we thought it would? Have we found the love, security, and happiness that we sought? Have we been able to discover our talents and develop our abilities in a manner that has brought us inner satisfaction?

If we are not pleased with the picture of our lives, there is no need to give way to discouragement. We must not forget or abandon the ambitions we once cherished. Rather, we need to reevaluate them and perhaps lift them higher. Regardless of who we are, where we are, or even what we have or do not have, each one of us has the inalienable right to lead a full and happy life.

Every year we see models of new cars, better appliances, and improved houses. We are told of all sorts of timesaving, moneysaving, laborsaving devices. This continuous push for improvement hints of man's innate desire for progress, for something more permanent, more real and truly satisfying, than they have yet realized. This yearning can be fulfilled only through Spirit, through God. It is by our gaining an understanding of man's Maker that we find the true beauty and abundance of life.

"Ask," Jesus said, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). These words hold the same promise for us today as they did for those to whom they were spoken. Think of the love and encouragement Jesus gave to the people who gathered around him when he revealed to them that the kingdom of God was at hand! He knew the fears and the limita-

tions which they faced, but he knew that they were not without help, which help they might need.

"The light of the body is the eye," Jesus explained (Matt. 6:22). And he gave this promise: "If therefore thine eye be single, thy whole body shall be full of light." It is in the understanding of the heart that enlightenment has to come, then, as he said, not part of the body but the whole body reflects the light.

Nowhere should the words and teachings of Jesus be more loved and more accurately demonstrated than in Christian Science. This Science is based on the fact that there is one God, who is ever present with all. It recognizes only the active principle of good and refutes any sense of defeat, will not accept error of any sort as a permanent or inevitable condition. Man is included in the ever-presence of God and can therefore never be alone, never without God.

Christian Science uses these synonyms for God: Soul, Principle, Mind, Spirit, Love, Truth, and Life. They are the qualities which serve to point out some of the attributes of the allness of God. For example, if the Scientist understands the meaning of God as Love, he will see that Love is present, ever ready to be expressed. As a result he will know better how to love his family and friends. He may even discover why he seemed to be unloved and unable to reverse such an experience. The full and beautiful elements of God can only be recognized spiritually, with the mind, for they have nothing to do with the material sense of things.

Christian Science is not merely a religion; it is the way of Life. Because it is based on Spirit, Science brings inspiration into every aspect of life and enlarges the vista of experience. The way of Science brings to the human being both a purpose and a challenge. The purpose is to walk in the footsteps of Christ Jesus, to do as God in all things, as Jesus did. Mrs.

writes in *Science and Health* (p. 10): "Through the magnitude of his life, he demonstrated the divine

Out of the amplitude of his pure love, he defined Love. With the affluence of Truth, he vanquished error." The end of Christian Science is never to do less of oneself than the best.

How does one go about expressing the truth in himself? One can be sure that if one identifies himself as the real man, the man who is not material but spiritual, he is well on the way to realizing the fullness of man's potentials, for man reflects the unerring intelligence of Mind. He expresses the allness of good that his Father is bestowing upon him. He is not limited in any way. He is always conscious of the infinitude of his divine inheritance.

One who is truly living Christian Science, lives never without something to do or something about which he needs to do and is thinking. Furthermore, there is always a great sense of joy that comes with the acknowledgment of the truth.

Jesus, miracles were but the natural outcome of his understanding of the inseparable relationship with God. He showed the world the highest concept of man by dwelling consciously in the presence of God. There was never anything fuzzy, indefinite, or halfway in his understanding of the Father. His love was unlimited because his vision was clear.

When the writer was twenty years old she was introduced to Christian Science. She was neither sick nor facing any crisis, and she had any great interest in religion.

The friend who presented Christian Science to her made this remark: "You will find a whole new world through this religion." The writer was dubious, because she was satisfied with life as it was. However, she began to read, with mild curiosity, the first few pages of *Science and Health*. She attended a Christian Science lecture and then found that she was being drawn back to her reading day after day. What she read was logical and beautiful, and she yearned to use it to govern her thinking.

In an effort to grasp the bigness of this Science, she memorized most of the first chapter, entitled "Prayer." She wanted to have every word and every thought with her at all times. Then she began to learn that true spirituality could not be jumped into as one jumped into a new dress. It had to be gained, idea by idea. Needless to say, the writer has found the "new world." She has been able to leave behind feelings of insecurity, fear, and unhappiness, and in their place she has found an abundance of life that she never dreamed of.

There is no one whose life cannot be blessed and expanded through the study and application of the Science of Christ. Its truth reaches to the very heart of any situation and lights the way to freedom. Even for those who, like the writer, think they need nothing, there are grand vistas that lie ahead. As Mrs. Eddy says in *Science and Health* (p. 128): "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity." And she adds farther on, "A knowledge of the Science of being develops the latent abilities and possibilities of man."

THE RELATIONSHIP OF STUDY TO PRAYER

ALEXANDER A. LE M. SIMPSON

THERE are many ways of praying, all of which help us to live truly Christian lives. Among these are the prayer of affirmation, the prayer of petition; and there are others. We should constantly affirm our perfection and health as God's very image and likeness. We should petition Deity often for more humility, more receptivity, more Christian grace, for all that daily ration of bread which our Master told us to ask for. It is essential to put into practice in our daily lives the blessings we have received through prayer. True study, or the search for Truth, is also a form of prayer, for without it we should lack ideas as well as words in which to clothe our prayers.

The principal object of study for the Christian Scientist is the weekly Lesson-Sermon, set out in the *Christian Science Quarterly*. These Lesson-Sermons, which expound fixed subjects each week, are God-derived and meet the immediate needs of every individual, whether those needs may appear to be bodily, financial, or circumstantial, whether they be personal, national, or international. Being composed solely of excerpts from the Bible and from *Science and Health* by Mrs. Eddy, the lessons have the pure power of Truth with which to impart and sustain their messages.

In studying the Bible and Mrs. Eddy's books, we shall find that it is wise to consider what we are bringing to this study. Are we bringing a number of preconceived notions, thereby setting up an argument in mortal mind, or are we bringing the receptive heart of a little child? The writer finds it helpful and rewarding, when he opens the Bible or one of our Leader's books, to see that he first clears his thought and asks, "What has God to tell me of my relation to Him, and of His love for His ideas?" Such an approach gives the truth an opportunity to unfold in individual consciousness, and the truth thus acknowledged and entertained will be unrestricted

and unresisted in its government of lives.

Nevertheless, true study is not necessarily confined to poring over books. Study in Christian Science is persistently applying our attention to the Word of God. If we were to be thrown on a desert island with no books and with no prospect of procuring books, we could still study. Our study could be directed to what is divinely revealed in our prayerful communion with God. For it is obvious that we cannot be separated from the presence and love of God. If one sentence from the Bible or from one of Mrs. Eddy's writings can direct our thought, we could study that; we could apply our persistent attention to it until it became in some measure our own. Liberation would follow.

But study, unless it is done prayerfully, will not open to us the gates of the kingdom of heaven. God has said that He desires "with him . . . that is of a contrite and humble spirit" (Isa. 57:15). Progress involves a change of character, a progressive subjugation of personal will and personal ambition and desire. Mrs. Eddy struggles over and over again in her writings for the moral improvement necessary before we can, even in a degree, understand the nature of our being; and Jesus' Sermon on the Mount gives us an epitome of the education that is universally needed.

We may think we understand something of Christian Science, but this understanding will be of value to us in the degree that we express more purity, affection, and humility. Paul said (II Cor. 3:6), "The letter killeth." Mrs. Eddy says in "Miscellaneous Writings" (p. 354), "A little more of a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the action of the mental mechanism, and manifest the movement of body and so accord with God."

We get understanding from God, the

ersal Mind, who imparts His truth to hought prepared to receive it. Understanding is a quality of divine Mind, possible only by that Mind and bestowed by Mind on its ideas. John the Baptist (John 3:27), "A man can receive ing, except it be given him from en."

we seem to have difficulty in gaining ldment, we need to reach out prayer-to receive one of God's messages; and , clear message seems to come to our ght, to meditate attentively on one of basic truths revealed in the Bible and ice and Health—the allness of God; tender love for His children; the perfec- of the real man, His image and like- or the harmony of His creation, the

real and only universe. Such meditation, if persistently followed, is true study and will receive an answer.

The wise man said (Prov. 4:7), "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." But we cannot get understanding without prayer. "Self-forgetfulness, purity, and affection are constant prayers," Mrs. Eddy tells us on page 15 of *Science and Health*. We must forget ourselves in adoring divine Love and in serving humanity. We must become pure in our hopes and desires, and we must express affection toward our fellowmen before we can get even a glimmer of the true understanding of the glorious facts of being which Christian Science is waiting to reveal to us.

Awareness

BARBARA JEAN RAMSBY

I AM conscious of a calm, peaceful presence;
 A will which is undeviating,
 A pervading influence which knows no opposition.
 I feel an unchanging awareness of Love!
 A voice not heard by ear
 Imparts to me that I am beloved, complete, pure.
 Thus speaks the I AM,
 The unquestioning and unquestioned,
 The immutable and immortal,
 The divine *Esse*.
 This is what men call God. But this cannot be
 Compassed by a word, an explanation.
 This is self-revelment to hungering consciousness,
 Showing Love's tenderness with its own.
 This is Mind, expressing intelligence, comprising the universe.
 Infinite, hallowed grandeur—
 The All.

HARMONY IN CHURCH

BEVERLY BEMIS HAWKS

HARMONIOUS tones coming from the church organ have often led my thought to the enjoyment of a richer appreciation of church members. By this I mean that individual notes, while ever remaining individual, lend their beauty to produce harmonious chords. Is this not symbolic of church members? In music each note is individual, useful, important. Its part is necessary to the whole harmonious effect. Each note may be enjoyed as a single one, but it is enjoyed more when it actively fits into the harmony of the whole theme. If one listens closely, he may detect the notes separately; but as they blend, they express harmony.

What is our reason for being church members? There is an infinite variety of experiences through which each one was led into Christian Science. But the object in uniting with the Church of Christ, Scientist, is quite likely the same for all of us. We love Christian Science, what it is and what it stands for, what it has done for us and for thousands of others. We want to be identified with it. Thus we join the Cause of Christian Science because it acknowledges God as the only Mind and because it honors Him by healing in His name. As we come to appreciate that each member really has the same reasons for being a member we cannot fail to experience greater harmony in church.

Mrs. Eddy defines "Church" in Science and Health as follows (p. 583):

"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Each one who has united with Church of Christ, Scientist, has s to a mission of healing. He has f Church is not just a place where on Sunday and Wednesday. It rather in a moment-by-moment ment of Truth and Love wit sciousness. One's motives, one's one's acts must reflect Principle wise one is not representing Ch is not doing his part in suppo Church of Christ, Scientist.

Jesus inquired of the disciple 16:15), "Whom say ye that I am

Simon replied, "Thou art the Son of the living God."

Then, changing Simon's name Jesus said, "And I say also unto th thou art Peter, and upon this ro build my church; and the gates shall not prevail against it." W words "temple" and "synagogue" quently used in the Bible, this is time the word "church" is used. J not speaking of a building or a where he would build his church was to be built upon th nition of Christ, Truth, which P perceived.

Those of us who have united v Church of Christ, Scientist, are e to demonstrate Christian Scienc only our fellow members expect th world is aware of the high standa which we have associated ourselves is wonderful! It is an incentive for, in Christian Science. Unbecoming acteristics really expose themselves. times it may seem a struggle to su some old cherished belief of personal The sooner we let go of it, the harmony we shall experience. (thoughts about us or how others act us is not what makes us strong or Our security and progress are dete by what we are reflecting of Tru Love.

ices of opinion can be interest-
n impersonally viewed, they re-
althy, honest, democratic atmo-
ctually, it is a matter of reasoning
not against each other. Each
ground and experience are dif-
these varied and valuable experi-
useful as the members reason

lovingly, respectfully together.
sifted out, and God's way is re-
his brings about lasting harmony
rch.

ask we are assigned is important.
part. The physical action is very
but what we think about it is
nts. What qualities of God are
esting in the doing of the task?
of God expressed are real. To
harmony, church activities must
established in Mind and main-
y Mind. Then each human
ill be the result of our recognizing
h is already supported by di-
ority. Building together with one
goal, to serve the Cause of Chris-
nce in a manner becoming to
Scientists, does indeed bring forth
in church.

g harmoniously together accom-
e task, as was demonstrated by
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emiah then went there and told
of his intent. Enthusiastic men
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gh active efforts were made by
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uarded against sudden attack by
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d a religious revival followed in

people accomplished their task
y because they loved their cause
. They were willing to yield to
. They were not influenced by
s presented by the enemy.

H

A By-Law in the Manual of The Mother Church by Mrs. Eddy states (Art. VIII, Sect. 6), "It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind." If we are to defend ourselves, then we must start with our own concept of Church, not someone else's. Is our concept pure, void of disturbance? Do we remember that the Cause we joined honors one Mind, God, as All? Because Mind is All, there can be only one. There is no other mind to resist its harmonious action. There is no other power that can submerge this action.

Was not this what Jesus uncompromisingly proved? At one time he fasted for forty days. After this, the tempter, fighting for survival, offered its insidious suggestions, one of which was for Jesus to cast himself down. How characteristic! The tempter had no power to cast him down, so it suggested that he cast himself down. Because Jesus refused to cooperate with the tempter, devil, or aggressive mental suggestion, it was silenced. It is recorded (Matt. 4:11), "Then the devil leaveth him, and, behold, angels came and ministered unto him."

Alert Christian Scientists do not cast themselves down. They do not underestimate the power of Truth. They do not agree with evil's dissonance. They do know, however, that when they refuse to come down to the level of any suggestion of inharmony, the suggestion leaves. It is powerless to act where it has made no impression, where it is not allowed the dignity of consideration. That which does not come from Mind has never had identity. It has never had anything to do with "the structure of Truth and Love." It does not rest upon, nor does it proceed from, divine Principle.

A true Christian Scientist rejoices in a clear, harmonious view of Church. He lends his abilities to the harmonizing of the infinite theme. He builds his wall un-

swervingly, unfooled by any argument that he has anything to do but continue to build his wall.

The Church against which Jesus said "the gates of hell shall not prevail" is not at the disposal of mortal suggestion. The Christ, Truth, stands; and as we individually and collectively stand with it, we see

Science in operation. We feel the impetus of the statement in *Science and Health* (p. 306): "Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal."

THE CLEAR LOGIC OF CHRISTIAN SCIENCE

STANLEY CONOLLY-SMITH

THE clear logic of Christian Science is seen at the moment human thought surrenders its viewpoint to the divine. This was experienced by a young man whose world seemed to be falling around him. Burdened with grief and ill health, he began to read *Science and Health* by Mrs. Eddy. He had heard of Christian Science before but had been too preoccupied with intellectual study to go beyond a critical discussion of it. Now, however, with a sense of his utter inability to cope with events, he accepted the textbook from a friend and read the first chapter, entitled "Prayer."

Accustomed to studying difficult theories and their reasonings, this young man was impressed by the simplicity and the clear logic of what he was reading. On page 2 Mrs. Eddy says, "Prayer cannot change the Science of being, but it tends to bring us into harmony with it." And a few lines farther on, she says, "Do we expect to change perfection?" Then on the next page, we read: "How empty are our conceptions of Deity! We admit theoretically that God is good, omnipotent, omnipresent, infinite, and then we try to give information to this infinite Mind." He continued to read: and each time the book was taken up, it added to his dawning realization that God is Love, that God is Truth, that God is All-in-all, and that nothing unlike Him can be real.

His mental attitude underwent a fundamental change, and with it came an

astonishing change in his affairs. Sickness and heavy grief disappeared, so that relatives and friends had their deep sympathies healed by the one for whom they were feeling sorry. At this time also he suddenly found that he could no longer smoke or share in social drinking. After years of believing that smoking assisted his concentration during study, the habit completely disappeared. Very soon joy and completeness were restored to the depleted home.

When a little later this young man was called into the Armed Forces of his country, he registered his religion as Christian Science. During the four years that he was in the Army, including over two years in a seemingly disease-ridden tropical region, his reliance on this religion protected him from harm. The wonderful clarity of Christian Science opened up the spiritual interpretation of the Bible, which before had often seemed inconsistent and illogical and so claimed his attention that he lost all pride in his former intellectual researches. He realized that he had found what he, as well as all mankind, was really looking for.

Christian Science, which is the Christianity Jesus taught and practiced, is basically simple and straightforward. It does not require a trained intellect to undertake a successful study of it. In fact, mere intellectualism is a hindrance to a perception of the essentially spiritual basis of Christian Science. What makes it seem difficult to grasp at times is the way we ap-

h it. We tend to examine a spiritual from the standpoint of stolid humaning; hence an absolute statement God is All, infinite good, is only par-accepted. So that when the logical ary follows that since God is All, e good, evil is unreal, the simple of the statement is resisted with a but . . . " It is not the logic that is ult. It is mortal mind's resisting the that is the difficulty! To further our standing of Christian Science, we first recognize the logic of each scien-tatement and then accept its import ut reservations.

for example, we approach the sub-f of light and darkness from the basis oth exist, it is not easy to reason that is supreme and that darkness has no : of resistance. On the other hand, ig from the correct premise that ess is merely the absence of light, aim that darkness has entity or power le of opposing light is seen at once to surd.

with the Science of Christianity. It ot merely recognize that good is more ful than evil. It asserts that God, is the only power and that there is her might or intelligence. This ab-insistence on God's allness has Bible rity in numerous passages in both ld and New Testaments. "I am the and there is none else" is a repeated ation in Isaiah (Chapter 45), and ave the humble acknowledgment of rible to Christ Jesus: "Well, Master, hast said the truth: for there is one and there is none other but he" k 12:32).

be in full obedience to the divine and (Ex. 20:3), "Thou shalt have er gods before me," requires not only knowledge of God's allness but a lete rejection of anything unlike Him. this spiritual reasoning, this humble tance of scientific logic, which brings ht into line with divine Science restores order and harmony in our ience.

rist Jesus healed the sick and sinning
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and raised the dead through complete adherence to the logic of Christly thinking. To Jesus, obedient to his Father in all things, nothing was real or true that indicated the absence of good, the absence of health and harmony, the absence of Life and Love, in other words, anything that asserted the absence of God's omnipresence, power, and righteous control over His entire creation.

Jesus did not first reason how disease or sin had come to be part of those whom he healed. If he had, they would not have been immediately healed. He saw the utter impossibility of God's likeness, man, expressing anything but God's qualities. Jesus' understanding of Truth spontaneously rejected the false claim and restored the true evidence of God's perfection, manifest in man.

Mrs. Eddy states in *Science and Health* (p. 14): "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well." Such proofs in Christian Science of the perfection of man as God's image and likeness are not miraculous but divinely natural demonstrations of unalterable Truth.

Since the Bible states that "God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31), it is not illogical for reality to be in perfect harmony with God. What should be an affront to clear reason is the belief that God's creation, including man, is in a state of perpetual discord. Here Christian Science, following the teachings and practice of the Master, denies as false the material evidence, acknowledges God, Spirit, as the only creator, and logically insists that all that God has made must be spiritual, perfect, and immortal.

God's healing power was revealed to Mrs. Eddy at a time when she was not expected to recover from a serious injury which she had sustained by a fall on the ice. Turning to the Bible, she read the

account of Jesus' healing of the palsied man in Matthew's Gospel (Chapter 9). A gleam of spiritual light filled her unresisting consciousness. It was the dawning truth of God's absolute allness, entirely apart from material conditions. She found herself healed. From that starting point of revelation, she proceeded through consecrated study of the Bible to prepare to write for the world the textbook. What began for Mrs. Eddy as an inspired glimpse of divine Science led to the establishment of a comprehensible and demonstrable system of Christ-healing, restoring the primitive Christianity inaugurated by Jesus and explaining the Science of

his teaching and healing practice for the ultimate salvation of all mankind.

Christ Jesus knew that the world at that time was not ready to receive the meaning of his healing mission; but by the Spirit of the Comforter, "the Spirit of Truth," which his Father would send at due time. He said to his disciples (John 14:26), "The Comforter . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." In this age the Comforter has come in Christian Science, fulfilling and explaining prophecy, whereby the mystery of God becomes the open book—Truth—clear—for all to read and understand.

"THE WAYMARKS OF GOD"

MIRIAM KERNS

HOW often do we take upon ourselves the burden of another—his problems or his responsibilities—and try to steer him in the way we think he should go? No matter how well-intentioned, this endeavor is a grave presumption which, more often than not, confuses or antagonizes the one in difficulty and brings unhappiness upon ourselves and others.

Christian Science teaches us that we can safely leave the government of men to God. It teaches us that the real man of His creating is spiritual and perfect, made in His image and likeness, and that he is ever at one with his creator. It also teaches us that God is infinite good and that sin, sickness, and death are unknown to Him. It follows, therefore, that suffering has no place in God's kingdom.

The refusal of mortals to accept these spiritual facts and their persistence in believing themselves to be separate entities, existing in a material world apart from God, cause human suffering. This very suffering, however, forces men to seek the remedy for it, and thus they are compelled in the end to turn to God, in whom they invariably find freedom and peace from all

their woes. Thus we must regard as salutary all circumstances, no matter how distressing they may seem, if they draw us closer to God.

In Christian Science we know that we have the spiritual means to counteract every possible inharmony with which we are confronted. If we humbly accept this instead of rebelling against the so-called suffering, we shall find the solution to our problems much more readily. What comfort and strength there are in Paul's assurance to the Corinthians (I Cor. 10:13): "There hath no temptation taken you that is not such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way of escape, that ye may be able to bear it."

There is a lesson for us in every trial that comes into our experience, and we should step in with a sense of mission and goodness and try to solve another's problem for him. To do so or to try to relieve one of the results of his own wrong thinking is tantamount to depriving him of his growth. This does not mean that we should not be loving and compassionate, for

always express the qualities of divine, the Love. We can certainly help by our and consecrated metaphysical support when it is requested and by faithfully using our own thought of belief in the way of error even when our help is not .

When faced with a vicious onslaught by a malignant mind Mrs. Eddy wrote (*The First Church of Christ, Scientist, and Miscellaneous*, p. 143), "The Cause of Christianity is prospering throughout the world and stands forever as an eternal and detestable Science, and I do not regard an attack upon me as a trial, for when things cease to bless they will cease to ."

It is sometimes in our direst, blackest moments that we come closest to God. When all else has failed us, where else, indeed, have we to turn? Even the most pronounced unbelievers have been known to turn out to God in their extremity, and they have found Him to be their sole resource and strength, the whole course of their lives has been changed as a result.

Christ Jesus once said to his disciples, "In the world ye shall have tribulation: but of good cheer; I have overcome the world" (John 16:33). And on another occasion, after speaking of great disturbances that would come, he said (Luke 21:19): "When these things begin to come to pass, then look up, and lift up your heads; your redemption draweth nigh."

The student of Christian Science found at her cost, the error of taking upon herself the problems of another. Someone came to her as going through a period of suffering persecution and injustice, and she became worried and concerned. She

constantly questioned the one in trouble and volunteered various solutions. Finally, she herself had a very painful condition of the back, accompanied by great stiffness. This continued for several weeks until one day she turned to the following words of Mrs. Eddy in "Miscellaneous Writings" (p. 353): "Some people try to tend folks, as if they should steer the regulator of mankind. God makes *us* pay for tending the action that He adjusts."

Immediately the student saw the error of what she had been doing. She realized that not only had she accepted the situation as real, but that she had also stretched out a meddling hand to correct it. Humbly she prayed for forgiveness for believing in a power apart from God. Soon she felt as if a great weight had been lifted from her, and she experienced a glorious freedom such as she had not felt in months. The pain and stiffness in her back left her almost immediately, and very soon afterward the circumstance which had given her such concern changed to one of complete harmony.

Not for anything in the world would she have wished to be deprived of this uplifting experience, nor did she wish from then on to deprive her dear one, or anyone else, of a similarly exalting opportunity by attempting to obstruct the operation of God's law.

In *Science and Health*, Mrs. Eddy makes these sage and well-considered statements (p. 542): "Let Truth uncover and destroy error in God's own way, and let human justice pattern the divine. Sin will receive its full penalty, both for what it is and for what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God."

GOD'S LAWS AND THEIR RELATIONSHIP TO M

WILLIAM E. MASTERSON

A THOROUGH and intelligent study of God's laws in their relationship to man shows unmistakably that they constitute one's true individuality; they condition one's being, direct one's destiny, and govern one's behavior. These profound truths were revealed by God to our revered Leader, Mrs. Eddy, the great prophet of this age.

In her book "No and Yes," she says in this connection (p. 11), "Man has perpetual individuality; and God's laws, and their intelligent and harmonious action, constitute his individuality in the Science of Soul." A demonstrable understanding of this relationship of man to God's laws is essential to our salvation and indispensable to the scientific solution of our human problems.

A dictionary includes as one meaning of the word "law" the following: "A divine commandment or a revelation of the will of God; the whole body of God's commandments or revelations." God's laws are His commands, His mandates, the spiritual and moral forces which emanate from Him and which are eternally empowered and enforced by Him. They reveal His will, which everlastingly governs and orders the universe, including individual man.

In order to understand how God's laws govern the individual and how they constitute man's individuality and being, we must first understand what the elements of these laws are. Christ Jesus threw light on this subject when he said that "judgment, mercy, and faith" are "the weightier matters of the law" (Matt. 23:23); that is, they are the elements of the law, the spiritual forces or qualities that underlie and constitute the law.

The graces of Spirit, or Christly qualities, such as faith, mercy, love, purity, wisdom, and justice, are, then, the spiritual forces that constitute God's laws. It follows that in the degree that we express these

qualities, we are governed by His law, whose consciousness is aglow with the light of intelligence and love lives in obedience to God's commands.

The forces which constitute God's laws are also those that comprise the true individuality of man. Since the forces that constitute the divine laws are also the forces that constitute man's individuality, man reflects or embodies the laws of God by reflecting these forces.

The activity of these forces, or the expression of these qualities, in man is the kingdom of God or the rulership of Christ within him. Thus did God say unto the prophet Isaiah regarding "the house of Israel" (Isaiah 52:1), "I will put my law in their inward parts, and write it in their hearts."

Since all law emanates from God, whatever is opposed to good is not law. The source of law is good. Such evils as sin, disease, ease, passions and appetites, hatred, fear, are therefore lawless and false. They have no truth in them but are the beliefs of the carnal mind, having no relationship to God's laws or their action in man's individuality or being.

In "Miscellaneous Writings," our Leader says (p. 259): "Whatever appears to be law, but partakes not of the nature of God, is not law, but is what Jesus did not do, 'a liar, and the father of it.' God's law is of Life, not of death; of health, not of sickness; of good, not of evil."

Since destructive and discordant forces are without law or force to them, they fall before the omnipotence of God understood. The illusions of sin and disease, of distrust, poverty, lack, and so on, vanish before the realization of the almightiness and the presence of good. In other words, the infinitude of Spirit, or good, renders impossible the existence of evil, of matter, and its so-called laws.

Jesus illustrated the supremacy of the laws of Spirit over the imaginary laws of matter when he stilled the tempest,

fed the five thousand, and disease, and death. These illusions unmistakably that God's law is everywhere present active to silence the serpent's another law.

that when an individual is the Christly qualities, or "the letters of the law," he is pro-every phase of evil, and his need is met. He is a law; he has within himself the ability to save himself from the flame or the turbulent watuous seas, "from the noisome (Ps. 91:3), or from the most ntation or inheritance.

the lions' den, the three He-s in the fiery furnace, and bitten by the venomous viper d from without, for the posi-the Christliness within them d the nonintelligent, negative erading as laws.

thus not two systems of law: rial, operating in a material other spiritual, governing in Spirit. There is but one law-e law. The law of God that dngdom is the same law that man affairs.

e distinctive missions of the s to heal disease. To the de-deceived corporeal senses, condition of matter, is pro-aterial law, and can be healed rial means. An overwhelming mple, may appear to these a bodily condition known as

Christian Science refutes and proves beyond cavil that produced by law, that it is out that it is a false fear, men-ned, which is cast out of e law of Christ, Truth.

disease thus results from the Truth, not over matter or an al law, but over fear, a false nothingness. The most stun-at can be delivered to any is the realization that it has

no law or force through which to operate and no mind in which to exist, because God's law is the only law and divine Mind the only Mind.

A still higher mission of God's law is to destroy sin and crime. Material means cannot heal crime; they are devoid of the spiritual forces which alone can destroy evil. They do not lead to the repentance that must precede reformation; rather do they drive crime and sin into concealment or lull them into temporary silence. A criminal or sinner is reformed only as he turns with loathing from crime or sin and learns to love and to express the moral qualities of honesty, justice, and humanity.

God's law, immutable, unbreakable, eternal, has been revealed to the human race in three progressive stages of unfoldment. God revealed it first to Moses as the Ten Commandments, or the Decalogue, which covered every phase of crime and morality and today form the basis of the jurisprudence and moral codes of many nations.

Christ Jesus came centuries later and through the gospel wedded the graces of Spirit to the Mosaic Decalogue and fulfilled this union through love. He urged the two great commands that we love the one God, Spirit, supremely and that we love our neighbor as ourselves.

In the final stage of unfoldment, God revealed His law to Mrs. Eddy. It remained for her to discover the absolute Science of Christianity, as introduced and practiced by Christ Jesus. Through her matchless spiritual vision, she saw that the one God, Spirit, is unchanging Principle and that this Principle, acting through Christian Science and its invariable spiritual rules and laws, heals sin, disease, and death and solves every conceivable human problem, just as the rules of mathematics solve every mathematical problem. Through her explanations, interpretations, and amplification of God's law, she made that law understandable and demonstrable.

In answer to the question, "*How would you define Christian Science?*" she writes, "*As the law of God, the law of good, inter-*

preting and demonstrating the divine Principle and rule of universal harmony" (Rudimental Divine Science, p. 1). She made this Science available to the human race for all time to come through Science and Health and her other writings, in which all may find health and healing.

This Science is unfolding to its faithful students what God's laws and their harmonious and intelligent action are and

how they govern man, direct his and constitute his perpetual individuality. Christian Science is engaged in destruction of the sins and sufferings of the world and will continue to destroy until righteousness and peace shall be in every heart, until all men and women "from the least of them unto the greatest of them" (Jer. 31:34), shall rejoice to walk in its beauty and its light.

COUNSEL FOR THE DEFENSE OF MANKIND

LILLIAN V. BYRD

IN Science and Health, Mrs. Eddy presents an allegory in which a case of sickness is tried as one would try a case in court. The defendant, Mortal Man, has been accused of committing liver complaint, and an array of false witnesses is present to testify against him. The plaintiff is Personal Sense, who is found at the conclusion of the trial to be so unreliable that he is enjoined to keep perpetual silence. Then the Chief Justice of the Supreme Court of Spirit decrees, "Let what False Belief utters, now and forever, fall into oblivion, 'unknelled, unconfined, and unknown'" (p. 441).

This allegory illustrates in graphic language the situation in which a mortal may find himself, regardless of the specific ailment involved, when he is uninformed of his true identity, for every symptom, every bit of physical sense testimony at this unjust trial, is based on ignorance of man's real selfhood.

In the first chapter of Genesis we are told that man was created by God in His image and likeness and given dominion. One of the great gifts which Christian Science has bestowed on humanity is the clarifying delineation of man as the unique image of divinity, totally unlike the mortal picture of sin and suffering presented by the material senses.

Through our intelligent obedience to the laws of God, His perfect creation comes

to light progressively in our experience. Man's exemption from false belief, his acquittal as law, is demonstrated. Christian Science treatment honors only the law, the law of Spirit, divine Love. The wise, merciful government of the universe makes the necessary adjustments take place in all affairs, and God's nearness and power are plainly felt. In the trial mentioned in the beginning of this article the prisoner is fully exonerated and restored to health.

The Bible and Science and Health declare plain that there is just one cure for all disease, and that is spiritual understanding. The knowing of the truth regarding the human condition and all mankind—the truth which Jesus taught and which the study of Christian Science imparts. In the light of the truth, one finds that sin, suffering, and all inharmonies yield their claims to the control of the human mind, and the result is that man is adjudged innocent of having broken physical law.

Why has no physical law been broken? Because in the revelation of Christian Science it is seen that there are no material health laws that can inflict cruel edicts on unsuspecting humanity. On page 381 of Science and Health, Mr. Eddy writes, "God is the lawmaker, but He is not the author of barbarous codes." This passionate statement is in accord with

l in his Epistle to the Galathians he enumerates "the fruit of love, joy, peace, longsuffering, goodness, faith, meekness, and declares that "against no law" (5:22, 23).

t student of this Science soon t many time-honored health d mainly on superstition. He at although wisdom includes mality concerning customs of ig, and sanitary requirements, h laws are a hindrance to the e individual. As freedom from seen to be man's birthright, relatively clear that whatever ht on the physical body pre-consciousness from drawing Spirit.

lren often manifest a natural rom physicality and only be- of its hampering beliefs 'elders' mesmerized concern t Jesus expressed tender come sick and sorrowing, yes, and ant sinner, for he forthrightly divine authority to separate repentant one, thus enabling live a wholesome, regenerated

tian Scientist, understanding ad care for His own, always statute books, the Bible and Health, and repudiates mor- gressive claim to possess the body and consciousness. and restrictive beliefs about eral, and the specific discord are replaced with the affirmation of the eternal spiritual facts man. This true knowing dis- ow of doom and futility, and like the defendant described y, steps forth free and in radi-

icience, the Comforter prom- aster Christian, not only sets nan consciousness, although em to pervade it, but simul- nicts the accuser, personal

sense. Reversing the lies of this fraudulent sense, and, if necessary, vehemently asserting the supremacy of God, Principle, and the perfection of His idea, man, Christian Science treatment recognizes the uninterrupted harmony of being. Man free, not guilty of transgressing false law, is a law to himself, a law of superiority to sin, delusion, and all discord.

How quickly our problems are solved when we silence the lie of personal sense with the transcendent justice of spiritual sense! And we read on page 206 of Science and Health, "It is the province of spiritual sense to govern man."

Through obedience to the merciful law of divine Love, Christian Scientists in all parts of the world testify to deliverance from discord. The writer experienced quick release from suffering at a time when other members of her family were away from home and she was alone. An epidemic was prevalent in the city, and one evening she felt ill, suffering from the symptoms of the current malady. Like the patient in the trial mentioned earlier in this article, she began to hunt for a physical cause for the trouble. Unlike that patient, however, she had not been performing deeds of kindness; on the other hand, she had allowed her thinking to become disturbed by what appeared to her to be a misguided action on the part of an organization of which she was a member.

In this confused state of mind, only feeble resistance to suggestions of pain and congestion seemed possible. Toward morning the writer awoke in a panic, realizing her need of Christian Science treatment but unable to talk on the telephone.

At this point, something of the truth of her religion did penetrate the mental fog, and a determined effort was made to throw off the imposition of fear. Like a searchlight turned on her consciousness, the thoughts came: You have been entertaining an unloving attitude while your community has been in the grip of a common enemy. Help to stop the spread of this lawless contagion!

Each endeavor to deal with the error lent added impetus to more vigorous thinking, and a persistent attempt was made to replace troubled thoughts with fairness and kindness. After a few moments of this spiritually mental work she sat up, declaring that she did not want to live with unloving, unhappy thoughts. Letting Christian Science act as counsel for her defense, she challenged the adversary. This Science refuted and silenced the witnesses of error. When sleep finally came, it was restful; and when she awakened, there was only a faint remembrance of the struggle.

The question may arise with a new student of Christian Science: Are we to defend the wrongdoer too? We are not to treat anyone who has not asked our help, nor are we to condone wrongdoing; but there is always urgent need to protect our own thinking from assenting to the accuser, personal sense. That error claims to be an individual is one way it has of confusing us by pretending that it is something or someone out there, so to speak. How can it be

out there unless we first conceive having identity?

Error is not a localized, concrete thing; it is an erroneous suggestion, having no reality that human thinking gives it. God's man, the only man there is, does not sin or want to sin, and the notion that someone has surrendered his manhood to God-directed self-control is denouncing an impostor.

Each one is responsible for the pictures he entertains. Sincere students of this Science accept this responsibility humbly and gratefully. They are obedient of the ninth commandment of the Decalogue (Ex. 20:16), "Thou shalt not bear false witness against thy neighbor." This commandment, willingly obeyed, comes a gracious promise, an ear to one's growing ability to bear truth. Discerning even in a degree the power of God's creation, one spontaneously and gladly volunteers his services to Christian Science, the counsel for the defense of mankind.

SUPPORTING THE UNIVERSAL WORK OF LOVE

MARIE ANTOINETTE COWING

"DIVINE LOVE always has met and always will meet every human need," writes Mrs. Eddy on page 494 of *Science and Health*. This statement indicates the way to heal every ill, whether physical or mental, individual or worldwide.

Perhaps many students of Christian Science have had the same experience as I. The first wonderful realization of the ever-presence and all-power of God's goodness was purely personal. Life could be beautiful—for me. It could also be beautiful for anyone who found the way, but that was each individual's responsibility.

Slowly, as my thought expanded and became more spiritual, a truer understanding of the meaning of divine Science unfolded. Mrs. Eddy also says (*Miscellaneous Writings*, p. 150): "God is universal; confined

to no spot, defined by no dogma, applied by no sect. Not more to one than to all, is God demonstrable as divine Truth, and Love; and His people are those that reflect Him—that reflect Love."

Now it became clearer to me that I was the image and likeness of God, that I was all men. If one individual can be healed because he is actually a spiritual idea in the consciousness of Love, then all are equally safe in the consciousness of Love. And the great scientific fact that all is Love and all is God. All and evil is nothing applies to everything everywhere right now.

What does this mean in terms of life beautiful for others as well as self? Isn't it still a matter of individual effort in finding? Yes and no. The process of activity and assimilation of Truth as

dividual, but the opportunity to acquainted with God through science may come through the selfless work of members of the

Christ, Scientist. The world-ities of this church are made ef-ough the lives and thoughts of s. As Christian Scientists pro-erstanding, they glimpse the fact hurch is not merely the branch ere they attend services and e support of its activities, but e entire Christian Science move-stitution which is demonstrating every part of the world the heal-of the Christ.

Science is destined to destroy elief of materiality. The war-t materiality is universal, and soldier enlisted on the side of rever he may be, helps to del beliefs. Therefore whatever the side of right should be sup- every church member. John te, "No man is an *Iland*, intire . . . any mans *death* diminishes : I am involved in *Mankind*."

Science learn that so long as urs to be present in any form the battle is still to be won, elcome the many opportunities on offers them to be effective

ortant for each member to sup-activity of the church meta-financially, and, when neces-ally. Many people can say, as id, "I am a student of Christian ause someone told me about it, re was a church I could attend, periodicals I could read, testi-ould listen to."

joyous experience it is to arrive rstanding that the work of each member can reach across the help to prove the supremacy of all-encompassing presence of e! Once there was only one hrist Jesus; once there was only an Scientist, Mrs. Eddy. Today

on every continent, in almost every nation, the light of Truth is proclaiming its presence through the prayerful work of Christian Scientists, who have established churches, societies, Sunday Schools, and Reading Rooms that others may be led to the way of Truth.

This light will become more and more visible as students obey more fervently the commands (Matt. 5:16): "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"; and (Matt. 5:48), "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Some may say, "Isn't it enough that I am being loving, patient, truthful in all I do?" Is this including all mankind in our affection? Is it making a positive effort to share the blessings we have received? Is it loving one another as Christ Jesus loved, even to the laying down of his life? If we do not support our church, its Sunday School and Reading Room, attend Christian Science lectures and listen to broadcasts, subscribe for, read, and share all the periodicals, are we in fact letting the light of Truth shine? Only as we do our duty can we claim a place among those described in Hymn No. 37 of the Christian Science Hymnal:

One holy church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent.

What radiant joy is ours when we have reached the spiritual understanding that enables us to see that the Love that meets every human need may be made available to all mankind through our activity in, our contribution to, our metaphysical support of, the Church of Christ, Scientist, whose activities extend throughout the world, in dark areas where fear and violence and hatred seem so real, as well as in our own communities, where the false picture of man seems to show crime and poverty and disease! The privilege is ours to share in the work of demonstrating the power of Love to meet every human need.

THE ART OF GENTLENESS

CLEO MARTHA ROUNDTREE

GENTLENESS is essential in the healing ministry of Christian Science. As a quality of God, divine Love, it is always timely and effective. One who is unfailingly gentle in one's practice of Science bears witness to one's confidence in God's omnipresence, omnipotence, and omni-action and also acknowledges man to be God's spiritual image and likeness, perfect and eternal.

To some, gentleness is a quality belonging solely to the feminine nature of mankind, indicating weakness and lack of authority. Just the opposite is true. In *Science and Health* by Mrs. Eddy, God is defined as both Father and Mother. It follows, then, that individual spiritual man, emanating from God, expresses both masculine and feminine qualities. Therefore, gentleness balances such masculine qualities as justice, vigor, and strength.

One who has learned this important fact in Christian Science is consistently gentle. He knows that sooner or later every human being must awaken to the necessity of manifesting the complete nature of Love: the manhood and womanhood of God's creating. He understands that divine Love is persuasive yet gentle, the irresistible force which is leavening, purifying, and redeeming human consciousness, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

The Christian Science practitioner demonstrates the importance of scientific prayer and the art of gentleness in his healing ministry. Relying on the premise that God is supreme, All-in-all, and that the real man is the reflection of God's pure, perfect nature, the practitioner realizes that, as this fact is understood, some measure of the claims of evil will be overcome, and healing will ensue.

At the same time he is aware that the awakening to the divine possibilities inher-

ent in this truth, and the full derivation thereof, come gradually. Then exercises great gentleness toward the healing and enlightenment. Mr. Eddy says in *Science and Health* (p. 10): "Emerge gently from matter into spirit. Think not to thwart the spiritual nature of all things, but come naturally into it through better health and morals as a result of spiritual growth."

In the daily lives of all students of Christian Science are abundant opportunities to bless themselves and others through the art of gentleness. Government, education, and the academic run more smoothly when gentleness balances integrity, justice, vigor, intelligence, and wisdom. Teachers, scholars, executives, parents, and workmen on every useful endeavor may demonstrate gentleness, the mark of maturity, in control, prospering every right and activity. Gentleness helps to settle difficult situations harmoniously and settle disputes fairly, and it produces good results.

The home also offers many opportunities to practice the art of gentleness. The pressures of modern living present many sources of friction and irascibility which result in frustration and misunderstanding. When it is necessary to rebuke such behavior, gentleness and sternness may be effectively balanced to bring about healing.

Speaking of the effect of needed discipline, Mrs. Eddy states in her autobiography "Retrospection and Introspection" (p. 80), "If the Christian Scientist has the mingled sternness and gentleness permeate justice and Love, he will not scorn the timely reproof, but will realize that this warning will be withstanding, welling up into unceasing rise and progress."

The alert parent learns through Christian Science to invoke and cooperate with the law of divine "justice and

the persuasion, sometimes balanced by stern rebuke. Until he learns by rebuke and demonstration that he is effectively self-governed by his spiritual at-one-ment with Principle, he may need to be guided gently to paths of right thinking and mutual respect for Principle, Love, and respect for each other are the parent-child relationship based on gentleness.

Disagreements may be prevented and a bridge of mutual respect for Principle may be built between husband and wife when each practices the art of gentleness. Wives may be gentle and their attitude invites the sharing of ideas and the free-flowing of ideas which help to solve problems, praying for wisdom to rebuke and for gentleness to comfort and cherish, wives who are genuine scientists are saved from the pitfall of petulance, and redundant

may leaven the happiness of remote peace in the home by the responsibilities of domestic duties cooperating in their solution of the art of gentleness. The gentle father gains the respect and those near him, as justice is shown in kindness, sternness with love. Scientists demonstrate intelligence, reverence: true nobility.

Scientists should be the happiest on earth because they know that gladness are essential elements of the divine Mind. Good humor and gentleness is kindly, never cruelly witty, never crude; well-balanced, never barbed with malice. It helps ameliorate whatever is harsh, or unwholesome and is an aid in combating the suggestions

of evil, that joyless usurper of peace and goodwill.

Christ Jesus, at whose birth the angels sang "on earth peace, good will toward men" (Luke 2:14), demonstrated the exquisite balance of the fatherhood and motherhood of God through the art of gentleness. It is said of Jesus that his rebuke was fearful. Evidence of his sternness is found in John (2:15), where it is recorded that he made "a scourge of small cords" and drove out of the temple the changers of money and those who sold sheep and doves. Yet he tenderly forgave the sinner.

Further evidence of his gentleness is found in his love for children, his provision for his mother at the close of his ministry, and his enduring friendship with Mary, Martha, and Lazarus. His life was a composite of opportunities to overcome evil, and the blessings of demonstrating the art of gentleness as he did so. Thus he is the Way-shower to all mankind that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

According to those who knew her, our Leader expressed all the qualities of a gentlewoman; yet her monumental work of establishing the movement of Christian Science surely required the strength, courage, vigor, and acumen—the vital masculine qualities of the fatherhood of God—to sustain and prosper her efforts.

May all faithful followers of our Leader practice well the art of gentleness in their lives, thus demonstrating the spirit of this passage from II Samuel (22:33, 36): "God is my strength and power: and he maketh my way perfect. . . . Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great."

LIGHT EVER BRIGHTENING

MARY ROY GILLESPIE

HOW vital is light, both spiritually and materially, for without it we stumble in darkness! According to Christian Science, light, or spiritual understanding, penetrates all space. Mrs. Eddy writes in *Science and Health* (p. 503), "Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe."

I once listened to an interesting radio talk by an aged pioneer woman of Australia, who described the hardships and difficulties of the early settlers in her land. She said that their first lighting facilities consisted of slush lamps, which were jam tins half filled with earth and melted fat, with a rough wick in the center. As stock production increased and fat became more plentiful, crude tallow candles were molded; these later gave place to gaslight and finally to the bright glow of electricity. As the woman spoke, I realized that each of these means of illumination in its turn must have given comfort; the first two, especially, must have allayed to some extent the settlers' fear of the wild, unexplored country and of the often hostile natives.

In her writings Mrs. Eddy frequently stresses the importance of spiritual light. She says (*ibid.*, p. 557), "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator." Spiritual light is revelation, dissolving the dark shadows of mortal fear and doubt, enabling us to see the beauty and holiness of man as God's reflection, "as never born and as never dying," unfettered and free from all discord.

Darkness is ignorance. When, through Christian Science, one has caught the first gleam of spiritual understanding, he has begun to leave the utter darkness, or ignorance, of materialism, which regards objects of mortal sense as the only reality and con-

siders sin, sickness, and death as real. The falsity, or unreality, of materialism has begun to appear to him, and he no more wish to return to believing in materialism than those pioneers would have wished to return to their feeble slush lamps after they had experienced the benefits of a brighter visibility.

Among the first words in the Bible are these (Gen. 1:3, 4): "And God said, Let there be light: and there was light. And God saw the light, that it was good. And God called the light Day, and the darkness Night. And the evening and the morning were the first day. And the light which God created, and which God called Day, and which God saw was good, is spiritual light brightens and our understanding of God deepens, material concepts gradually lose their pretended reality, and either to hurt us or to bring us help because we are becoming aware that the light which is spiritually created, derives all joy from the creator, divine Mind, and that nothing like good can enter his consciousness."

In the New Testament is this beautiful pronouncement of Christ Jesus shortly before his crucifixion (John 12:46): "I am come a light into the world, that whosoever believeth on me should not abide in darkness." To some, this light of understanding may come as a sudden powerful illumination as it did to the disciples on the day of Pentecost and to Saul on the road to Damascus. "A light from heaven, above the brightness of the sun," the latter described it (Acts 26:13).

To the greater number of us, however, the dawning of the light is slow, fulfilling Isaiah's prophetic words (28:10), "The precept must be upon precept . . . upon line . . . ; here a little, and there a little." Just as those settlers of long ago had to work in order to attain brighter illumination, so we have to work for the brightening of spiritual light. By prayer and humble supplication, accepting the light rightly using whatever light is given us each day, our course is made clear; and our progress may be slow and often unsteady, the illumined path leads always forward to God.

on may be asked, How should working for brighter spiritual perception? By kindness and worldliness; culture, goodwill, patience, and so on; being grateful for even the smallest blessings—these are some of the ways of brightening the light of understanding and proving the truth of the Christian man according to Christian

and this counsel (60:1): "Arise, for the light is come, and the glory shall be risen upon thee." No matter what our position, we should claim the privilege of letting our light shine before the whole world. At times it is but a faint glimmer, but as we walk on, lovingly, its flame will grow brighter, ever more steadily. And when our light may make another clearer in the journey God-

of Christian Science once she had an eye infection, and its cure made her self-conscious in a way that sometime earlier she had been able to resist her better judgment to go to the library, and she had fallen

into the way of reading many mystery stories and so-called thrillers. Later on, she realized that in order to read books that were neither informative nor uplifting and verged at times on sordidness, she had often neglected studying the Lesson-Sermon in the *Christian Science Quarterly* and the writings of Mrs. Eddy, as well as perusing the periodicals founded by her.

One evening she was automatically reaching for a volume of light fiction when she became aware that, in the light of a suddenly brightened spiritual perception, she was regarding such books with actual distaste. She rejoiced in her freedom from an unrewarding habit, and a day or two later she noticed joyfully that the eye infection had vanished just as completely as the habit.

In *Science and Health*, Mrs. Eddy says (p. 510), "Truth and Love enlighten the understanding, in whose 'light shall we see light;' and this illumination is reflected spiritually by all who walk in the light and turn away from a false material sense." Our goal must ever be more enlightened understanding, revealing Life as all good, God, without one dark and unlit place of evil or error.

"I have seen thy face"

VERA SOHR KELLY

Genesis 33:10

"I HAVE seen thy face," O glorified!
I saw no mortal feature there, no pride,
false pity, envy, fear;
only love as clear
and pure as jasper stone.

Eternal goodness blooms and plays within
our common being, free from dreams, and kin
to God alone. I saw
His omniactive law.
God's face and thine as one.

THE CONTINUITY OF THE BIBLE

JOSEPH AND HIS BRETHREN

WHEN Joseph became Pharaoh's prime minister, he was second only to the king of Egypt himself. With Pharaoh's blessing he married Asenath, daughter of the Egyptian priest of On, who bore him two sons, Manasseh and Ephraim, during the seven years of plenty which Joseph had foretold. The name "Manasseh" indicates forgetfulness, as Joseph explained (Gen. 41:51), "God . . . hath made me forget . . . all my father's house"; while "Ephraim" implies fruitfulness.

As the famine which Joseph also had foreseen became increasingly severe, urgent calls for food came from all over Egypt and even from distant lands. Among the petitioners were members of his own family. In promptly meeting the need of many strangers from within and without his adopted land, such a man as Joseph could not forget all his family and his father's house in spite of the name which he had given to Manasseh!

Genesis, Chapter 42, vividly describes Joseph's first encounter with his brothers since the day they sold him into slavery. In pleading for food, they all bowed before him, as he had predicted (see Gen. 37:7), though they failed to recognize him. Testing their sincerity, he accused them of spying. When they assured him of their innocence, adding that they were all sons of one father and that the youngest remained at home, Joseph insisted that this son, Benjamin, be brought to verify their statement. For three days he continued testing them, at last agreeing to hold but one, Simeon, as a hostage, permitting the others to take food to Canaan to meet their immediate need, on the assurance that they would return with their brother Benjamin.

Still unaware of Joseph's identity, they began to repent of their cruelty in selling him as a slave and sending him to this land

from which they were now receiving. "We are verily guilty concerning our brother," they admitted to one another, ". . . therefore is this distress come upon us" (Gen. 42:21). On their way back to Canaan they were even more perturbed to discover that the money they had paid for the grain had been returned to them in their sacks, their guilty consciences leading them to suppose this was a trick to embroil them and to assure their punishment.

When they made their report to Joseph, he refused at first to let Benjamin go with them to Egypt. Indeed, it was only until their supplies were exhausted that he reluctantly agreed to let Benjamin accompany them. So the brothers again approached Joseph, bearing presents for him and money to replace that which had been in their sacks of grain, and adding more money with which to buy more grain. Further stringent testing of their repentance awaited them, as they seem to have anticipated, doubting even the generosity implied by the banquet which Joseph prepared for them (see Gen. 43:16-18).

At length Joseph's compassion and forgiveness could no longer be concealed. In a private and deeply touching meeting with his brothers he announced that he was Joseph, asking eagerly for news of their father, Israel. Moreover, obviously sensing the mingled fear and remorse of those who had condemned him to slavery and who had assured them of his understanding and forgiveness. His presence in Egypt was part of a divine plan, he pointed out, as he said: "God sent me before you to preserve a posterity in the earth, and to save your lives by a great deliverance. So now it is not you that sent me hither, but God" (Gen. 45:7, 8). Thus Joseph provided additional proof of the true greatness of his character.

THOMAS L. LEISHMAN

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EDITORIAL SECTION

APRIL, 1964

APPLYING THE GOLDEN RULE IN THE BRANCH CHURCH

The application of the Golden Rule enters into every aspect of branch church activity. It is especially called for dealing with members who have become inactive for one reason or another. Branch churches rightly desire that all members fully participate in church activities and business meetings. Some churches have a policy requiring attendance at a certain number of business meetings each year. Great injustice may be done the inactive member unless the efforts to reach him and reactivate him are carried on with early love, mercy, and justice.

If a member is no longer active on committees, does not attend business meetings, perhaps misses many of the church services, this should not be ignored. It will be that such a member needs reviving interest and understanding of fellow members. Many churches have a committee whose duty it is to contact inactive members in the endeavor to bring them to the situation.

The sixth tenet of The Mother Church to which all members of branch churches subscribe reads (Manual of The Mother Church by Mary Baker Eddy, p. 16): "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." In obedience to this tenet the motive and desire of church members obviously should be to help the inactive member, and his case should be carefully investigated. It may be that he is doing the best he can under the circumstances and perhaps is in need of the loving interest and support of the church. Even in cases where the member has become deeply apathetic and indifferent every right effort should be made to heal the situation before any steps are taken to remove him from membership. Putting the Golden Rule into action in this way will bless the church as well as the individual.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

ULTIMATE RESEARCH

GREAT numbers of people are engaged in research projects and are developing various natural sciences. While one recognizes the usefulness of much of this work in the human realm, one should see that far more research should be carried out on spiritual lines. The possibilities of man, not the possibilities of matter, will be the ultimate goal of scientific research.

Christian Science offers such a field of research, and in its development it supplies the right solution to all human problems. Although completely unworldly and unmaterial, divine Science is highly practical. It gets at the heart of the world's needs and supplies them. Its means are prayer and dedication to Truth, God; and its findings are vitally religious. Mary Baker Eddy says in "The First Church of Christ, Scientist, and Miscellany" (p. 178): "This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples. And because Science is naturally divine, is this natural Science less profitable or scientific than 'counting the legs of insects'?" A few sentences later are these words: "The true sense of life is lost to those who regard being as material."

To the physical senses, life may appear to be material and man may seem to be a mortal, capable of the utmost inhumanity. But research in Christian Science brings proof that man is spiritual, the idea of divine Mind, and capable only of the highest good. In "the true sense of life" the nature of man, which the world should be investigating, is Christly, and this fact is of more importance to human welfare than the chemical and molecular structure of the body, which must ultimately be evaluated as transitory illusion.

Jesus did not need to investigate the flesh in order to find life or to demonstrate it for others. He said (John 6:63): "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." His knowledge that flesh is illusion—without substance or perma-

nence—enhanced the spirituality of his nature and gave him power over sin, sickness and diseases and limitations that afflict humanity. Knowing the possibilities of man, made in God's likeness, Jesus commanded his followers to love as he loved. This demand was scientific and gave to his precepts a value far beyond any material, official or merely theoretical interpretation of them.

Mrs. Eddy says in "Miscellaneous Writings" (p. 116), "The ultimate object of scientific research and attainment in Christian Science is not an argument: it is not saying, but doing, the Word—demonstrating Truth—even as the fruits of wisdom, peace, joy, health, and happiness, which are the fruits of wisdom, prayer, struggles, tears, and triumphs."

Much of the research work going on in the world is done in an effort to find life, where it is, how it started, and how it can be improved and prolonged by material means. As long as life is believed to be in matter, the effort to find it will continue. But ultimate research will show the fruitlessness of such effort, for life is not in matter and was developed from it. Only God, Spirit, can produce real life and sustain it. The Christian Scientist knows this and is beginning to prove it in better health, peace, and dominion over his human experience.

Those who search for life in matter find death instead, for matter is incapable of life. It is the material basis of the mortal or carnal mind, and its expression. Paul said (Rom. 8:6): "To be carnally minded is death; to be spiritually minded is life and peace." Plainly, flesh and its evolving conditions have sprung from mortal mind, and investigation of flesh cannot lead to life. The elements that comprise life.

Those whose research delves into the spiritual possibilities of man and life will be rewarded by a growing ability to discern divine facts and to eliminate whatever is material to measure up to Love's standard of manhood.

How is spiritually scientific research carried out? In many ways, of course.

ce we might consider the implicit statement of the Apostle "God is love" (I John 4:8). The investigator might accept this statement as a premise for his work. Then he is to admit that Love can create that which is lovely, good, harmonious, intelligent, wise, merciful, and so on. Perfection would be accepted to be the measure of all that exists.

Research must probe more deeply for acknowledgment. The Scientist examines his own heart in order to see to what extent his life confirms the facts implied in the statement that the Creator, his Principle, is Love. If a genuinely scientific investigator, he will state the nature Love has bestowed upon its man. This will require a rejection from his own character of all thought as well as every be-

lief that any other individual is less than loving or lovable.

In order to prove his premise of Love, the scientific researcher will have to express the purity that sees divine reality. He will know when his research is truly scientific by the power he exercises over matter and its hateful claims of disease and sin.

In this brief discussion of a vast subject, one can merely hint the method of ultimate research, which reveals the universe of Spirit—its substance, its laws, its perfect freedom of action, its infinite power. But this can be said: spiritual research is not theorizing; it brings to light the healing truths of being, which transform human nature and experience and which will lead the world to the full realization of God's kingdom, hidden so long from human comprehension but mercifully revealed by the Science of Christ.

HELEN WOOD BAUMAN

A BETTER JOB

ONE has some spark of talent, and we believe that they have an opportunity to develop that spark into a truly full expression of individuality. Too many jobs that give them the human sense of status and security, but they are doing something else.

Work and social activities may help to fill one's life, but too often the self-expression in one's primary work remains unsolved. Daily boring, wearying degrees becomes an accident. Why should one not find in the very life of his life a challenge bright and shining upon his talents?

Man, made in the image of God, is joyful in the image of God, is joyful in the image of God, is his life. The suggestion that one is to be bored with his daily life is the offspring of the belief that man is made of matter. In this belief each man has his own mind, and material and material personalities influence and govern his state of mind. But

this belief is a lie. There is only one Mind.

Christian Science shows that through the Mind we can gain dominion and find ourselves in full expression of our true selfhood as Soul's bright and happy image. We can overcome the mortal mind and the argument that we must adjust ourselves mentally to a boring job—that we must submit to circumstances over which we have no control instead of changing the circumstances.

The following offhand remarks express some of the rationalizing thoughts which Christian Science shows to be unnecessary:

"Only fourteen more years, and I can retire and do what I want to do."

"I may not get to express myself here; but after I die, there will surely be room for my talents in heaven."

"There's nothing going on but God; so it doesn't matter what I do."

"I don't deserve to have a better job."

"Someday my ship will come in."

As we cease looking to a future time when we can do what we want to do and look instead to the limitless truth of God and man, we bring God's law into operation in our human experience. Changes take place in our employment. Our usefulness becomes more evident to ourselves and to those to whom we can render service. Our talents find avenues for greater expression. Our work no longer expresses the monotonous day-after-day repetition of material belief; it expresses the infinite progressiveness of immortal being.

Partaking of that which has no beginning and no ending, we no longer look forward to the day we can do what we like, for we always like what we do. So-called retirement presents but one of many wonderful changes in the human experience which progressively patterns the divine.

There is no "after I die." Like the divine Principle he reflects, the real man has no beginning and no ending. He never reaches a point at which he begins to decline. On page 258 of *Science and Health*, Mrs. Eddy writes, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

A progressive concept of one's work on earth is essential to the overcoming of the belief in death. Since Life, God, is eternal, the real man never dies. We demonstrate deathless Life in the degree that we understand the law of Life and apply this law to our daily human work.

God is indeed All-in-all. But it does matter what we do. Contentment with human work that does not express the nature of "the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis," denies the nature of God's creation. This denial prevents us from being aware of what is really going on.

The self-pitying sense which says it not deserve a better job must be put for the self-realization that acknowledges the progressive nature of every thought expresses the knowledge of man in his image.

The do-nothing attitude that sees only in the future must yield to an recognition of the good that is here and the law of good that may be applied in man experience now.

The Bible concludes the false belief in material creation—the Adam-dred with man sent forth from the Garden of Eden, condemned "to till the ground whence he was taken" (Gen. 3:23). Paul in Romans expresses the truth that and proved by the Master, Christ, and revealed to us in Christian Science. In Chapter 8 we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

Until we arrive at the full expression of spiritual reality, wherein the flesh is completely overcome and the material sense of time and space no longer limits us, a constant job is a constant demand upon us. We must do the job we are doing today better than we did yesterday. We must express the law of Truth and Love to dominate the circumstances in which we live and we must understand the progressive effect of this law and prepare ourselves in whatever way we know how for higher and higher human expressions of spiritual reality. We may expect improvement to occur in accordance with the rule set by Jesus when he healed two blind men (Matt. 9:29), "According to your faith be it unto you."

CARL J. WELLS

ABSOLUTE AND RELATIVE

which is absolute is perfect, free from imperfection or fault, free from limitation, restriction, differentiation. God, Spirit, alone is absolute. In I John we read (1:5): "God is light in him is no darkness at all"; (17), "As he is, so are we in this world." Mrs. Eddy states on page 102 of *Science and Health*: "God is like and like nothing else. He is unchangeable and primitive. His character admits no degrees of comparison." Absoluteness and purity characterize all manifestations of Spirit.

which is relative is comparative. A mixture of contrary elements. Human consciousness is relative, being partially good and partially evil, partially true and partially false. This consciousness is not of Christian salvation, which we obtain by applying that which is absolute to relative human thought. A transition period ensues in which the good in human thought is preserved even while the evil thought itself is being corrected, purified, and redeemed.

which is good in human consciousness is derived from God, infinite good. That which is evil in human consciousness is deceptive and originates in the carnal or mortal mind. Jesus was not of this false sense of mind when he said to those who disagreed with him (John 8:43, 44): "Why do ye not understand my speech? even because ye cannot believe my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and hath not been in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Human consciousness is like the field in the Master's parables in which the wheat and the tares grow side by side until the harvest (Matthew 13:24-30). How did the tares get up with the wheat? Jesus explained that while the servants of the man

who sowed the wheat slept, his enemy came, sowed the tares, and went his way. Again, the enemy is the mortal or carnal mind.

The coming of the Christ to human consciousness is likened to the harvest. First the tares and the wheat are separated; then the tares are destroyed. Christ, Truth, casts devils, false beliefs (mental tares), out of human consciousness and brings the entire human experience under the government of absolute Mind.

The application of absolute Truth to the relative human situation is indicated in these statements from "Science and Health with Key to the Scriptures" by Mrs. Eddy (p. 492): "Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light."

In Christian Science the basis of all thought and prayerful mental work is the absolute. The absolute heals. Nothing else can or does. The relative is the shifting, changing human sense of things which must be brought under the control of divine Mind.

As we learn to discipline our thinking, we shall be more and more conscious of the absolute. Through such spiritual discipline, we shall in ever greater measure learn to think from the standpoint of the absolute rather than up to it.

The premise of Science (what man truly is) and the premise of sense (what man materially seems to be) are contraries. Our understanding of Life, and our demonstrations, must be based on the premise of Science, not sense.

In the application of Science to human situations we learn to think from the standpoint of the absolute that we may understand God, even as we speak in relative terms that men may understand us.

As an illustration: one morning, when I was in business, I was unable to go to

work. In reporting the situation to my superior, I realized that while I would have to think in absolute terms in order to heal myself, I would have to speak in relative terms to him. I was asked, "What is the matter, are you sick?"

If I had spoken in the absolute, and said, "No man is never sick," he would have been apt to say, "Then why don't you come to work?" So I spoke to him in language he understood.

When I turned away from the telephone, I turned also away from the false belief of sickness and continued my fervent consideration of absolute Truth. I realized that as a child of God I was at one with the true source of health in which there is no disease. Disease, therefore, was no part of my being, the being, or selfhood, that I derived from God. And there is no other.

From this standpoint I could deny the suggestion of mortal mind that I was sick. Applying absolute Truth to the relative

human situation, in which disease appeared to be real, I was healed; and before the day was over I was busily engaged in my usual work.

As human consciousness is brought under the control of absolute Truth, it becomes a better transparency for Truth. Then we understand the Master's teachings in their spiritual import and learn how to apply them. We may be sure that what we discern spiritually (absolutely) will appear humanly (relatively) in purified and enriched lives. As we become more spiritually-minded, thinking from the standpoint of the absolute become more spontaneous, and we experience improvement in every detail of our lives. We become better friends, neighbors, citizens. We seek "first the kingdom of God and his righteousness" (Matt. 6:33), and then those things which are essential to human happiness and progress are abundantly added.

RALPH E. WAGERS

SUNDAY SCHOOL AND READING ROOM WORKSHOP MEETINGS

Members of The Mother Church and its branches are invited to attend the workshop meetings held by the Sunday School and Reading Room Divisions of the Department of Branches and Practitioners of The Mother Church. The meetings convene every Friday afternoon, except holidays and then on the preceding Thursday, at one o'clock and three o'clock respectively in the vestry of the original edifice of The Mother Church, 108 Falkland Street, corner of the Extension.

These meetings present members with a unique opportunity for both listening to and sharing in the discussion of the important subjects of Sunday School and Reading Room activities.

INSTRUCTIONS TO LIBRARIANS

ORDERS FOR MRS. TAYLOR'S WORKINGS. All orders for the writings of Mary Baker Taylor and remittances therefor should be sent to CHAS. W. COLLINS, Publisher Agent, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

ALL OTHER ORDERS. All orders for the Christian Science periodicals, Bibles, tracts, hymnals, hymns and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

THE ANNUAL MEETING OF THE MOTHER CHURCH

will convene at 2.00 p.m., Monday, June 8

Cards of admission are not sent through the mail but will be issued to members who call in person at Horticultural Hall, Falmouth Street.

PLEASE NOTE

Date for issuing cards of admission
for the Annual Meeting

MONDAY, JUNE 8

One Day Only

8.30 a.m. to 3.00 p.m.



THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

The Christian Science Journal: Monthly in English; \$6.00 a year, \$3.00 six months, 60c a copy.

Christian Science Sentinel: Weekly in English; \$6.00 a year, \$3.00 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$4.00 a year, 40c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45c a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45c a copy; *Readers' size*, \$2.00 a year, 50c a copy; in *English-Braille*, Grade Two, \$2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$22.00 a year, \$11.00 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 a copy or Rp 10 a year. The Japanese price is ¥20 a copy or ¥70 a year.

APPLICATIONS FOR LECTURES IN JULY AND AUGUST

Churches, societies, and college organizations in the United States and Canada wishing to give lectures during the first two months of the next lecture year, namely July and August, 1964, are requested to inform the Board of Lectureship before May 22. Applicants will be advised about June 15 of the lecturers who will be available during July and August. Please address THE CHRISTIAN SCIENCE BOARD OF LECTURES, 107 Falmouth Street, Boston, Massachusetts 02115.



VISITORS WELCOME

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I Eye Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays except Thanksgiving, Christmas, and New Year's, Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.



THE MOTHER CHURCH AND YOU

Have you thought of the blessing that comes to one who unites with The Mother Church? To be a member of this great organization, which is bringing so much of heaven to earth, is a wonderful privilege.

The closing date for the receipt of applications for the next admission is May 4, 1964.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies, from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is not acquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts, U.S.A. 02115.



YOU CAN HELP

We can give you better service if you will return with your subscription payment the renewal notice which has your name and address on it. If you do not have it, a brief note of instructions will suffice. This will help us to identify the periodicals for which you are making payment. Thank you.



FOR FASTER SERVICE ON YOUR ADDRESS CHANGE

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

- (1) Full name, former address, *name of each periodical subscribed for*, and if on the Convenient Payment Plan.
- (2) New address (street, city, state, ZIP code).

It has been found that changes of address are not practical under one week for the *Christian Science Monitor* and under one month for the other Christian Science periodicals.

Please send changes to One Norway Street, Boston, Massachusetts, U.S.A. 02115, where all address plates and records for subscribers are maintained.

Testimonies of Christian Science Healing

WHEN Christian Science was introduced to me as a means of healing, I was to have a major operation in a few days. I had previously read some of the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and I had no prejudice toward this religion. I had also witnessed healings in my husband's family. However, my grandfather had been a prominent doctor of the town, and I had always felt that doctors were instruments of God. My husband shared this view. I did continue praying and trying to read Science and Health again. At this time I was teaching in an orthodox Sunday School and was a firm believer that God answered our prayers if they were His will. A Bible promise that was with me all the time reads: Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." However, I did not feel I could rely on Science alone and went on with the operation.

Almost before I was out of bed, a dear relative was brought to us in a critical state and with no other plan to go and no funds. Our own funds had been depleted, and the situation seemed very dark. In trying to care for my husband, two children, and the relative I reached a point at which I was unable to stand any longer because of pain. The doctor said that I would have to return and have the operation over again, but I said, "I have no other God's opportunity."

I went to my room filled with a deep sense of sadness, despair, and pain and took Science and Health again to read. I felt there must be better answers than the ones I had hitherto had. I opened the book to the chapter on Christian Science Practice and read the allegorical account of a mortal case of trial which begins on page 437. Although I did not understand much of what I read, I could see the justice of the

truth brought out in the trial that one does not have to suffer as a result of loving one's neighbor, and my husband and I had been trying to do this the best we knew how. The pain left me immediately, and I was able to get up; and from that time on, I care for my family and the relative until he was able to leave. My healing was slow because the difficulty returned periodically during a few years; but when unpleasant dispositional qualities, as a quick temper, self-pity, self-justification, and, especially self-will, gave way to the true sense of man, which we learn in Christian Science, the condition disappeared entirely.

Immediately after the first experience when the pain left, I knew that I wanted to know more about whatever this religion taught. Not knowing anything at that time about its teachings, I was concerned about turning to it for the children, and I was concerned also about how my husband would feel. These questions were to be answered almost immediately. Our daughter was taken ill with what the doctor called throat infection and was in bed for ten days with doctoring and medicine.

One evening our son seemed to be manifesting the same symptoms. My husband agreed to call a practitioner for the child but before he could do so the doctor came to see our daughter and confirmed that the boy had the same infection. We thanked him kindly but did not ask for his service for the boy. After he had gone we called a practitioner and asked for treatment for him. She told us of God's care for His children, and she also said that we did not need to be afraid to place His child in His care. We accepted this, and our son was well and out playing the next day.

One evening while I was alone with the children, our boy developed a high fever. Again, I took the textbook, and though I

The accuracy of most of these testimonies with regard to healings have been carefully verified. The original experiences and our respective verifications are on file at our headquarters, 155 Beacon Street, Boston, Mass.—THE EDITORS.

id not understand all I read, I fully
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o think that I had fallen asleep when
ld have been doing something for the

I rushed to the crib and found he had
n of fever and was sleeping peacefully.
grateful I am to God for the light of
that I must have glimpsed through the
ig of Science and Health!

er this we emptied the medicine cabi-
f medicine and pills and have con-
l to rely radically on Science for all
igs. We also enrolled our children
Christian Science Sunday School.

page 192 of Science and Health,
Eddy writes, "The good you do and
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m truly grateful for this wonderful,
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ul to God.—(Mrs.) Catherine S.
son, Frankfurt, Kentucky.



HAPPIER, more harmonious, way of
ened to me when I made an inten-
ffort to see man as he really is—the
and likeness of God.

ristian Science was presented to my
, when I was a small child. It was
accepted at that time, but I was

greatly impressed by it and always felt
kindly toward its teachings. In later years
I obtained a Pocket Edition of Science
and Health by Mrs. Eddy, but read it
infrequently.

At one time there were a number of
changes made in the office where I was
employed. It fell to my lot to work for a
man who had the reputation of being un-
kind and also a hard taskmaster. This
opinion was so entrenched in my thinking
that I found him to be just that. With each
working day the relationship became more
intolerable, and I had reached the point
where I felt I could not continue.

One particular day his unjust criticism
of me and my work was especially severe,
and I returned to my desk with the
thought, "What shall I do?" I remembered
the copy of Science and Health which was
in my desk; and when I took it out, it
opened to page 571, where Mrs. Eddy
says: "At all times and under all circum-
stances, overcome evil with good. Know
thyself, and God will supply the wisdom
and the occasion for a victory over evil.
Clad in the panoply of Love, human hatred
cannot reach you." These words were very
helpful to me, and I continued to read for
quite some time. A great sense of peace
came over me, and I closed the book and
returned to my work. When the day was
finished, I was astonished at the amount
of work I had accomplished.

The above quotation from Science and
Health presented a challenge to me, and I
made an earnest effort to "overcome evil
with good." I endeavored daily to see that
man is the perfect reflection of divine
Mind, and at times it was difficult. During
this time, I realized there was much in my
own thinking that needed correcting, and
I became a happier, more pleasant, and
more cooperative employee. This problem
was not resolved immediately, but in a
matter of a few months an apology was
made to me.

From that time on, the relationship be-
came a harmonious one. This man later
became my husband, and a student of
Christian Science.

Although I am grateful for the working out of this problem, I am especially grateful that I was aroused from my apathy toward Christian Science. I became a more earnest student and have had many proofs of its healing power.

For many years I was susceptible to colds, which were generally accompanied by laryngitis. During one of these colds I had a severe attack of coughing; so I asked for the help of a practitioner. The coughing ceased immediately, the cold was quickly healed, and I have not had a recurrence of this trouble.

I was also healed of constipation. After an examination of X-ray pictures, the medical diagnosis had been that of a spastic condition. It was the feeling of the physicians that nothing other than daily medication could relieve the condition. After I began to study Christian Science, although no specific prayerful work was done, I was healed, and I have taken no medicine for over twenty years.

For the privilege of class instruction, for all our periodicals, and for the practitioners, who so graciously give of their time, I am humbly grateful.—*Mrs. Bernice B. Park, Bartlesville, Oklahoma.*



CHRISTIAN SCIENCE first came to the attention of my mother when I was a very young boy and she had just been left a widow with a very meager income in a small prairie town in the West.

She became deeply interested in it at once and devoted every possible moment to the study of the Bible and of the textbook by Mrs. Eddy. Very shortly she was able to have class instruction, and she then began the public practice of Christian Science.

Since that time, more than sixty years ago, I have found Science the only remedy necessary for the healing of all discordant conditions, physical, financial, business, or personal. This testimony is an inadequate expression of my gratitude.

Thanks to the prophetic vision of the

truths of Science, I have been generally free from sickness and accidents; but there have been a few occasions when situations which, to mortal sense, seemed quite serious have been adjusted harmoniously through the application of the healing truths contained in the Bible and the textbook.

A severe case of influenza was healed with the help of a practitioner, in about three days; pneumonia was also healed. At another time the failure of a business in which I had invested our entire savings left me penniless and jobless. A practitioner led me to a better understanding of the true nature of substance, supply, and employment. This, in turn, led me through successive forward steps to a very happy and satisfactory business connection from which I retired a few years ago.

Early in the year 1960 my wife and I began to do prayerful work in preparation for a long-desired holiday in Switzerland where we hoped to go by air from New York after attending the Annual Meeting of The Mother Church in Boston. Many difficulties arose in the adjustment of flight schedules, hotel reservations, and so on; but by trustful reliance on divine Mind all details were properly adjusted just hours before departure from our home.

But shortly after our takeoff from Los Angeles, the pilot announced that he was unable to retract the landing gear and would have to dump fuel before returning to Los Angeles. A few minutes later he stated that mechanical trouble prevented dumping the fuel and that we would have to fly a circular course over the ocean for several hours to use it up.

The pilot's voice betrayed his concern, and many passengers were very fearful and disturbed. No doubt many were praying in their own way, as were the several Christian Scientists on the plane. We declared the ever-presence of God, His omnipotence and love, and that neither "height, nor depth, nor any other creature, shall be able to separate us from the love of God" (Rom. 8: 39). We landed safely in Los Angeles, changed planes, and arrived in Boston six hours late but in time to enjoy all

spiring activities of the Annual Meeting.

For two and one half days filled with preparation for the worldwide activity and the needs of our movement and inspired by the speakers and messages we had heard,

Boston on a plane and arrived at New York airport in ample time to transfer to the Swiss plane for Zurich. Our baggage had been checked through to be transferred to the Swiss plane

Just before boarding time, I was in the office and told that our luggage had not been found and probably was still in the first plane, now en route to Texas. I was so filled with the inspiration received at the Annual Meeting that we were not at all dismayed at this news. We immediately denied the possibility of any wrongdoing that divine Mind is All and all in perfect harmony and relationship with all of Mind's ideas. We declared the ever-presence of Principle, the omniscience of Mind, and the unerring direction and protection of Love and took our seats in the plane, undisturbed.

Upon arriving in Zurich, we watched the luggage being brought to the customs shed for examination, but as the last load arrived it was not to be seen.

I approached the official in charge and explained our story. He replied: "Yes. I have seen it. Here is a message from New York, dated 1937: 'Hesser luggage found. Follows same plane.'" We were told to leave our baggage and permit examination of the bags received, after which they would be returned to our hotel.

Without doubt or fear of loss, we decided to leave the airport and saw one of our friends sitting on a bench in the customs shed. Upon further search the others were found. The Swiss officials were unable to explain how they had arrived. Of course we were filled with gratitude for the Father's care. "Divine Love always has met every way will meet every human need" (Science and Health, p. 494).

I am grateful for the many blessings that have resulted from my understanding of Christian Science.

has brought to me and my family for four generations; for marital companionship with an earnest worker in the practice of this Science; for the privilege of class instruction; and for membership in The Mother Church and a branch church and the opportunity to serve in various church activities.—*Frederick Reeder Hesser, San Diego, California.*



ALTHOUGH as a young child I attended a Christian Science Sunday School, I left it altogether at the age of ten and never gave Christian Science another thought until I was married and had three young children of my own. Then one day I happened to take a mental inventory of myself and was quite dismayed to discover how little there was to admire in myself. Through the years I had become more and more materially-minded and had therefore developed many false traits of character with the result that most of the time I felt irritable and unhappy.

It was then I started wondering about Christian Science, and I recalled having seen among my books one about Mrs. Eddy, which had been in the home for years and never opened. Now I searched for it, found it, and read it right through. It was Julia Michael Johnston's "Mary Baker Eddy: Her Mission and Triumph," and it awoke in me enough admiration for Mrs. Eddy to want to read her book Science and Health. So I immediately went out to borrow this book from a friend whom I knew to be a Christian Scientist. It took me about three days to read the textbook from cover to cover. Each word in it seemed to be divinely inspired, and I could hardly bear to put the book down for an instant. It was an experience I shall always remember.

At that time I was a fairly heavy smoker, but as soon as I finished the book the desire for cigarettes left me completely and has never returned. Simultaneously I was healed of frequent cramps, sinus trouble, and chronic bronchitis, although I only became aware of this some months later when I

realized these complaints had not returned.

Shortly afterwards I was healed of social drinking, but continued to have wine with meals. One day I spoke to a practitioner about becoming a member of a branch church, and when she pointed out to me that I would have to break this habit I felt quite concerned for the moment, but was pleasantly surprised a few days later to find that the desire for wine had completely vanished. I knew it was because my desire to join a branch church was so much greater.

One day, when my youngest child was three years old, she hit her head sharply against a tiled floor. She cried for a few minutes and then became unconscious. A short while later she woke up crying and vomiting and again became unconscious.

I had been studying Christian Science for only a few months and had relied on the help of a practitioner to solve problems. Now, however, the only practitioner I knew of at that time was visiting the United States; so I thought I would cable her for help. But first, not knowing then that Christian Scientists do not seek medical diagnoses, I decided to call a doctor to find out what his verdict would be so that I could cable the practitioner something specific to work on. The kindly man who used to be our family doctor sounded alarmed when I told him on the telephone what had happened. He said he would come round immediately, but in the meantime I should prepare to take the child to hospital for observation.

When I put the receiver down I was almost numb with fear and felt even worse when I went to look at the child still lying unconscious, looking so small and helpless. At the same time I realized that my panic-stricken thoughts were not helping the situation. Desperately I wanted to turn to God in prayer, but felt my understanding of Science was too inadequate.

I rushed to the bookcase and was bewildered at the amount of Christian Science literature to choose from. Not possessing the Concordances at that time, I wondered how I would ever find something to meet my urgent need in the few minutes

available before the doctor would arrive. Then a wonderful thing happened.

Two lines from a hymn in the Christian Science Hymnal that had been one of my favorites as a child in the Christian Science Sunday School came to me. They are No. 9):

He knows the angels that you need,
And sends them to your side,
To comfort, guard and guide.

I knew that angels are "God's thoughts passing to man," as Mrs. Eddy refers to them on page 581 of the textbook, and this immediately brought a small ray of hope. I picked out the Christian Science Hymnal intending to look up this hymn; but before I could find the page, it opened to one of Mrs. Eddy's hymns, and I read this through, pondering each line deliberately and slowly. It brought me so much comfort and peace of mind that I looked for another of her hymns and then another, until I read them all in the same way.

The spiritual might, Christliness, and love for humanity expressed in them were indeed like a throng of angels to support me! My fear was completely dissolved, and in its place remained the solid conviction that the child was healed.

The doctor arrived just then, and we went together to see the child in the bedroom. There she lay, still unconscious, still looking so pale and helpless. But now this material evidence had not the slightest effect on me. I knew she was healed, and nothing could shake this conviction.

Half an hour earlier I had been almost screaming at her trying to wake her up without success. Now I simply called her name softly; and she opened her eyes right away and smiled at us, and immediately her normal color came back. The doctor examined her and could not find even a lump on her head. Finally he was satisfied that there was nothing wrong with her, and she ran off to play as happily as ever.

Sometime later, with the help of a more experienced Scientist, two of my children and I were healed of scarlet fever within three days from the time the symptoms appeared. A maid we had at that time was

ing from a severe cold and had called doctor. The children and I had awakened that morning with sore throats, and, though I was feeling far from well, I had to go to town.

During my absence the maid noticed with surprise that the girls were steadily getting worse and that a rash had appeared on their faces. So when the doctor arrived she asked him to examine the children too. This he did and then told the maid and a neighbor that the girls had scarlet fever. On learning that we never had a doctor or called on doctors, he predicted serious consequences and left, saying that he would take no responsibility for the children because they had already been left without medical attention.

Long after I arrived home I noticed that the rash was breaking out in a rash also. On the fourth day, when the three of us were completely healed, I called another doctor (a man who had been our family doctor many years) in order to have permission for him to work. This doctor, finding us so well and active, could not believe we had had scarlet fever at all.

All these blessings I am humbly acknowledging. Mrs. Eddy has truly unlocked the treasures of the Bible for us and illuminated the words and works of our Master, Jesus. It is a privilege to be a member of The Mother Church and to have the opportunity to form a branch church, of which I am an active member.—(Mrs.) *Margaret W. Monteideo, Uruguay.*



ALTHOUGH I was reared in Christianity and, along with my mother and father and brother, had many healings over the years through its application, it was not until I was married and had children of my own that I began to appreciate fully its power and to recognize my responsibility to it and the need to demonstrate it in my affairs.

My two boys have had quick healings of colds and fever through reliance on God. At one time our younger boy had a

growth on his neck about which my husband, who is not a Christian Scientist, expressed much fear. I steadfastly held to the truth that "a spiritual idea has not a single element of error, and this truth removes properly whatever is offensive" (Science and Health by Mrs. Eddy, p. 463). Although the growth ceased to hamper the child's head movements, it remained, and I became discouraged and fearful of not being able to prove Christian Science.

Then, through prayer, it became apparent to me that as long as I was looking to matter every day to see an improvement in a material condition I could not prove Christian Science, for this religion teaches that man is spiritual and perfect. I could not blame my husband's thought, for the doubt was in my own thinking.

This inspiration lifted my thought away from the body and removed the fear of what others were thinking. When the temptation to look at the physical condition came to me, I rejected it each time, holding steadfastly to the truth of man's being as an idea in Spirit, divine Mind. The temptation stopped coming, and it was actually several days later when I remembered the growth. It had disappeared entirely, and my husband had forgotten it too.

One instance of Love's protection stands out because it was an obvious proof that when thought is filled with joy and gratitude, error cannot take hold or operate at all in one's experience. I had been rejoicing over a demonstration of supply and gratefully singing the words of one of Mrs. Eddy's poems when a neighbor child came running up to me in the yard, crying out to me to hurry because our older boy had fallen face first from the cellar landing to the concrete below. Fear had no chance to enter my consciousness, for it was filled with the realization of the absolute truth of Christian Science. I went inside and picked up our son, never looking at him but holding him and rejoicing, saying "the scientific statement of being" with deep gratitude.

In a few minutes he was at play again

with no sign of anything having interrupted the harmony of that day, physically or mentally. I could see from this experience so clearly that joy and gratitude dispel the mesmerism of evil. As part of the statement says (*ibid.*, p. 468), "All is infinite Mind and its infinite manifestation, for God is All-in-all."

I am very grateful for a recent opportunity to prove that disobedience is an error of belief and does not belong to man. Our older boy had shown stubbornness and bad temper at times, and I had accepted these as part of his independent nature. When he appeared on a television school program every morning for a two-week period, however, I found it necessary to spiritualize my thinking about children. As the program progressed, he became more and more uncooperative, and I became more and more fearful of his behavior.

I prayed earnestly to see him as God's obedient idea as I went over Mrs. Eddy's statements (*ibid.*, p. 295): "God creates and governs the universe, including man. The universe is filled with spiritual ideas, which He evolves, and they are obedient to the Mind that makes them." Though I felt very clear about the truth of these statements, I was still fearful; and the unattractive behavior continued.

Finally, I sought the help of my mother, who is a loyal Christian Scientist and who had helped me prove the truth on many occasions. I told her that I could see clearly that disobedience could not belong to God's spiritual idea, but I could not seem to eliminate fear from my thinking. She said right away: "That's a false sense of responsibility. You are not responsible for him. God is." This was just what was needed. I could release the child and put him in God's care.

As I pondered God's loving care for His children, God as the only Father and Mother of the universe, all His ideas obeying only good, attracted only to goodness, to Principle, the mesmerism of fear broke, and my thought became so joyous I wanted to shout my gratitude. I was filled with

love for the teacher, for all the children in the program, and for all God's ideas everywhere. I watched happily, enjoying only my own child's behavior, which changed radically, but the behavior of the other children.

How grateful I am for Christ Jesus for Mrs. Eddy, who showed us how to follow the Christ, how to overcome with good, how to eliminate in our thinking, and consequently in our existence, everything that is unlike God. (Mrs.) Nancy Walters Cobetto, Pittsburgh, Pennsylvania.



My first opportunity to know a Christian Science came when I was a child and an aunt offered me some copies of *Christian Science Sentinel* to read. A medical operation had left me in great discomfort, but since my parents were opposed to surgery, I refused to look at the *Sentinel*.

I thought no more of this religion until I grew up and married, at which time a medical prognosis that I could never have children was disheartening. Osteopathy and other types of treatment did not remedy the condition. Also, I was suffering from chronic constipation.

After I married, I learned that my husband was deeply interested in Christian Science. In fact, he admitted that as a child he had been healed in Science of a serious lung ailment. Weeping, I told him that I believed this religion was of the devil and that I wished him never to mention it again.

My husband replied earnestly that it was Christian Science alone which sustained him. He was sure that I too could be healed from its study. To please him, I gradually began to read the textbook by Mrs. Eddy, and little by little the truth and expressed within its pages began to lighten my outlook on life.

Without my knowing when, the constipation vanished, and shortly thereafter I found to my joy that I was to become a mother. During pregnancy, I eagerly studied Science and Health and further increased my understanding by many hours

with a Christian Science practitioner. At the birth of our son I was strengthened and assured by the loving help of a Christian Science nurse. Four years later a second son was born. How grateful we were for this reversal of the old pronouncement!

I, divine Love, was again "a very great help in trouble" (Ps. 46:1) when at our home and savings during the economic depression of the 1930's and my husband was forced by ill health to stop his law practice for several years. Turned to schoolteaching; and although that Christian Science had not met my needs, my husband clung steadfastly to religion. For his firm stand, I shall be grateful.

His illness was never diagnosed; so we do not know what it was, but his faithful help gradually restored his health and gave him courage to reestablish our home in his law practice, this time on a more solid foundation.

I resumed in gratitude my study of Eddy's writings, I saw more and more of the truth of her words in *Science and Health* (p. 69): "God's children alone created will be cognized only as man, the truth of being. Thus it is that the ideal man appears in proportion as the false and material disappears." This glimpse of the true individual becomes the basis for more loving relationships with members of our family as well as with others.

And Christian Science an endless cause of gratitude for Christ Jesus, whose teaching it explains, and for Mrs. Eddy, its teacher and Founder. For blessings that have come to me through the application of its rules, I am also grateful. As the blessings are increasing here in the home and many happy years of schoolteaching, in the last fifteen of which I had not one absence because of

I am also grateful for the healing of chronic colds, laryngitis, a strained back and leg muscles, and sprained ankles. Also the joy to see the gradual fading away

of such faults of character as impatience, egotism, and self-will.

My membership in The Mother Church and a branch church brings welcome opportunity for service in the Cause of Christian Science. I especially appreciate the opportunity of teaching in the Sunday School. Class instruction has added wings to my spiritual progress.

As I look forward to an infinite unfolding of good in myself and in all the world, I sing with the Psalmist (Ps. 118:24), "This is the day which the Lord hath made; we will rejoice and be glad in it."—*(Mrs.) Eva White, Hayward, California.*

I am pleased to verify my wife's testimony.

I have found the application of Christian Science of inestimable value in my law practice and am grateful for the insight and courage it gives in the solution of difficult legal problems, as well as for the physical healings I have received through its study. —*Garner White.*



CHRISTIAN SCIENCE was offered to me by a dear friend in 1938. I accepted it gratefully, and our four children were at once enrolled in the Sunday School. I have received many healings from Christian Science treatment. Some have been instantaneous, others have taken longer. While I am deeply grateful for every healing, I am still more grateful for a clearer understanding of God and of man's relationship to Him. This understanding redeems man from sin as well as sickness. I am grateful for the consecrated practitioners who have been so patient and generous with help and support when called upon.

During the Second World War, I was living in London, and my elder daughter, who was in the Women's Royal Naval Service, was in quarters nearby. One day she telephoned me to say she had been given a day off. The air raids had been incessant; so she was delighted at the opportunity of walking in the peace of the

Surrey countryside and wished me to go with her. I had not told her that I was suffering from a badly poisoned foot and that for some days I had been unable to wear a shoe because of the swelling. I realized that if I told her I could only hop, she would stay at home with me; so I said nothing.

We made our plans; then I called the practitioner who was helping me and asked her how I could possibly manage to walk the next day.

She unhesitatingly replied, "Mind will take you."

Doubting, I asked, "Supposing I get stuck there and cannot get home?"

Again the calm voice came over the telephone, "Mind will bring you back."

With this assurance I began to prepare for the trip. No shoe would go on the foot, but I discovered a snow boot, large and with a soft rubber sole, that would fit. When my daughter arrived in the morning, she at once offered to stay at home with me; but I gratefully refused the offer, and we set off, I hopping with a hand on my daughter's shoulder.

In the country I found that we must go two miles up a very stony lane before reaching the place where we were going to walk. Looking at the stony path I was reminded of some words from Psalm 91 (verses 11, 12): "He shall give his angels charge over thee. . . . They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Our progress was very slow, but we were very happy although people passing us looked back to watch our struggle. Many times we had to sit by the wayside to rest; but at last we reached our destination, a famous beauty spot. For miles there stretched an expanse of grass fringed with trees. It was a glorious day; larks sang in the deep blue sky, the grass smelt warm, bees buzzed busily; flowers seemed to smile up at us; and there was no sound to remind us of war.

We were almost overwhelmed with gratitude. I had been brought up in a home where medical opinions were law. Chris-

tian Science had taught me that God only lawgiver. I realized that without understanding I should have stayed home.

Progress was easier on the grass, and began to sing some of Mrs. Eddy's hymns. As we sang, my gratitude grew, and we sang the words of "Christ My Redeemer." I thought of those working in London with a desire to share with them some of the lovely countryside, we gathered branches of catkins to take back to London. The last verse reads (Poems, p. 13),

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

For a time we sat quietly, engrossed in our own thoughts. At last we turned home, again silent until my daughter's excited voice rang out: "Look, Mum, at the pace you are walking! I can't keep up with you." I was walking now with no trace of a limp. My gratitude knew no bounds. As we strode along we overtook many of those who had passed us earlier, and they looked completely mystified. Flood tides of Love, Truth, and Grace had washed away the false beliefs of fear and poison. Although the swelling remained for three or four more days, I was able to use the foot freely from then on.

For membership in The Mother Church for the privilege and joy of serving the loved branch church, and for classification, I am profoundly grateful.—(*L. Violet E. Mansergh, London, England*)



My gratitude for the efficacy of the healing power of prayer in Christian Science is boundless. Prior to accepting this Science, my thought reached out for a religion that would satisfy a seeking similar to that expressed by the Psalmist in these words (Psalm 27:4): "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple." Satisfaction

found in the unfoldment of the spiritual interpretation of the Bible through the and application of the truth given in the world in Science and Health by Eddy.

When I found Christian Science, I did very much to understand this statement on page 71 of Science and Health: "It has no reality. It is neither person, nor thing, but is simply a belief, an opinion of material sense." Lack of a practical education, of employment, and of the necessities of life was beautifully met. I came the healing of severe headaches, experienced since childhood. These gradually diminished until they completely disappeared. Periodic pains also ceased to

as married and had two children of college age before awakening to the need of church membership and some measure of access to God for His bountiful blessings. The healing and regeneration have resulted from participation in church activities. One specific instance was a healing of a cold. I had been blessed with freedom from yearly colds through reliance on Christian Science for a number of years. Nevertheless, one Wednesday found me with a cold, and it seemed as if it would be impossible for me to attend the testimony meeting at church. I mentioned this on the telephone to someone, and one of the statements she made was, "Take care of yourself."

When I had hung up the receiver, the thought came to me that I could take care of myself in no better way than by being in the church serving God. I left the church that morning free and have never had a cold

That was eleven years ago. I am thankful that our children had the privilege of attending a Christian Science Sunday School. When our son was in the grade of day school, he had a healing of an illness which made it impossible for him to stand or walk. I called a Christian Science practitioner, and she agreed to give him mild treatment. There followed three days and nights of fever and delirium; but I had the courage and the conviction to

stand fast with the truth as taught in Christian Science.

I clung to this statement from Science and Health (p. 392): "Whatever benefit is produced on the body, must be expressed mentally, and thought should be held fast to this ideal." There were moments of fear, and on the third day my fear was so great that the practitioner came to our home and stayed until late afternoon. When she left, the child was sleeping quietly for the first time. Soon afterward he woke and got up. All fever was gone. He was normal in every way and went to school the next morning. This healing dispelled forever any fear of entrusting our children to God for healing, as we learn to do in Christian Science.

A recent healing which I should like also to share was that of a deafening pounding in my head which caused a sense of confusion. This healing took about a year, but I was able to continue efficiently my work, which required me to be in constant contact with the public, and also to fulfill my duties as usher in church. I had the help of a practitioner at intervals.

In studying the words "yield" and "heard" with the help of the Concordances to Mrs. Eddy's writings, I found a statement on page 1 of her sermon entitled "The People's Idea of God" that arrested my thought and proved very helpful. It reads, "The beatings of our heart can be heard; but the ceaseless throbbings and throes of thought are unheard, as it changes from material to spiritual standpoints."

How grateful I am for the teachings and example of Christ Jesus and for all the good provided for mankind by Mrs. Eddy!—
(Mrs.) Ruth Lee Schmidt, Sunnyside, New York.



AFTER becoming interested in Christian Science, I could not bring myself to apply for membership in a branch church because of the fear that in a case of broken bones I should not be able to rely completely on God for the healing.

It was at this time that I decided to join

a fraternal organization, and during one of the ceremonies an associate standing next to me jumped, and his elbow accidentally hit the bridge of my nose.

Upon my retiring from the center of the auditorium, a physician was summoned to examine my nose. After observing my physical condition, he urged my associates to rush me to a hospital where a physician would be on duty with the necessary equipment to care for me, because he thought the nose was too badly shattered to be cared for there. A close relative was summoned for me, and I asked him to call a Christian Science practitioner for help and also to call my wife to let her know what had happened.

As soon as I arrived at the emergency room in the hospital, the nurse asked me to lie down so that X-ray pictures of my nose could be taken. After the pictures had been taken and the nurse was trying to reach a physician, I stepped out into the corridor to a telephone booth and called my wife.

I told my wife where I was, and I also told her that they wanted to set my nose. I also asked her what I should do. She replied that it was my decision and that she could not make it for me. I replied, "I think I will go ahead and let them set it." I then called the practitioner, and some of the truths that she gave me helped me at this time.

The practitioner reminded me that God was closer to me than my nose and that there is no separation in the oneness and allness of His being. And she mentioned the word "atonement," which we are taught in Christian Science also means "at-one-ment," the unity of God and man. She affirmed that the angels of His presence would bring healing.

My wife later told me that when she was first advised of the accident she thought that God's law cannot be broken came to her. She did not stop and ponder this statement then, but because it continued to come back to her so strongly she finally stopped and asked herself, "What is God's law?" She answered with the truths that

God and man are never separated and the law that man reflects God can never be broken. She realized that man is perfect because God is perfect.

After talking on the telephone I approached and informed by the nurse the first set of pictures had shown my nose to be so badly shattered that none of its original form could be distinguished. I requested that I lie down for more pictures. During this time another nurse seemed to be experiencing difficulty in locating a physician to come to the hospital to attend to me. It was during this period of waiting that some of the truths that the practitioner and my wife had given to me began to form in my own thinking.

After the second set of pictures had been taken, I decided to go and wash up. I did so, I caught my reflection in a mirror and saw my nose for the first time. It was as straight then as it had ever been before. Today I touched my nose and found there was absolutely no sensation in the form of pain or discomfort. There was no discoloration or any sign of blood. I realized then that God had completely healed my broken nose.

With this new feeling of relief and gratitude, I stepped up to the nurse who was still looking for a doctor and told her that since she was unable to locate one, she could stop trying and that we would forget the whole thing. The nurse was so surprised when she looked up from her desk to see my nose completely healed that she did not speak. I thanked her for her help and assurance never to be troubled again.

The day following this experience I happened to meet on the street a friend who had seen me at the time of the accident. He immediately observed my nose and remarked that whoever set it certainly did a beautiful job and must have been a wonderful physician. This statement I knew to be true, and my gratitude for this healing has been endless. A short time later I applied for membership and was received in the branch church, where I have had the privilege of serving in a number of capacities.
Gene L. Gray, Wichita, Kansas.

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FROM CHRISTIAN SCIENCE TRUSTEES FOR GIFTS AND ENDOWMENTS

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FROM TRUSTEES OF CHRISTIAN SCIENCE BENEVOLENT ASSOCIATIONS

Requests for information regarding applications for admission at the Sanatoriums should be addressed: *For CHESTNUT HILL:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION, 910 Boylston Street, CHESTNUT HILL, Massachusetts 02167. Telephone: REgent 4-5600. Cable: Sanabrook, Boston. *For PACIFIC COAST:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION ON PACIFIC COAST, 400 West Portal Avenue, SAN FRANCISCO, California 94127. Telephone: OVerland 1-6121. Cable: Pacificsan, San Francisco. While a telephone call or telegram will expedite action, the required forms must be completed and returned before a decision can be rendered on any request for accommodations. *Applicants should always await notice of acceptance before starting for either Sanatorium.*

Requests for information regarding admission to the Nurses Training Courses at both Sanatoriums

should be addressed to the Personnel Department, 107 Falmouth Street, Boston, Massachusetts

The Trustees' office is located at 107 Falmouth Street, Boston, Massachusetts 02115.

FROM THE CLERK OF THE MOTHER CHURCH

Applications for membership in The Church are welcomed at any time before of each year for the June admission or October for the November admission. Forms are obtained at Christian Science Reading branch churches and societies, from listers, or from GORDON V. COMER, 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Editorial Department, One Norway Street, Boston, Massachusetts 02115.

Articles for the *Journal* should average 2000 words; those for the *Sentinel* 500 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, and interest are highly prized. At least one quotation from the Bible or from our Leader's writings should be included in all articles. Leaflets containing information for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from those who are not members. If possible, a testimony should be typed, triple spaced, on one side of the paper only and with wide margins. It should be concise, including only the important details necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who vouch for the integrity of the testifier or who witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from two or three members, will be sufficient. The testifier's name as well as the complete address of the testifier and of his vouches should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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TRUE WITNESS

VIOLET HAY

we realize more of the allness of God, which includes man, not only shall we more of the truth of ourselves, but shall also know each other better. The brotherhood of man will be glimpsed, nearer with the oneness of all that is led in it.

When we contemplate and seek light on the subject of Christian Science practice—spiritual healing—we of course turn in to Christ Jesus, our great example, ponder his spiritual attitude towards self and towards his patients, his method of basis of his works—and the inspiration that animated his ceaseless healing activities.

Sometimes an individual asks himself: am I here at all? What is the reason? Are any reason?

Jesus knew all about himself, and he said, "Now whence I came, and whither I go" (John 8:14). When faced by Pilate with the applied question of who he really was, he declared, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37)—the truth of God and of man—

all truth. Jesus also said that he had come, not "to destroy the law" (Matt. 5:17), but to fulfill it and that not a jot or a tittle of the law should pass until all was fulfilled.

Take the commandment, "Thou shalt not bear false witness against thy neighbor" (Ex. 20:16). Jesus never broke that commandment. And what was the result? He saw the perfect man instead of the sick and sinful mortal—he refused to bear false witness against his neighbor. He saw through the untrue evidence of imperfection and bore witness in his thinking to the true status of man. Mary Baker Eddy, the Discoverer and Founder of Christian Science, says of Jesus in the textbook, "Science and Health with Key to the Scriptures" (p. 18), "His mission was both individual and collective."

What healed the sick in Jesus' work? The correct view of man. This view is what Christian Science is revealing today so that every one of its students may cease bearing false witness against his neighbor. Jesus had a correct understanding of himself. If he had not had this understanding, how could he have had the correct view of man

that heals the sick? Everyone must see himself correctly, or how can he have the correct view of others? Jesus knew the truth of God and of himself, and he bore faithful witness to it. "The truth of God" means the truth of Life, of Mind, of all the synonyms and divine qualities of God. Jesus correctly, spiritually, knew the truth of all things and so bore faithful witness to the truth of God and man.

What about ourselves? Are we doing justice to ourselves? Are we holding the perfect model before our vision? Or are we identifying ourselves with what is imperfect and untrue of God's man, thus failing to bear witness to the truth of ourselves?

It is the spiritually immortal man we have to hold to in thought in spite of the false testimony of mortal mind. Jesus brought to light the real man's inseparability from his Maker.

There are not two men facing you as your patient. The sick, sinning, sorrowing, fearful mortal may seem to be man, but that is a false representation; the true being of the individual is right there, indissolubly linked with God. This true being is what Jesus saw, and this correct view healed.

Nothing about the mortal has to be fought or annihilated; it has to be transformed by right thinking. No matter what kind of mortal anyone seems to be—no matter what his creed, race, color, moral character, physical standard—right there is the indestructible, spiritual idea, which, however obscured, must eventually be brought to light.

We do not know how long it will be before this is accomplished, but it has got to be done and will eventually be done by all. To demonstrate that one's true selfhood is indissolubly linked with one's Maker, God, the only creator, means perfect salvation for every individual. Is not this the knowledge of salvation longed for through the ages?

Man's whole reason for existing is to bear witness to God—to prove that God is and what God is. What a wonderful vision this

can open! It is up to us to bear with the presence and power of infinite Mind, to demonstrate it, and rejoice in it. I realize that this infinite Mind, the Mind there is, is also our Mind and man's reflection of this Mind is just as sacred as the divine Mind itself.

Isaiah stated, "Ye are my witnesses the Lord, that I am God" (43:12). Does not this passage point out the fact that the allness of the infinite God, Mind, includes His infinite manifestation, manifested only to express Him but to be the proof of His very existence?

Do we realize what being God's man can mean for us individually and collectively? It means that we shall express forth, the might and glory of all that declares God—the might, power, and presence of infinite Mind; the harmony, perfection and immortality of Life; the likeness, tenderness, and happy joyful Love; the beauty of holiness and a grandeur and radiant glories of the universe. All this must continue to unfold us forever, pouring its blessings and benedictions upon us continually. Shall we not ponder the positive conditions of this matter of bearing witness to the means for us? Ponder and rejoice in ever-deepening gratitude for the outlook?

Inasmuch as Jesus' mission was individual and collective," so must ours as we follow in his footsteps. Mrs. Channing gives this picture of spiritual evolution in "Miscellaneous Writings" (p. 164): "The Wisemen grew in the understanding of Christ, the spiritual idea, it grew in with them. Thus it will continue, as it has become understood, until man be in the actual likeness of his Maker. The highest human concept of the man that portrayed him as the only Son of God, the only begotten of the Father, full of grace and Truth, will become so manifest to human sense, by means of the Christian Science, as to reveal man collectively and individually, to be the son of God."

DISCOVERER, FOUNDER, LEADER

RUSSELL D. ROBINSON

STORY records the achievements of many women who have been called

The record of none surpasses the achievements of Mary Baker Eddy, the Discoverer and Founder of Christian Science and the Leader of the Christian Science movement. The nearly forty-five years of her devoted service to the establishment of the Cause, following her momentous discovery in 1866, are immeasurable in the richness of love expressed, scope of work accomplished, and the results evidenced.

Her mission, to bring the Comforter sent by Christ Jesus, was threefold, indicated by the three titles she reserved for herself—Discoverer, Founder, Leader. Life up until her discovery had been preparing her for the great work ahead. Trials of widowhood, grief, desertion, ill health and her years of fruitless working in the realms of medicine, religion, natural science, and philosophy had turned her from all of them and through the patient study of the Bible she was ready and waiting when the revelation of the Comforter came.

The years that followed her remarkable healing from the effects of a fall were years of consistent and humble prayer and devotion, by which she secured for future generations the revelation of Truth revealed to her. There was persistent opposition from the start. She taught that there was no reality in matter, and naturalists scoffed at the idea. She taught that disease could be healed by prayer, and the medical faculty assailed her. She taught that God did not make evil and that He does not permit it in His universe. Her teaching caused theologians to oppose her from the pulpit and in the press. But the world's resistance to Truth could not daunt her. She must fulfill her mission.

The clarity of thought and spiritual consciousness enabled Mrs. Eddy to discover

Christian Science, to bring forth the Science of the Christ, so that all may follow the works of Christ Jesus. After discussing the nature of Jesus of Nazareth, who had no need to discover the Science of being, Mrs. Eddy writes of her own discovery (*Retrospection and Introspection*, p. 26): "To one 'born of the flesh,' however, divine Science must be a discovery. Woman must give it birth. It must be begotten of spirituality, since none but the pure in heart can see God,—the Principle of all things pure; and none but the 'poor in spirit' could first state this Principle, could know yet more of the nothingness of matter and the allness of Spirit, could utilize Truth, and absolutely reduce the demonstration of being, in Science, to the apprehension of the age."

For nearly forty-five years she nurtured and matured her discovery, cared for it as a mother does her child. Hours, weeks, and years were devoted to stating so clearly the spiritual truths which flooded her consciousness that all who read them might understand, that people of all states of thought and of all backgrounds might find in the study of her book "Science and Health with Key to the Scriptures" the complete and final statement of her discovery, Christian Science. This book, first issued in 1875 and carefully revised by its author over a period of thirty-five years, has encircled the globe and stands, next to the Bible, as the greatest religious work of all time.

Although it is commonly thought that a discoverer of a great truth rarely becomes its founder, Mrs. Eddy was as diligent in founding her movement as she was in discovering and stating the truth on which it is based. She was to establish a church as well as to proclaim the gospel of scientific Christianity. Her work as Founder has many parallels with that of Paul. Many of her letters to churches published in "Miscellaneous Writings" and

Him and that they can claim the manifestation of this divine fact.

God alone combines ideas in the oneness of divine being. The spiritual universe, including man, is His perfect combination of right ideas drawn together by divine attraction and maintained by spiritual adhesion and cohesion. This does not mean in any way that God combines matter with Spirit. Far from it. It means that He draws spiritual ideas together, and through the Christ, the divine manifestation of Himself, He supplies what is necessary to meet human needs.

The Bible records illustrations of the attracting power of divine Love, which brings together and unites those who would be blessed by harmonious relationship. There are also many experiences recorded in the Christian Science periodicals which illustrate how the attraction of Spirit operates in the affairs of men. In this article, such an experience will be related.

A young girl was in the depths of despondency because all her young friends were finding happy companionship resulting in marriage, until there seemed no one left in her community who was interested in her or who was interesting to her. She turned to Christian Science and consulted a practitioner. It was shown to her that she was holding her school, the community in which she lived, and her limited acquaintanceship so close to her eyes, as it were, that she could not see beyond this evidence. From the writings of Mrs. Eddy, many references showing the uniting, attractive power of God were brought to her attention. In this way she came to see that God was not limited by her human belief, that His universe, which included her, was peopled with spiritual ideas He drew together in perfect unison through His divine Science.

This young girl worked with the divine unfoldment of Christian Science. Very soon, in the most natural, orderly way, the opportunity came through relatives for her to become acquainted with a young man, a Christian Scientist, who lived in a New England town thousands of miles away. As

a result of this acquaintance, the young man later came West to marry her, he asked for an appointment with the practitioner whom she had consulted. He wanted her to know that he too had turned wholeheartedly to God and that he found in the Bible many encouraging experiences in which God had brought peace together in a harmonious relationship. Especially was he inspired by the account in the twenty-fourth chapter of Genesis which records the bringing together of Rebekah and Isaac. So he decided to turn to God and trust Him to bring about the right solution. His deep sincerity met with success.

These young people saw the promises of the Bible fulfilled in their experience and they proved that they were not victims of false attraction, human will, human domination, or human speculation.

Christian Science teaches that the perfect combinations of good are already established in divine Mind and are wholly from this Mind. Here is an important fact to be noted: that because adhesion, cohesion, and attraction are in real meaning properties of divine Mind, they belong to man as the idea, or manifestation, of God. When men recognize the power of the divine to operate in human consciousness, perfect combinations of ideas unfold to them.

Just think what the understanding of true attraction, with the combining of good embracing all, will bring in the way of successful achievement to humanity: the architect, the educator, the writer, the costume designer, the housewife, the painter, the salesman, the cartoonist, the realtor—in fact, everyone engaged in any form of human activity! Accordingly, every individual can be blessed by the recognition that God evolves and draws together ideas for good.

The Master clearly understood that there is but one real attraction; but he also recognized with spiritual discernment the existence of a force opposite to God; this he called a liar, the devil, or Satan, which erroneously endeavors to counterfeit the spir-

of God. Jesus revealed that this false psychic power, the immoral force of evil—oppositely to the moral force of good—can be overthrown by one's knowing truth. He protected himself from the attraction when he declared with fully understanding (John 6:44), "No man can come to me, except the Father hath sent me draw him."

It became a law unto himself; so he said with authority (John 14:30), "I, the prince of this world cometh, and nothing in me." In this manner Jesus did false attraction and a false sense of security. With the discernment and wisdom bestowed upon him by God, he saw the necessity for demonstrating Mind's harmless attraction and its combination of ideas, and he voiced his conviction in strong words (Mark 10:9): "What God hath joined together, let not man put asunder."

Christian Science names the fraudulent counterfeit of true attraction animal magnetism, or hypnotism. Mrs. Eddy was fully led to include in her inspired work a short chapter exposing and unmasking the claims of evil. The term "animal magnetism" must be specifically used, for this is one term for evil that exists and combines all error of every kind and nature under one heading as the great illusion of mortal mind. Mrs.

Mrs. Eddy makes the distinction between the real and the unreal in this way in *Science and Health* (p. 293): "The material so-called forces and forces are counterfeits of the spiritual forces of divine Mind, whose reality is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal facts of being."

Therefore, because mortal mind claims that it can counterfeit and counteract the power of good, its false claims must be seen and overthrown. Its claim that it can combine certain ingredients to produce liquor, opium, drugs, and narcotics, which enslave and dispossess them of their God-given power to think and act rightly, must be seen as powerless. Its claim that it can at-

tract and influence men erroneously through evil emotions, physical sensation, sex attraction, the excitement of the imagination, mental manipulation, personal sense, and personal attachment, or that it can create a mania for gambling and an attraction for and willing adherence to evil has no place in real being.

Men are learning through Christian Science that they can resist the immoral and materialistic forces of evil and thus separate themselves from evil. They are learning that the despotic claims of evil are powerless—nothing falsely claiming to be something. It must be reiterated again and again that Christian Science in no way mixes matter with divine Mind, nor does it work through animal magnetism, through matter, or through material belief. Mrs. Eddy says in "Unity of Good" (pp. 35, 36): "A molecule, as matter, is not formed by Spirit; for Spirit is *spiritual* consciousness alone. Hence this spiritual consciousness can form nothing unlike itself, Spirit, and Spirit is the only creator. The material atom is an outlined falsity of consciousness, which can gather additional evidence of consciousness and life only as it adds lie to lie. This process it names material attraction, and endows with the double capacity of creator and creation."

God, the only cause and creator, has truly heard and answered the cry of humanity for deliverance from the one evil. Its mesmeric influence and false attraction—the lie and the liar—are dispelled through the self-revelation of divine Mind.

Christian Science establishes the fact that all men can demonstrate that there is but one real attraction, the attraction of Spirit, which harmonizes, unites, and draws all right ideas together in perfect relationship. This attraction is divine Love, "whose adhesion and cohesion are Life, perpetuating the eternal facts of being," drawing all men of every race and clime into the consciousness of divine reality, in which God is supreme and omnipotent, harmoniously governing all.

LEADING CAPTIVITY CAPTIVE

WILLIAM JAMES HAY

THE instinct for freedom is deep in every human heart. Freedom is not something one gains through the exercise of the will or through mere intellectual proficiency. It is from God, divine Mind. It is inherent in man, made in God's likeness. Let us cultivate an attitude of expecting true freedom to be experienced by us as individuals and by all mankind.

Christ Jesus said with conviction born of spiritual power (John 8:32), "Ye shall know the truth, and the truth shall make you free." Being a captive of error comes from lack of knowing the truth, from ignorance of the real nature of God and man. Christ Jesus proved that captivity is mental, although appearing to be physical in most instances. He proved that through understanding God and His love for His children one can demonstrate true freedom now.

There are a number of references in the Bible stating that captivity has been led captive, has been turned or reversed, and that freedom has been experienced. We read (Deut. 30:3): "The Lord thy God will turn thy captivity"; and (Jer. 29:14), "I will turn away your captivity"; and (Ps. 68:18), "Thou hast led captivity captive." The writers of these statements and of many others on the subject of freedom were men who had seen and in some instances had experienced physical captivity; yet the context of their writings shows that their concern was largely for spiritual freedom.

The longing for freedom and consequent striving for it have brought much progress to mankind. Freedom of conscience, freedom to travel, freedom to express opinions—these are enjoyed in many places. To gain the freedom implied in the phrase "leading captivity captive," one must see that freedom is wholly spiritual. The journey of the children of Israel, for instance, was really out of mental darkness into spiritual freedom.

Christ Jesus knew that the inherent freedom of man is demonstrable. He overcame every type of captivity. Those in captivity to sickness were made whole. Those in captivity to blindness were made to see. Those in captivity to limited hearing or inability to express themselves, either because of physical disability or of timidity, were set free. Those of limited supply were assured they need only seek God for the needed things would be supplied. Through the Master's full understanding of Christ, the divine idea of sonship, I am never a captive of lack of any kind.

When disease is thoroughly uprooted from consciousness, it does not return on a basis once seen as erroneous, until the hold on the sick one is lost. Once I have been released from bondage to any material in the power of a material so-called law to produce sickness or health, one is no longer subject to other material laws. Once one has the assurance that supply consists of God and not money—although money is a useful symbol to be respected and used—he can no longer lack anything he needs.

Experience should have taught men that war does not ensure freedom. There have been many times when men have been forced to defend the human right of freedom on the battlefield; and a measure of freedom and of the recognition of the rights of the individual has been achieved. However, Mrs. Eddy writes in *Science and Health* (p. 226): "God has built a platform of human rights, and He has based it on diviner claims. These claims are made through code or creed, but in destruction of 'on earth peace, good-will to men.' Human codes, scholastic theories, material medicine and hygiene, fetter and spiritual understanding. Divine Science rends asunder these fetters, and asserts its birthright of sole allegiance to his Mind." asserts itself."

One who longs to help all mankind leading captivity captive does well to devote

hought to gaining spiritual freedom
own experience. Study and practice
ristian Science open the practical road
dom.

Woman found herself a captive of the
in depletion of strength. She was on
uch much of the time. An earnest
it of Christian Science, she found
a studying references to strength from
ible and from Mrs. Eddy's writings.
ecognized the fact that weakness is
r made by God nor actually real;
it is only a false claim. But she could
se sight of the claim.

healing came with prayerful study
rs. Eddy's statement in "Unity of
' (p. 54): "To say there is a false
called *sickness*, is to admit all there
ickness; for it is nothing but a false

To be healed, one must lose sight
false claim. If the claim be present
thought, then disease becomes as
le as any reality."

to lose sight of the claim became
question occupying the student's

thought. Turning to Science and Health,
she opened to page 201 and read, "The
way to extract error from mortal mind is
to pour in truth through flood-tides of
Love." Here was the answer. A claim
of lack of strength and the "flood-tides of
Love" could not occupy space in conscious-
ness at the same time.

The woman began to pour out love with
vigor and sincerity—love for God, love for
man, love for all around her, love for every
detail of the Christian Science movement,
for the Christian Science periodicals,
love for Christ Jesus and his ministry, love
for every race and nation. Gradually every
suggestion of weakness was cast out, and
her strength returned. She had led cap-
tivity captive.

Let us never submit to slavery of any
kind—a captive of destructive criticism,
of questioning the motives of others, of
limited supply of money, friends, oppor-
tunity, or accomplishment. Let us spend
consecrated effort in leading every type of
captivity captive.

Return to Genesis

ELIZABETH ROGERS

BEWILDERED, frightened, bowed, is this the plight
of man who stood in beauty on that day
when God swept clouds of chaos all away
and gave that great command, "Let there be light"?
He then bestowed on man the royal right
to bear his Father's image and to sway
the lives of all the breathing things that play
mid sunlit trees or in deep ocean's night.

Dear Father-Mother God help us to see
the man of Thy creating in each other,
finding in primal innocence and bliss,
beyond the mask of mortal mockery,
our Father's son and the beloved brother
we knew in the prelude Word of Genesis.

IT PAYS TO FORBEAR

GERTRUDE E. VELGUTH

MRS. EDDY, the revered Leader of the Christian Science movement, points out in her instructive article "Science of Mind-healing" in "No and Yes" the rich rewards of forbearance. She especially emphasizes forbearance in refraining from expressing error.

For example, she says (p. 8): "We should endeavor to be long-suffering, faithful, and charitable with all. To this small effort let us add one more privilege—namely, silence whenever it can substitute censure." And she continues, "Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love and 'the peace of God, that passeth all understanding,' recommending to all men fellowship in the bonds of Christ."

Forbearance is an indestructible link in the spiritually forged chain that binds men in true Christlike fellowship. Forbearance requires watchfulness. A stabilizing quality, forbearance establishes friendship on a permanent basis. It is the antidote for talebearing. It precludes silly gossip, the rehearsal of old wives' tales, baseless superstitions, unjust criticisms. When indulged, these evils contribute to strained or even temporarily ruptured human relationships. They are carnal in inception, childish in nature, and could be subtly destructive in intent.

In Christian Science we learn that spiritual power, steadfastness, and understanding are Christlike qualities. They emanate from God, the source of all good. They are man's capital and currency. Time and effort can be well invested in using them. Their rewards are priceless because they are productive of harmony, happiness, and brotherly affection.

We learn in Christian Science the true status of man as son and heir of God, who is divinely patient, gentle, and true. That is why Christian Scientists should become less and less inclined to criticize or to rebuke a friend or to expose his shortcomings or, for

that matter, even their own. When we practice forbearance, however, we do not forget to realize silently divine Love's tender but effective correction, its mercy, and its forgiveness of its own.

Naturally, this does not imply audible reproof, even warning, is not necessary at times. It is in order, of course, to prevent a friend, a child, or a war from stumbling into vicious traps or going headlong into temptation. Christian Science teaches that privacy and loving-kindness should attend such correction. Forbearance from talebearing, pointless exposure of error, is a positive measure. It wards off quarrelsome tendencies.

In Proverbs (26:20) we are told: "Where no wood is, there the fire goeth out: so where there is no talebearer, strife ceaseth." I have noticed that I do not air my own faults, do not give false witness against myself, the overcautious is easier. My own awareness of my faults and my willingness to be corrected really the issues at hand.

We prove our sincerity and our desire to perpetuate friendly relationships when we observe silence censure. If we ourselves have been subjected to unjust public criticism we have a fine example in the experience of our Way-shower, Christ Jesus. The silence of his eloquent silence at the infamous trial in the court of Pilate has extended through the ages. It speaks its wisdom to his followers. Forbearance like the Master's dignifies our own crosses. It exalts above the pangs of cruel injustice and invites us to the mount of divine peace where Truth and Love heal us and purify us.

Envy, jealousy, and rivalry may to a carnal sense attempt to chill a warm and happy home or friendship. Through the application of Christian Science, one is able to render the carnal mind powerless to work its way into either a family circle

y one by means of these evils. Mortal s not able to divide, estrange, confuse, rminate harmonious relationships through idle talebearing or through ig to idle tales.

istian Science teaches us that because s a spiritual idea, he reflects the all-ig, all-wise, all-loving God. He is ed and protected by the Father. certainly he is not a victim of harm-sip or an instrument through which can be heard. His relationship with ow beings is not subject to disruption, tion, or termination. Why? Because irmly cemented with the bonds of and Love.

perpetuity in consciousness of such le Spirit-derived qualities as stead-s, charity, loyalty, wisdom, and ce depends largely on our exercise of rance. As we progress in Christian e, we become increasingly alert in ng our tongues. We refuse to broad-ror, whether it be sin, sickness, want, . Rather, we delight in magnifying

Good always has ascendancy in

The power of good keeps conversa-nevolent.

example, I once knew a woman who n alert young daughter who was ing a Christian Science Sunday . A young girl of their acquaintance o serious trouble. This woman heard She went round the whole neighbor-

hood broadcasting the story. She usually concluded with something like: "How I wish we could do something for her! If there were only a way we could help!" No doubt she was deeply distressed and humanly sympathetic.

Finally her daughter said: "Well, Mother, I think the very best thing for any of us to do is to stop rehearsing the error. That is what we learn in the Sunday School. I know it is what I would want people to do if I were in her place."

One should never rob another of his good reputation, his good name, by a single word. The book of James is profitable to the student who is trying to discipline his tongue. We read (3:5): "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"

Forbearance, then, is a truly disciplinary measure. It places conversation on the constructive and high plane that Christian Science has reason to expect of its followers. The sense of well-being, bigness, self-respect, and true brotherhood prove the worth of our investment in forbearance.

It is a good thing, a Christlike activity, for us to have part in perpetuating harmonious human relationships, in encouraging and stimulating goodwill at home and abroad. When we take time to balance our accounts with God, we find that it pays to forbear.

BREAKING THROUGH THE AGE BARRIER

REX MILLER

RING World War II the writer was temporarily associated with the air-industry. In those days aeronautical ers and fliers were generally skeptical about the possibility of flying faster he speed of sound. Many of them ed that if we should ever succeed ilding a plane that would achieve elocity—a little over seven hundred

miles an hour—the results would probably be disastrous for the aircraft and its pilot.

The sound barrier was soon penetrated. Today many planes fly at more than twice the speed of sound, and a military plane has recently flown at three times that speed. Plans are far advanced for commercial planes to go as fast, and one no longer hears an arbitrary limit fixed to the velocity at

which aircraft may eventually travel. Astronauts orbit the earth at speeds far beyond any human expectation a few years ago. It is now clear that the so-called sound barrier was never an actual barrier, but simply a limit erected in human thought beyond which men feared or doubted their ability to go; it was not unlike the belief in earlier times that if navigators sailed far enough out to sea, they would drop off the edge of the earth, which was thought to be flat.

Another example of a mental barrier overcome is the four-minute mile. Until a very few years ago no one had ever run a mile in less than four minutes, and it was widely believed that no one ever would. Yet today, at almost every major national or international track and field meet, the mile is run in less than four minutes by at least one runner and sometimes by more than one. The physical structure of the men who do this is the same as that of men in earlier times; but the mental barrier has been eliminated, and new goals have been set for this event.

Just as these and other mental barriers have been penetrated, so we see progress being made in eliminating a barrier that has always confronted mankind: the barrier of age. During the last century or so, longevity has increased at a remarkable rate. Mrs. Eddy noted this development early in her pioneering career as a liberator of the human race from many false beliefs and superstitions. She states in the textbook, *Science and Health* (pp. 223, 224), "Longevity is increasing and the power of sin diminishing, for the world feels the alterative effect of truth through every pore."

She later mentioned on several occasions that longevity had gone on increasing since the publication of the textbook in 1875. In his message to Congress on February 21, 1963, the President of the United States stated that there are more than ten thousand people in the United States who are one hundred years of age or over.

This progress in breaking through the

age barrier is gratifying. Although prejudices and false beliefs concerning those who are aging linger on, these beliefs are diminishing, and many humanitarian efforts are being made to improve the lot of senior citizens. These efforts may be summed up in the happy phrase, "We have added years to their life; let us now add life to their years."

Discrimination against elderly persons based largely on the false belief that advancing years must bring poor health, is meeting with opposition from the medical profession. The American Medical Association set up a committee on aging, which after seven years of study, recently brought in a very interesting report. They have reached the conclusions, among others, that no disease can be attributed to the passage of years and that there are no specific problems that afflict only people over a certain age.

We can rejoice that enlightened medical opinion is adopting these views. Ever since Mrs. Eddy's great discovery of Christian Science, virtually a century ago, Christian Scientists have been hammering away at the belief in an age barrier, and with notable success. They find authority for their campaign in the Bible and *Science and Health*, which teach that man, God's image, is ageless, that he coexists with his Maker, that he lives in eternity, not in time.

The teachings of Jesus on the subject of age are clear. He expressed them most dramatically on one occasion when he was engaged in a discussion with the Jews in the temple at Jerusalem. The incident is recounted in the eighth chapter of the Gospel according to John. Many of those present did not understand Jesus, for he spoke in terms more spiritual than their materialistic thinking could comprehend.

In the course of their discussion, mention was made of Abraham, the great patriarch of the Hebrews.

Jesus said (verse 56), "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

His listeners scornfully answered, "Thou

at yet fifty years old, and hast thou Abraham?"

As replied, "Verily, verily, I say unto you before Abraham was, I am."

The Saviour's reply infuriated his oppos-

They believed that Jesus not only telling a fantastic lie but also was blasphemous. They took up stones to cast at him. But, the record tells us, "He hid himself, and went out of the temple, going through the midst of them, so that they passed by."

His listeners were shocked, for they did not know that life was limited to the brief period between birth and death and that the years of life were numbered. They did not know that Abraham had been dead for hundreds of years and that Jesus had lived less than half a century. Jesus knew that this was not the whole truth of man nor of himself. He knew that the life of man is without beginning and without end—literally eternal. He knew that Abraham in truth had never died but that he, Jesus, as in truth the Christ, had lived before birth.

When he said, "Your father Abraham desired to see my day: and he saw it, and is glad," Jesus knew that Abraham had had a glimpse of the great truth that lay hidden in the dawn on human consciousness many centuries after he had disappeared from the earthly scene. And Jesus, when he said, "Before Abraham was, I am," meant, not that the human Jesus, was almost two thousand years old, but that his true self—the eternal Christ-image, is independent of being measured by humanly defined units of time.

Jesus was addressing materially-minded people, who saw man as a mortal, born and nurtured, gradually growing older and decrepit until death robbed him of

his very being. Jesus' words were so shocking to them, entrenched as they were in false beliefs and superstitions about age, that they were ready to kill him for uttering them.

Note that though he was still a young man who had not himself experienced the belief of old age, Jesus nevertheless saw the importance of exposing its falsity. Present-day humanity needs to be jolted out of the same false beliefs and superstitions which bound the Master's opponents in the temple and which are still accepted by too many people as the truth of being.

Referring to some of Jesus' statements, including, "Before Abraham was, I am," Mrs. Eddy writes in *Science and Health* (pp. 333, 334), "By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so and therefore antedated Abraham; not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father, God, from which it illumines heaven and earth; not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief."

Our Leader points the way to an entirely new method of dealing with the problem of old age and breaking down this supposed barrier. In *Science and Health* she writes (p. 492): "Being is holiness, harmony, immortality. It is already proved that a knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light."



THE ETERNALITY OF LIFE

IRVING S. BAILEY

MRS. EDDY discerned the basis of Christ Jesus' demonstration, namely that Life is eternal and that man is God's reflection. In Science and Health she begins her answer to the question, "What is Life?" by saying (p. 468): "Life is divine Principle, Mind, Soul, Spirit. Life is without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity."

From early childhood many mortals are taught to believe that life, intelligence, and substance are in matter, that existence is temporal, and that in the life to come the individual will live in heaven or in hell. Christian Science proclaims what the Bible teaches, namely the eternality of Life and the endless spiritual existence of man, made in God's image and likeness.

From the cradle to the grave, the claim of life in matter is but a series of prolonged daydreams of personal and material sense, which denies and rejects man's spiritual existence as the son of God. The whole import of our Master's mission was to show that either here or hereafter the deathless man found in Christ must be understood and lived by each individual. Through the study and application of Christian Science during the past century, great numbers have enjoyed something of the true sense of life. The understanding of man's perpetual, individual spiritual existence destroys the false concept of man subject to sin, disease, and death.

Trying to put life in matter or to keep it there is attempting the impossible. Can conversation be put into a pencil? Words were never in it. God, who is Life, was never in nonintelligent matter. Spirit and matter can no more merge, mingle, co-operate, or coexist than can light and darkness. Matter cannot contain its opposite—intelligence and life. The Apostle Paul told the Corinthians in effect that

neither a material body nor a mortal mind can receive or contain spiritual qualities.

Death, like sin, is not something mankind must yield to; one must overcome it by demonstrating the Principle of Life either here or hereafter. Divine consciousness, which cannot be mesmerized, affords one full protection and immunity against self-hypnosis, suicide, and mental assassination. Christ, not death, destroys the bad memories and conditions one would like to escape by passing on. The Apostle Paul stated emphatically that human thought must be spiritualized and that each individual must demonstrate immortality. He wrote to the Corinthians (I Cor. 15:53), "This corruptible must put on incorruption, and this mortal must put on immortality." Where? When? Here and now.

The Bible states that Enoch did not experience death. His pure Christlike thinking demonstrated immortality. Faith was the transitional quality which kept him in constant communion with God.

Christian Science spiritualizes human consciousness and thereby destroys all beliefs in materiality, the cause of sickness, disease, accident, war, and decease. The passing of an individual does not answer a thing or overcome anything. Spiritual awakening, not demise, is the answer. Repentance and spiritual baptism associate one with Life and inspire the determination to live a Christlike life here and now. There is no first or last enemy for one anointed by Christ. Death is inevitable for all sin, but impossible for man, God's idea. By letting the consuming fire of Spirit destroy carnal-mindedness, one enjoys life in Christ here and now.

Down through the ages mortals have tried desperately to prevent death through materia medica and surgery. Christian Science teaches that the laws and claims of

mind can be metaphysically over- and should be proved unreal. God perpetuates and is responsible for the man. We honor the Christ in the and redeeming activity of humility and like trust. Denial of the Christ for hour, day after day, year after results in an accumulation of un- problems called old age. Since there is no part of eternity," it cannot be or restrict man's life.

Christian Science has come to arouse, and resurrect universal humanity (above ground) in creeds, doctrines, medical, hereditary laws, personal and the cares of this world. Christ, removes and destroys the grave- of material beliefs and clothes the soul with spiritual understanding. Only design and pattern for man is life. The time for resurrection is now for every individual.

The assurance that conscious beings, we may know that a loved one as passed from human sight is going on his journey from sense to placing the belief of life in matter and understanding of Life as Spirit. Beauty, goodness, patience, loving- ness, generosity, and identity of the soul live on forever as the deathless ones of spiritual being. Each spirit exists forever within its divine life, God. It is as impossible to bury the reflection of God, as it would be sunlight. Eternal life is fulfilled by those who understand their spiritual life, and thus their preexistence, and remain conscious of the kingdom of

A helpful lesson can be learned from the healing of the widow's son. The Metaphysician did not walk with a funeral procession. He stopped it, and with the understanding of man's death- orporeal selfhood, he raised the man from death. Christ, God's true self, stops the procession of false beliefs and individual human consciousness. Christ removes and destroys all erroneous thinking.

In obedience to Christ we can refuse to wear the burial garments of sensuality, hate, resentment, rebellion, bitterness, envy, and jealousy. We can wear Christ's robe of righteousness and glorify God in our works.

The passing on of a person is not the final chapter of his human existence. Neither is it a question of entering hell or heaven. Punishment for sin is hell here or hereafter until sin is completely overcome through Christ. Mrs. Eddy gives the following definition of "hell" on page 588 of *Science and Health*: "Mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; that which 'worketh abomination or maketh a lie.'" Heaven is experienced here and now through the recognition and demonstration of the eternal kingdom of heaven within us. Mrs. Eddy defines "heaven" as "harmony; the reign of Spirit; government by divine Principle; spirituality; bliss; the atmosphere of Soul" (*ibid.*, p. 587).

Satan is not located in a place called hell. The devil is evil or error, alias animal magnetism, which operates as and through the five physical senses. The only hell is that which is produced by sensuality, lawlessness, hate, dishonesty, envy, and jealousy. Assiduous acknowledgment of and love for Christlikeness is finality to the devil here and now. Since all that comes to an end is mortal thought, each individual determines for himself whether here or hereafter he is going to live in hell or in heaven.

John, the Revelator, said, "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). The crown of Christianity is the spiritual understanding of life in Christ. Animal magnetism would steal one's crown by making one believe in a mind and selfhood apart from God; but alertness and obedience to God's laws prevent this action. Persistent acknowledgment of man's divine heritage is the spiritual demand of each hour.

Mrs. Eddy fulfilled Jesus' prophecy and

brought the promised Comforter to the world. She understood the eternity of Life and the stature of man in Christ. Moreover, she discerned that since "Life is without beginning and without end,"

the same is true of man, Life's reflection. Her published writings enable the honest seeker to learn through Christian Science how to begin, at least, the demonstration of endless Life here and now.

THE BEAUTY OF SOUL

HAZEL HARPER BRANDNER

SOCRATES' prayer that he might become beautiful within is in line with the Psalmist's petition, "Let the beauty of the Lord our God be upon us" (Ps. 90:17). Mankind have habitually measured beauty by physical or material means and have been sad when this sense of beauty fades away. However, through the ages many spiritual thinkers have glimpsed the fact that beauty is spiritual.

Every individual responds to beauty in some measure. The most hardened criminal will stoop to pick a delicate wild flower, and an unlearned savage will fashion his canoe in lines of beauty. This innate response to material beauty shows the spark of divinity that may be cultivated in each individual. When the beauty of Soul dawns upon thought, it constitutes a spiritualizing and healing animus because it originates in God.

Mrs. Eddy, through her communion with God, became aware of the beauty of Soul; and in her search for the Science underlying the teachings of Jesus, she learned the allness of Spirit and the nothingness of matter. She was able to establish Christian Science on this true foundation and to teach and practice its rules of healing. In her poem "Christ and Christmas" she gives a beautiful statement of Science in these lines (p. 53):

What the Beloved knew and taught,
Science repeats,
Through understanding, dearly sought,
With fierce heart-beats.

When Mrs. Eddy listed the seven synonyms for God as Principle, Mind, Spirit, Soul, Life, Truth, and Love, she made God

more readily understood in the various offices in which Deity expresses His divine nature. While these terms are synonymous, each has a special meaning of its own. For instance, Mind expresses the omniscience of God, the divine intelligence that governs the universe and manifests itself in infinite ideas. Many have found the term Soul difficult to understand; but when the teachings of Christian Science are grasped, Soul shines out as that office of Deity which is individualized in sinless joy. It is that which sustains all faculties, talent, art, poetry, and beauty.

One of Mrs. Eddy's illustrations in which she compares Soul to the sun helps us to understand man's individualization of Soul's shining glory. She says in *Miscellaneous* (p. 344), "If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women."

Christian Science refutes the belief that infinite Soul is in a finite body and is released at death. It teaches that Soul is God and that man is the emanation, or shining of God in Godlike, or Christly, qualities, as a sunbeam is one with the sun. The Christ or full expression of God, constitutes the great body of shining beauty which each ray or individual makes individually active. The rays of the sun are included in the great body of sunlight. Each separate ray has its own particular shining, or individualization, of the sunlight to do.

A sunbeam has all it needs for its continuous and effective existence. It is constantly employed to express the light and heat of the sun. It is embodied in the sun-

l is safe from interference or attack. s with man, who individualizes istly qualities. Jesus expressed the or pure manifestation of God, and ed the title, Jesus the Christ, or esus. Each one of us must eventue up to this standard, and Christian is teaching the receptive thought proceed in this joyous task. It is ng to remember that man as the n of Soul is sustained by his creator. ndicates the sinless nature of God, ess of being, which Jesus evidenced. ue selfhood is pure, spotless, wholeund, and perfect. Spiritual man is innocent and so merits no punishn answering the question, "*Is it o say of material objects, that they ing and exist only in imagination?*" dy says in "Miscellaneous Writings" , "Even the human conception of grandeur, and utility is something es a sneer. It is more than imaginais next to divine beauty and the r of Spirit." The Psalmist sang :2), "Worship the Lord in the of holiness."

expresses in man perfect spiritual . Man perceives the universe of hrough these faculties; the five senses merely identify to mankind ions of mortal mind. The underof Soul's faculties and of man as flection enables one to be cognizant ue facts of creation in their beauty . Thus one learns how to express selfhood as the child of God. ive physical senses present the uniom a material standpoint. They tisfy mankind's innate yearning for tual and true. The exercise of the faculties acts as law to bring such

things as better vision and hearing into human experience by actuating spiritual power to regulate, clarify, and elevate one's perceptive ability. We read in Proverbs (20:12), "The hearing ear, and the seeing eye, the Lord hath made even both of them."

Joy is the gladness of Soul. The cultivation of joy in combination with gratitude and love destroys tensions and confers greater elasticity of expression. It blesses an individual and those with whom he comes in contact. A husband once told his wife, "Your consistent good humor and your joy in life make sunshine wherever you go."

Soul is the origin of all that is symbolized by human beauty, art, and poetry. Men individualize the beauty of Soul in their talents. A woman who was much in public life had a talent for putting others at ease through her charming manners. Considering her features from a human point of view, one would have said that she was quite homely; but because she cultivated this talent, no one ever thought of her as less than lovely, and the beauty of Soul shone in her selfless regard for others.

When the writer of this article was a small child, she had a great desire for beauty. Her mother explained the nature of true beauty and showed her that spiritual qualities express themselves in human loveliness, and she often reminded her of this by the terse saying, "Pretty is as pretty does." Mrs. Eddy tells us that ignorance hides true beauty. An understanding of God as Soul reveals this beauty.

The poet Keats caught a glimpse of the eternity of beauty when he wrote,

A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness.



UNDERSTANDING REALITY

ALFRED MARSHALL VAUGHN

UNDERSTANDING the spiritual facts of being, or what is real, causes one to experience harmony. In the study of Christian Science, one soon learns that the most important thing in his life is to hold to the spiritual facts and to reject beliefs, which rest upon the testimony of the material senses, as powerless and unreal. He learns that the real senses, the spiritual, which tell him of God, Spirit, the real man, and the spiritual universe, are reliable, and he progressively proves the falsity of what the material senses tell him. He rises above the belief that discord is real by understanding that it is a dream of material sense.

Through spiritual sense, which enables us to be conscious of the eternal harmony of being, we dispel the dreams of material sense.

The secret of the power Christ Jesus possessed was his constant awareness of the reality of the spiritual and his ability to see the carnal mind's activity as illusion. He proved he was conscious of all-harmonious Spirit as the only Life.

A mortal believing that whatever is unreal is real is always experiencing the result of this belief. But the real man, reflecting infinite spiritual understanding, conscious of God, Spirit, as All-in-all, is governed by Truth and is ever experiencing the effect of the all-harmonious laws of God.

People who believe that the material world is real and that they live in a material body must learn that all is thought and that only that which is loving and true has real activity. With this before them, they can prove that harmony is the fact.

The difference in the attitude between one who believes that material sense testimony is real and that of one who is governed by spiritual sense was shown when the great Master stilled the storm. Controlled by the belief that material sense testimony is true, the disciples were fright-

ened. Christ Jesus was calm and un- because he accepted only the spiritual testimony of Love's universe of harm

A student of Christian Science helped to gain the certainty that real spiritual by thinking along these lines declared that God's laws constitute being, that the Mind of the universe man to be aware of the laws of harm which are continually operating. He soned that gentleness can never be harshness, that kindness can never be unkindness, that no divine quality can be changed, that every quality of God ever active, inexhaustible, and unlimited.

He declared that as an individual Mind, his sight, hearing, voice, intelligent strength, ability—everything about him was spiritual and unchanging. Every about him was the manifestation of perfect Mind. He declared that the of the universe caused him to be ever of this. He realized that the spiritual he was declaring operated as law being, setting aside material beliefs.

Depletion, impairment, lack of desire to be active, come from the belief that is made of that which can be affected adversely by time. We can reject this and prove that perfect faculties, perfect functioning, glorious vigor and vitality ever belong to man, since he is that through which perfect Life is ever manifested reflected.

Mrs. Eddy says in *Science and Health* (p. 249): "Let us feel the divine of Spirit, bringing us into newness of and recognizing no mortal nor material power as able to destroy. Let us realize that we are subject to the divine 'perfect that be.' Such is the true Science of being. Any other theory of Life, or God, is delusion and mythological."

Think of it! Theories of time, change, are mythological! As we accept fact, we can reject the beliefs of impairment, depletion, and decrepitude

they are powerless and unreal. Of being and the real man, our Leader on page 247 of the same book: "Immortality, exempt from age or decay, glory of its own,—the radiance of Immortal men and women are of spiritual sense, drawn by perfect and reflecting those higher concepts of loveliness which transcend all material sense."

The Bible points out the need of our understanding and the importance

of our doing so. In Proverbs we read (16: 22), "Understanding is a wellspring of life unto him that hath it." One meaning of "wellspring" is "a source of continual supply." Thinking and living in accordance with the truths revealed in Christian Science, we gain the understanding of reality as spiritual. This understanding is indeed "a wellspring of life," for it enables us to prove the unreality of whatever material sense presents and to realize the present spiritual fact.

SPONTANEOUS HEALING

ARVA M. KNOWLES

WHAT can I do for a baby with a temperature of 104 degrees?" a distressed neighbor at my door one day. The young mother, looking anxiously at her child, expected a medical opinion. But since all our children had been reared in Christian Science, having received no medical care whatsoever, I was unable to give her that kind of information. When asked to use our telephone in order to consult a doctor, as up to this time he had given the child no medication, I took the feverish baby in my arms. A flood of compassion for the child and the distressed mother surged through me. Then there was an involuntary, spontaneous rising of a rebellion against disease and so-called laws of pain and fear for a baby and mother. The awareness of the perfect freedom of God's child was instantaneous. There was no argument, no premeditated declaration of Truth, no logical process, only an effortless, loved, warm, inward glow. The mother had not asked for Christian Science treatment, and none was given in the sense.

I gave the little one some crackers. He stopped crying and began at once to eat.

Then the mother returned from the telephone, he was eating and smiling. She was delighted. She told me she had tried every-

thing she could think of to induce him to eat during the morning, but he had refused to eat all, continuing only to cry and toss feverishly. The perplexed mother carried him back to their apartment. A half hour later she joyously reported that the baby had eaten a normal meal and was entirely well.

For me, this was an inspiring experience. I have witnessed instantaneous healings resulting from prayerful Christian Science treatment, but this was a spontaneous healing, coming simultaneously with a moment of divine consciousness. It was the result of an exalted view of the real child of God, unfettered by either medical or health theories, and of an inherent conviction of the presence, power, and allness of divine Love. It bore out the statement of our beloved Leader in her book "Rudimentary Divine Science" (p. 9), "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases."

Spontaneous healing is the result of the right combination of humble receptivity to divine Truth, spiritual understanding, and unselfed love. At this moment the great light of Life bursts forth in consciousness without premeditated reasoning or argument. The result of this great inward

illumination of thought is that human will is silenced, fear is destroyed by Truth and Love, and the sick are healed by the unlabored motion of divine omnipotence.

Like Jesus, we can behold the real man, the pure idea of divine Mind, at the place in which erring mortal man appears to be. This correct concept of man as God's likeness brings healing. As we grow spiritually, we more and more quickly reject the false view, the mortal concept in all its erroneous phases, and acknowledge or recognize the correct view, the perfect spiritual idea of the infinite, divine Mind.

As we continue in our study of Christian Science and obey the rules laid down, as we know and live the truth, spontaneously rejecting error to an increasing degree, our healing work will reflect this spontaneity of thought, and there will be less and less process to treatment. More and more, instant revelation will replace reasoning and deductive argument in our prayerful work. The material sense of things will fade and be replaced by a spiritual sense of God and man. Those upon whom our thoughts rest will be blessed thereby. Love is the potent element in such healings. A universal love is required, an impersonal love, that needs no specific object for its loving.

The spiritual sense of Life and Love is not a special dispensation to a chosen few but is available to all. It unfolds to us in proportion to our understanding of God, the all-knowing, all-loving, and only creator, and of man, His perfect reflection.

Through prayer and continuous spiritual unfoldment, we shall reach the ultimatum mentioned by Mrs. Eddy in the textbook (p. 411), "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous."

A great many spontaneous healings resulted from Mrs. Eddy's clear spiritual thinking and her all-embracing, impersonal love. Several such healings are mentioned by Clifford P. Smith in his book, "Historical Sketches." Mr. Smith comments on

Mrs. Eddy's success as a practitioner. He attributes it to her absolute confidence that Christian Science is a divine, demonstrable revelation and to the fact that her comprehension was clear and positive, that she loved and yearned to do good, and that "she was certain that God is divine Love whose law or providence is always available and is always adequate for every need" (p. 77). Understanding and utilizing these rules for success, we shall be well on the way to the goal of spontaneous healing.

As we progress, we shall need to develop and improve the use of argument in treatment. When speaking of material forms of organization which will precede and must be followed by purely Christian methods of teaching and preaching, our Leader says in "Miscellaneous Writings" (p. 359): "On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone."

Christ Jesus demonstrated the ultimate method of healing sickness and sin. There is little evidence that he did specific work or gave a treatment, through a process of mental argument. He expressed the unlabored motion of divine consciousness, conclusively and spontaneously. He started from a higher standpoint and rose spontaneously to divine heights.

Jesus, the divinely anointed, lived so close to God, ever conscious of His power and immediate presence, that he was fully aware of his unity with Him; he realized that he lived, moved, and had his being in God always, in all ways. As the sun emits light naturally, without effort or constraint, so Jesus radiated the healing, regenerating influence of Life, Truth, and Love. He declared (John 8:12), "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

His confident assurance of the real, spiritual man's unity with God, ever-present Truth, permeated the consciousness of multitudes with whom he came in contact.

sults? The sick, the blind, the deaf, the sinning, were healed. False such as fear, lack, and discord were ed. "Where'er he went affliction (Christian Science Hymnal, No.

388). The perfection of God and His image and likeness was brought to light. Jesus was the Way-shower, and he said (John 14:12), "He that believeth on me, the works that I do shall he do also."

HEALING PRAYER

FRANK A. SALISBURY

Christian Science one discovers that light is the determining factor of experience. Fear, poverty, sin, discord human discords of every nature cognized in Science as erroneous of thought, not as material circumstance. When one realizes that all that place in his life is the result of thinking, he perceives the mental nature of that appears to the physical senses to be

human discords show that one is perceiving his experience to be governed by either positive or negative thoughts. Health is a fact of real consciousness. This fact is the teaching of Christian Science. Perfection, health, true substance, and enduring joy find expression in the life of one who allows his thought to be permeated by the infinite intelligence of omnipotent God.

Christian Science makes a clear distinction between the one infinite divine Mind, Jesus so perfectly expressed, and the carnal mind, which erroneously suggests that life and intelligence, substance and health, are conditions which relate to the material instead of thought. Paul wrote (Rom. 8:6), "To be carnally minded is death; to be spiritually minded is life and

peace, nor man but rather an objectification, or embodiment, of carnal, or fleshly, thinking. Christian Scientists learn that because every situation with which they are confronted is basically mental, human problems must be worked out metaphysically.

"Metaphysics," writes Mrs. Eddy on page 269 of *Science and Health*, "is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul."

When, through Science, one discovers that human ills relate to carnal states of thought, not to flesh, his prayers take on a loftier quality. They exclude matter and glorify Spirit, God. They reject carnal thoughts, which portray man as either a diseased or a well mortal, and accept divine thoughts, thoughts which reveal man's immortal status, forever free and perfect. Christian Science treatment, or prayer, lifts one's thought above the evidence of the physical senses to the clear realization that man in God's likeness is entirely spiritual, perfect, complete, and immortal. Acceptance of this fact brings healing and release from human limitations.

Christian metaphysician cannot be misled by what appears to the corporeal to be diseased flesh. He does not regard matter as if it were something that can be used as a gauge to determine spiritual progress. He knows that because the mind is mental, whatever appears to the physical senses to be flesh is neither substance

nor man but rather an objectification, or embodiment, of carnal, or fleshly, thinking. Christian Scientists learn that because every situation with which they are confronted is basically mental, human problems must be worked out metaphysically. "Metaphysics," writes Mrs. Eddy on page 269 of *Science and Health*, "is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." When, through Science, one discovers that human ills relate to carnal states of thought, not to flesh, his prayers take on a loftier quality. They exclude matter and glorify Spirit, God. They reject carnal thoughts, which portray man as either a diseased or a well mortal, and accept divine thoughts, thoughts which reveal man's immortal status, forever free and perfect. Christian Science treatment, or prayer, lifts one's thought above the evidence of the physical senses to the clear realization that man in God's likeness is entirely spiritual, perfect, complete, and immortal. Acceptance of this fact brings healing and release from human limitations.

of a Christianly scientific healing. Christ-healing relates to thought, not matter. Spiritual inspiration releases human thought from the ills of the flesh.

Diseased as well as sinful thoughts can instantly be exchanged for Christlike thoughts, for thoughts which reflect perfect health and harmony, health based upon the unchanging law and perfection of Principle, Spirit, God. Fear which accompanies the mesmeric suggestion of any ill, and particularly a so-called incurable disease, is overcome when one discovers through Science that he is confronted only with an erroneous suggestion, not a fleshly condition.

Spiritual healing is referred to in the Bible, particularly in the New Testament. Jesus declared (Matt. 10:8), "Heal the sick, cleanse the lepers, raise the dead, cast out devils." To the physical senses, a Christianly metaphysical healing appears to be an improved state of matter. But actually it is a spiritual phenomenon. Metaphysical treatment releases thought from the belief that man is organic. The human sense of body is then freed from physical ills. Such healing is the result of spiritual regeneration.

What really takes place in a Christian Science healing is a change of thought. A phase of mortal belief is obliterated from thought, and the divine fact becomes more apparent. Spiritual healing gives evidence that one's thought has in a measure been redeemed from the belief of mortality.

This is the true value of a Christian Science healing. Such healing is essential to our salvation, for Paul wrote, "Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50). And he asked, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have received of God, and ye are not your own" (I Cor. 6:19.)

Jesus proved, through healing, that he was God's man, the reflection of the real man, the Ego, embodies spiritual ideas, not physical organs. It was because of Jesus' sense of man as spiritual embodiment that the blind received sight, the lame walked, the lepers were cleansed, the dead were raised.

Man, as spiritual embodiment, is the perfection of the one infinite Mind, and we become immune to sickness and disease as we surrender fleshly belief and accept the fact that the true selfhood of each of us is entirely spiritual. Spirituality, joy, freedom, and divine completeness appear with ever-increasing beauty and grandeur in our lives as we perceive and accept because we are in truth immortal beings who have no personal attachment to flesh.

Mrs. Eddy writes in Science and Health (p. 489), "Outside the material senses, all is harmony." Prayer in Christian Science lifts thought above material sense to the realization of our immortality, our true incorporeality, which embodies spiritual ideas, thoughts, spiritual substance, perfect health, and immortal being.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.—Psalm 36:7-10.

TRUE STATUS

ROSE PRICE

US seeking seems to be a driving force on all levels of society. The urge of somebody accounts for much that is called progress, for it often brings the finest in human effort. Lacking proper motivation, however, it may bring the basest. More than one hundred executives were asked, "Is it possible for a man to move up through the ranks of management solely by honest, ethical methods?" The overwhelming answer was: "No. It is not possible." Practices, double-dealing, and dishonesty over others were listed as necessary to advancement.

According to Christian Science, one's status is not advanced or gained by dishonest, devious, and unethical means. Moral status is made clear in the first chapter of Genesis, which declares that man was created in God's image and likeness. Mrs. Eddy writes in *Science and Health* (p. 120), "The Science of Mind shows it to be impossible for aught to testify truly or to exhibit the likeness of man."

The carnal mind's argument that in the competitive world only the aggressive and ruthless survive must be exposed as a lie. Man's status as a reflection of the idea of divine Mind is complete in truth and power. The qualities of wisdom, grace, judgment, alertness, integrity, and so forth, by which an individual legitimately gets ahead in the world, identify him as the reflection of God.

The ultimate in worldly status is illustrated in the sales slogan: "For the man who has everything." Spiritually regarded, the man who has everything is the real reflection of each of us, for man possesses all that is his reflection of God. It is obvious that material possessions and temporal success are not the measure of the perfect man. One who understands his status as divine Mind's perfect idea can never be lured into swinish greed for per-

sonal power nor held back by malicious design from attaining his highest sense of selfhood. Obeying Jesus' admonition to seek first the kingdom of God and His righteousness, one moves steadily ahead in growth and achievement.

In human experience the measure of one's true status is the extent to which one reflects Love's infinitude. Thinking that conforms to Love's eternal, changeless good impels one ever onward and upward. Obedience to God's law of harmony brings increasing health, supply, and everything essential for expanded service.

True status cannot be furthered by pull or personal influence. The Bible states (James 2:9), "If ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." Our Master rebuked and rejected the fawning tendency to idolize and idealize corporeality. When addressed as "good Master" (Matt. 19:16), he declared that there was none good but God.

The Master's own disciples did not escape the temptation of jockeying for position. One day the mother of Zebedee's children, James and John, asked the Master for a personal favor, saying (Matt. 20:21), "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

These disciples had seen the effect of Jesus' glorious works and were captivated by the homage paid him; but they did not yet understand his divine mission or the cost of establishing the Christ-idea in human consciousness. Would they, he asked, be able to drink of his cup and be baptized with his baptism? After making it plain that the distinction to which they aspired was not his to confer but God's, he said to all the disciples, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

Mrs. Eddy caught and passed along to

us this Christly vision of divinely scientific healing service. She did not minimize the struggles involved in overcoming the carnal mind's resistance to Truth, which she herself experienced. In "Miscellaneous Writings," she says (p. 183), "He is bravely brave who dares at this date refute the evidence of material sense with the facts of Science, and will arrive at the true status of man because of it."

A persistent error which the facts of Science destroy is the attempt to enhance one's position through heredity. One sometimes discovers that the family background and material lineage in which he takes pride may also be a source of shame. Christian Science declares that man is not material but spiritual and that he is a member of a noble family—Mind's family of perfect ideas. As a member of this family, man is free from mortal mind's suggestions of physical or moral weakness, sin, poverty, and other erroneous beliefs in so-called family strains.

A schoolboy who had been hired to dust and straighten the school's office files discovered that his family was classified among those who were on the lowest social scale in town. Many years later, after coming into Christian Science, he glimpsed

his true identity and was certain that that day his human status would be reversed.

In his study of Science he was impressed by Mrs. Eddy's statement in *Miscellany* (p. 181), "Progress is turing conception of divine Love." He came convinced that no business, like anyone else, is ever justified in compromising with evil, that true success is based on God's law and is within everyone's reach. He took time for frequent identification with his inherent Christ and held to this.

Doing so, he was spared much of the usual wear and tear of fear, anxiety, ambition, and feverish rivalry in the race ahead. He discovered many inventions, and original ideas unfolded in inventions that brought many blessings to industry on a national level.

Like this man, many students of Christian Science are demonstrating that they gain true status only by serving humbly without seeking personal recognition in their own work and in the community. As they are governed by the Mind, protected by Truth and Love, and advanced by the integrity of Principle, they are able to give practical proof of their divine status.

HEAVEN IS ALWAYS WITH US

PAUL F. NELSON

MANKIND has always sought those conditions of happiness and comfort which represent heaven. Why is it so difficult at times to obtain them? Let us examine for a moment what most of us consider to be the essential ingredients of this supreme happiness. Don't we believe that abundant material possessions—new automobiles, fine clothes, comfortable homes—or that success in business, good health, and harmonious relations with others constitute the heaven we are seeking? Humanly speaking, desire for all these seems quite normal. Certainly God's

children are not expected to experience lack, sickness, failure, or unhappiness of any kind. Why, then, do these conditions seem to exist and why do some who have gained abundant wealth often fail to experience that supreme happiness or bliss which constitutes heaven?

Mrs. Eddy has shown us that the answers to these questions are clear in the Holy Bible. Emphasizing the importance of the Bible, she writes in *Science and Health*, "As a people of Truth, we take the inspired Word of the Bible as our sufficient guide to

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st Jesus said (Matt. 6:31-33): thought, saying, What shall we eat shall we drink? or, Where- we be clothed? . . . For your ather knoweth that ye have hese things. But seek ye first the God, and his righteousness; se things shall be added unto

we seek the kingdom of God? gain to Science and Health, se words (p. 242): "There is ay to heaven, harmony, and vine Science shows us this way. w no other reality—to have no ousness of life—than good, s reflection, and to rise superior lled pain and pleasure of the rther she defines "heaven" as the reign of Spirit; government rinciple; spirituality; bliss; the of Soul" (*ibid.*, p. 587). It is is consciousness of God, good, as His reflection, not material nd health, that we must gain, obtain heaven.

n of Spirit; government by dile" are already present. Conse-aven is not something obtain- the future. It is available right t as our thinking becomes more l we become increasingly aware resence of heaven, harmony.

to his disciples, Jesus said in on the Mount (Matt. 6:19—not up for yourselves treasures , where moth and rust doth l where thieves break through out lay up for yourselves trea-aven, where neither moth nor orrupt, and where thieves do rough nor steal: for where your there will your heart be also." p treasures in heaven comes gh the daily spiritualization of is joyous experience cannot be d solely through casual study : and of Mrs. Eddy's writings ficial perusal of the Christian iodicals. Each day we must ad thoroughly study Christian

Science until we understand the allness of God, good, and man as His perfect image and likeness and then demonstrate this. As we study, we begin to understand the reasons for Jesus' admonitions to learn about the spiritual rather than the material; to learn who man really is and of his true relationship to God.

A clear recognition of the allness of God and the nothingness of error, which inevitably comes about as a result of spiritualizing thought, will enable us, as Mrs. Eddy said, "to rise superior to the so-called pain and pleasure of the senses," for we shall realize there is and can be only one reality.

If we are honest in our desire to become true Christian Scientists above all else, we shall let nothing interfere with our daily metaphysical work for ourselves, our church, and our world. Through this daily confident realization of man as the perfect reflection of the one divine Principle, God, we keep ourselves conscious of man's at-one-ment with God, the consciousness necessary for consistent healing work.

This consciousness is as essential to the Christian Scientist as is the tuning of a violin to the violinist who hopes to produce harmonious and beautiful music, for it was this keeping in tune with God, so to speak, seeing man as spiritual and perfect, which enabled Jesus to bring about so many instantaneous healings. This does not mean bringing our thoughts in tune with God only when a problem presents itself; it means keeping our consciousness so filled with Truth and Love that absolutely no thoughts other than Godlike ones can find their way to us.

The writer had an opportunity during World War II to see the value of this practice of keeping one's thoughts consistently on the presence of the one divine Mind. One evening during a particularly heavy period of fighting in the Battle of the Bulge around Liège, Belgium, the writer, a lieutenant in the field artillery, and his forward observer detachment found themselves and an infantry battalion,

with which they were working, completely surrounded by the enemy. All escape routes and aid from friendly units had been cut off. The battle was in such a fluid condition that by morning the enemy had penetrated several miles behind Allied lines.

All that day and night the writer held his thoughts steadfastly to the fact that God, Love, was his protection and that the material evidence around him could in no way nullify that fact or separate him and his men from God's omnipresence. Many sentences from the Bible and Science and Health which he had learned prior to entering the armed services came to him readily in this time of need.

By dwelling on these thoughts, the writer had no time to be fearful or to believe in the material evidence of helplessness or even possible death. He was actually able to rise above the fear and patiently listen for God's directing. At dawn he and his detachment of three men began to hike back toward friendly lines. Several times enemy troops were within fifty yards of the group (increased to

sixteen men by the addition of two soldiers from a cannon company who also been overrun by the enemy).

Although on two occasions the enemy opened fire, no one was injured, firing ceased as abruptly as it started. At final one thousand yards of the retreat necessitated walking across an open field wading through a semifrozen river and climbing a long steep hill before reaching friendly lines. This area was under small arms and artillery fire; but when the writer and his group began to cross the field, all firing ceased, and the retreat was safely accomplished.

Mrs. Eddy indicates that good will shield the individual from all attack and error and also bless those upon whose thoughts rest. Through spiritual truth we dwell in heaven. And we have assurance from the ninety-first Psalm: "Forasmuch as thou hast made the Lord, my refuge, even the most High, thou shalt not be moved; there shall no evil befall thee, neither shall any plague come nigh thee. For he shall give his angels charge over thee, to keep thee in all thy ways."

One Wise Man

HELEN OSCAR WINFIELD

Ecclesiastes 9:14, 15

WHEN I read those Bible verses,
Written long ago,
How one man saved a city
Besieged by a mighty foe,
And after events tasted bitter
That friends and neighbors forgot
His wisdom stopped their fall,
Their defeat, and a slave's hard lot,
How I wished I could find and tell him
That for more than two thousand years
Others, through his inspiration
Have conquered *their* foes and *their* fears!

"THEY FOUND HIM IN THE TEMPLE"

WILLIAM M. HAWKS

Bible records Christ Jesus' attendance in the temple at the age of years. His understanding and astonished those distinguished men whom he talked. Mary and Joseph sought for him for three days; then "they found him in the temple" (Luke 2:46) and wondered why he had worried them by being so far behind. In all sincerity he replied to them, "I must be about my Father's business."

His early appearance in the temple was so important to him, for it aided his spiritual advancement. The temple was the great place of learned men. It was where he could grow in spiritual understanding. Was not his attendance in the temple the beginning of the foundation of the Master's church? Luke writes of this visit, "Jesus increased in wisdom and stature, and in favour with men" (2:52).

How are our "wisdom and stature" and our relationship with God and man to improve? One avenue for our spiritual growth is church membership in a Church of Christ,

beginning with the step of church membership inspired by some healing. Such a healing may be of a physical nature, or it may be the harmonious solution of a overwhelming business problem or a troubled human relationship, or it may be the overcoming of abnormal desires. Healings are indications of God's goodness and of the freedom which comes when one seeks to know and express the true nature and character of God.

In this state of consciousness good things come. Depression gives way to expressiveness; uselessness replaces life. Life becomes more exhilarating and buoyant. Men learn to grow in wisdom, stature, and in favour with God and man." He finds that church membership is practical, enriching, strengthening, and he would no

more want to be separated from it than from God.

Christian Scientists learn that every day is one of holy reverence to God. However, they love to gather in their individual branch churches and take part in the Sunday and Wednesday services. Not only is their thought lifted higher, but their participation in the services plays some part in offering the Christ, Truth, to others. Sharing in church services as the Master shared in the temple services is one of the many ways that the Christian Scientist proves his gratitude to God, for church membership is an integral part of each individual's demonstration.

Church membership is much like the preparation of a precious stone. The rough edges are removed and the stone is polished to reveal the brilliance and beauty that have really been there all the time. So in church membership, richer indications of character are discovered. The urge to serve replaces a mere desire to receive. One who gives generously of his time in Christian Science gains immeasurable blessings from God's rich overflow of good.

Mrs. Eddy provided in the Manual of The Mother Church definite By-Laws to protect Wednesday testimony meetings as well as Sunday services. Of all the Rules and By-Laws in the Manual, she says (Miscellaneous Writings, p. 148), "They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish."

Her followers acknowledge the Church Manual to be divinely authorized. Since church services are provided for in the Manual, Christian Scientists are naturally

expected to support and attend these services. Small in size though the Manual may be, it is endowed with great authority and promise of preservation to those who adhere to its Rules and By-Laws.

As a Christian Scientist's understanding of Truth develops, his love for divine law increases. Christ Jesus proved his love for law, as is found in the fourth chapter of Luke. Here we read that the devil tempted him three times, but Jesus knew that the law of Truth and Love sustained him, that it was his power and glory and the preserver of his life. After his three victories over the temptations of the devil, Jesus returned to Galilee and taught and preached in the synagogues. Nothing stopped him from the church work of that day.

Materiality's frantic demand for attention continues today as in Jesus' time. He taught how to reject the demands of materiality and to find the heavenly kingdom. To those who would listen and obey, he said (Matt. 7:24), "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Obedience to God, to the teachings of Christ Jesus and of Christian Science, will make one wise. False attractions will not draw him away from the church, and he will not thus be deceived into disobedience to the Church Manual. He will love to serve God; his behavior in every situation will exemplify God's love, and his moral and spiritual development will constantly increase. Progress is never the result of decreasing our service to God, but of enlarging our dedication to Him.

Social engagements, television, movies, athletic events, and other forms of entertainment, however natural they may be at the right time, should never be allowed to take precedence over that which promotes one's spiritual progress. When one proves that the subtlety of mortal mind cannot keep him out of the church, he also proves that it cannot impress him with penury, fear of bad health, old age, or any other limited sense of life.

I recall an experience in my early membership. I fell asleep on the bed that day and awoke with feet and legs and sunburned. Assigned to a church that evening, I proceeded to find that no material circumstance could power the provision in the Manual for church services; that no evil suggestion could prevent me from participating in them. At first it seemed almost impossible to squeeze my feet into shoes and to stand, but through my understanding of Christian Science, I was able to do so and to continue. At the close of the service, my feet and legs were normal.

A Christian Scientist does not attend a church service only when it is convenient for him to do so at a convenient time and in a convenient place. His attendance is an opportunity to serve God, an expression of gratitude because Christian Science has revealed to him a more useful and true way of life. Where gratitude is absent, enthusiasm is absent, and mortal mind is given full sway, even to the point of a complete lack of inspiration or unwillingness to serve.

Perhaps mortal mind argues that it has served in all capacities in his church, leaving nothing for him to do but sit back and let those carry on who have not had as many opportunities; or even argue that one has outgrown church organization. Is this not similar to thinking that because one has indulged in a large feast he should stop eating forever? Church membership is a continuous, ascending experience. Because of the spiritual nature of it, membership helps one to overcome a false sense of self. This is the only way we shall ever outgrow organization.

The twenty-fourth chapter of the Manual closes with Christ Jesus' ascension, leaving all material sense of organization. Disciples witnessed this holy experience, and then they returned to Jerusalem with joy. Luke concludes his record of the event by stating that they "were continually in the temple, praising and glorifying God."

The spirit of Truth and Love th

t Jesus will rest to some degree receptive thought of every church member. Love and God and His spoken Word, or the Master's teachings, obey our Leader and the Church: willingness of each member to

fulfill his individual place in the universal unfolding of Truth and Love, will naturally result in his attendance at church services provided by the Manual. Then it may be said of the faithful student of Christian Science on Sunday and on Wednesday, "They found him in the temple."

"HARMONY IS THE FACT"

GRACE B. LONGSTAFF

understand that harmony is an actual one of the greatest blessings that come to anyone. One day, in the past seemed to be a very inharmonious situation, the writer proved the harmony. While shopping in a store and in the midst of the turmoil of shoppers, she was seized with a panic. Many aggressive suggestions entered her thought, adding to the fear that oppressed her. She reached out for the element of truth to still her fear. From the textbook, *Science and Health*, Mrs. Eddy came to her thought and her (p. 412): "Mentally insist that this is the fact, and that sickness is a mental dream. Realize the presence of the fact of harmonious being, and it corresponds with the normal state of health and harmony."

She then asked, "Was just a repetition of words of help to her?" Certainly the understanding they brought of spiritual and that health and the natural results of that recognition—complete healing was not instantaneous, but it came within the hour, and insistently declared "the fact of harmonious being." Christian Scientists find the way to heaven, harmony, in the study of Christian Science.

In the first chapter of Genesis, the Bible says that man is in the image and likeness of God, that God saw His creation as good. Obviously, inharmonious is not good and cannot be true. A good God could not create anything

that is not good; therefore it never was created and is not real.

The Bible also tells us (Hebr. 11:1), "Now faith is the substance of things hoped for, the evidence of things not seen." We must understand this fact through spiritual sense, or Soul-sense. The material senses would have us believe that what we are seeing and feeling is true. Then we go to work to destroy what we falsely believe is true; but Mrs. Eddy writes in *Science and Health* (p. 230): "Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick."

When we have the true sense of substance, we work from the standpoint of the perfection of God and of man, created in His image and likeness; we do not work to get rid of something. The Christian Scientist endeavors to see the nothingness of inharmonious of any kind and the allness of God and the harmony of His creation. He then sees that error and discord never had a place anywhere.

Harmony is not dependent upon human conditions since God is omnipresent. Nothing can prevent God's law from operating. His law of harmony is present at this moment everywhere; we must accept this fact through our faith in God and

our understanding of Him as All-in-all.

As we insist upon this fact, we gain a true sense of harmony and peace which stills our human fears. This peace is not something that will come at some future time. It is here and now, and all we need to do is to acknowledge harmonious being on the basis of the one and only Mind, the Mind that knows no inharmony. We can never be outside this heavenly harmony, and we are at one with it because we are at one with God; we reflect all-harmonious Mind.

Every idea of divine Mind harmonizes with every other idea. This fact understood eliminates the lusts of the flesh, hate, envy, jealousy, and also rivalry in homes, neighborhoods, and nations. As our thought expands to appreciate the infinitude of Mind, whence comes harmony, we shall be able to include all mankind in this glorious understanding of universal harmony.

And still another citation from the Bible, corresponding to that from Hebrews, reads as follows (Rom. 8:24, 25): "We are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

Christian Science is not faith healing; but we need to have faith in our understanding of God as All-in-all. When this understanding awakens us to put our trust in God as ever present, the reward comes in ways we can understand: in better health and an abiding sense of harmony. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he

pleased God. But without faith it is impossible to please him: for he that to God must believe that he is, an is a rewarder of them that diligently seek him" (Hebr. 11:5, 6).

Christ Jesus did many wonderful things. Christian Scientists understand the power of God which enabled him to heal the sick and raise the dead; and he said to him at his word that of himself he did nothing. He did not claim that he had some supernatural power to heal.

The truth we declare does its own work, expressing itself in countless ways and now God, good, is operating in our experience. This fact lifts us into the reality of our true being. God is doing his work of goodness, and man expresses this by reflection. It may not always be for us to see clearly that inharmony, death, and death are not real when we appear so real to the physical senses. We can declare the truth of the presence of harmonious being and understand that harmony is not dependent upon place, or thing. Then inharmony disappears.

In "Rudimental Divine Science" Eddy writes (p. 11), "Health is the consciousness of the unreality of pain and disease; or, rather, the absolute consciousness of harmony and of nothing else." And on to say of the demonstration of Christian Science, "This demonstration is based on a true understanding of God and of Science, which takes away every man's belief, and, through the illumination of spiritual understanding, reveals the all-power and ever-presence of God, whence emanate health, harmony, and Life eternal."



"THUS SAITH THE LORD"

THEODORE L. THOMPSON

prophets in the Old Testament used such expressions as: "Thus saith the Lord" (Isa. 10:24) and, "The Lord came unto me" (Jer. 23:18). These expressions indicate an understanding of God, a natural turning to Him in need, and a listening for His voice. What appeared to be conditions of difficulty and lack. Mrs. Eddy had the understanding the prophets had. She writes in *Science and Health*, "inspired patriarchs heard the voice of God, and talked with God as man talks with man"

and of man's relationship to God. He led him not only to talk with God but also to heal all discord. When he raised Lazarus, he said: "Father, I thank thee that thou hast heard me. And I knew that thou wast always" (John 11:41, 42). His understanding, which acknowledged God, was the power which healed, and was fully demonstrated.

He led for his followers the right to do his healing work. And for many years after his resurrection, the Christian continued healing by spiritual means. This work, however, gradually faded and disappeared in the years as the Church turned more to ceremonies, and doctrines.

It was not until Mrs. Eddy, in 1866, discovered the restorative Christianity, which Jesus had given to the world. Christian healing to humanity was again made possible. The full import of his teaching was the power of spiritual healing. The discovery of earnest seekers for healing was proved through their understanding of God as infinite Life, Truth, and Love. That any problem can be solved by understanding means alone.

The parable of the prodigal son includes the understanding which reveals the love which

God has for His children. The son who stayed at home and worked for his father while his brother was wasting his resources remonstrates with the father at the festivities which have been prepared for the return of the prodigal. The father in reply does not rebuke him, but says, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31). God is continually saying this to all His creation everywhere. What a wealth of meaning and comfort this has for the Christian Scientist!

The Bible expressions referred to at the beginning of this article, when rightly applied, can form the criteria by which to judge the thoughts which are presented to our consciousness. We may be prone to think that we originate good thoughts within ourselves, but this is not so. Man is the expression of infinite Mind. If we accept this truth, we shall reject false beliefs, based on material sense testimony, and accept only the thoughts which come from God. What we accept or reject is the determining factor in our experience. Our Father-Mother God is continually pouring forth all the ideas we need, and we shall often find it helpful to identify the source of these ideas by prefacing them with the words, "Thus saith the Lord." If the thought does not measure up to the standard which justifies the use of these words, we can know that it is not of God, and we can immediately refuse to allow it to lodge in our consciousness.

In the Christian Science Hymnal we read (No. 149),

And understanding prayer is fully answered,
When trustingly we turn to God aright.

These, then, are the steps whereby we commune with God: turn trustingly to Him and pray with understanding. "Turning with trust" means turning not only with confidence but with a conviction and awareness of the supremacy of God, based on a clear understanding of His all-

ness, of the completeness and perfection of His creation, which includes man. As this prayer goes out to the Father and we wait patiently, the answer will surely come. Why? The thought which accepts the allness of God as the reality is ever receptive to the outpouring of good which continually comes to His ideas.

There may be times when we are seeking not only to talk with God but to listen for His voice that the insistence and tenacity of mortal mind's suggestions seem so real that we feel overwhelmed. It is then that we have to exercise patience and persistence. This phase of false belief can be expunged from human experience when we stand firm and maintain a positive attitude which refuses to accept such suggestions because they do not measure up to the standard of "Thus saith the Lord."

As our understanding grows the practice and demonstration of Science of Christianity, we shall find ourselves turning more and more naturally to God. And ought we not to expect that we are truly consecrated and devoted to work, to be able consciously to talk with God "as man talks with man"?

Our Leader writes in *Miscellany* (174): "An increasing sense of God's omnipresence, and omnipotence enfolds me. Each day I know Him nearer, love Him more, and humbly pray to serve Him better." As we follow in the path of developing our capacity to turn to God for inspiration and guidance, we shall surely find that in our day-by-day advance we shall be able to say, as did the prophet, "The word of the Lord came unto me."

"UP TO THE AGE OF TWENTY YEARS"

MILDRED W. BAILEY

THE Bible contains many examples of tenderness and affection shown to children, and it points out with appreciation their simplicity and humility of thought. The Gospels indicate Jesus' love for children. On one occasion he called them to him and told his disciples (Luke 18:16), "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Mrs. Eddy had a deep love for children that led her to provide the Christian Science Sunday School for them. In the Church Manual she specifies (Art. XX, Sect. 1), "Pupils may be received in the Sunday School classes of any Church of Christ, Scientist, up to the age of twenty years, and by transfer from another Church of Christ, Scientist, up to that age, but no pupil shall remain in the Sunday School of any Church of Christ, Scientist, after reaching the age of twenty."

In Section 3 of the same article she says:

"The first lessons of the children must be the Ten Commandments (Exod. 20:3-17), the Lord's Prayer (Matt. 6:9-13), and its Spiritual Interpretation (Mary Baker Eddy, Sermon on the Mount, Matt. 5:3-12). The next lessons must consist of such questions and answers as may be adapted to a juvenile class, and as may be found in the Christian Science Quarterly Lessons, read in Church services. The instruction given by the children's text must not deviate from the absolute truth of the Christian Science contained in their text."

In formulating the Rules for the Christian Science Sunday School, found in the Manual, Mrs. Eddy followed, as in all the decisions that she made, spiritual revelation and the guidance and precedent of the Bible. She made it clear that the law of the Ten Commandments, together with the teachings of Jesus, is fundamental. She (*Miscellany*, p. 129), "Accept my teachings only as they include the law of God."

the letter of the Ten Commandments, Beatitudes, and the teachings of Christ Jesus."

It is the expectation that teaching in the Science Sunday School be by questions and answers is an interpretation of Mrs. Eddy's revelation. At the age of twelve, Jesus was found "in the temple in the midst of the doctors, hearing them, and asking them questions (Luke 2:46). Questions and answers clarify thinking and focus thought.

Questions and answers humanize the child, alert, stimulated, provoked, motivated. Lethargy or indifference has no abiding place when the question is pertinent to the pupil's daily experience and the answers to them support the understanding of God and His image and likeness, gained through the study of Science and Health by Mrs. Eddy.

In the years "up to the age of twenty years" the pupil in Sunday School overcomes many doubts and fears, and with the quest he realizes more clearly the true identity is found in Spirit, and in relationship with others, he can understand, is harmonious only when based on the true relationship of man, in which man reflects all of God, harmonious, and altogether the child recognizes that his heavenly Father of all, as Jesus taught in the all-inclusive words of the Lord's Prayer (Matt. 6:9): "Our Father which is in heaven."

The pupil rejects fears of the past, present and future because he knows that God is Love and that in Love there can be no doubt, no lack, only omnipresence and because he has learned that God is omniscient and that the only facts are facts of Spirit, God, the Sunday School pupil finds that as he brings his life into agreement with the spiritual and bases his activities and on that which is in conformity with the truth, he attains true happiness and satisfaction, discarding speculative theories and human

opinions have no bearing upon the teaching when the inspired mandate of our Leader is followed: "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their textbook."

Students of Christian Science are endeavoring to put into practice the teachings of Christ Jesus and have found through their study of the Bible, together with the writings of Mrs. Eddy, how this can be accomplished.

Materiality presents an enticing picture of gratification in self-indulgence, self-seeking, and sensual practices. Protection from these errors rests in the understanding of their unreal and unsatisfying nature. Refuge from the lawlessness, tyranny, and confusion which would bewilder mankind is in the stability which only spiritual values can give. As each one identifies himself with Truth, God, he lives in the security of his loving heavenly Father, who provides all good for His children. Mrs. Eddy says in Science and Health (p. 302): "The material body and mind are temporal, but the real man is spiritual and eternal. The identity of the real man is not lost, but found through this explanation; for the conscious infinitude of existence and of all identity is thereby discerned and remains unchanged."

The youth of the Christian Science Sunday School, at the age of twenty years, should not be easily persuaded to deviate from obedience to God's law of good. His way of life should be firmly established in spiritual values so that right ideas are evidenced in words and deeds. However, should he stumble or fall on the stones of material belief, he need not feel condemned, for he can again turn with unwavering trust to the truth of the one omnipotent Mind, God, which, "up to the age of twenty years," he has learned to know in Sunday School and can continue to learn to know through further study and practice. As he is meek and faithful, his divinely predestined purpose to glorify God is made manifest.

THE CONTINUITY OF THE BIBLE

THE LAND OF EGYPT IN HEBREW HISTORY

A SIGNIFICANT role in the history of the Hebrew people was played by Egypt, which was often viewed as providing security and protection, peace and prosperity, eagerly sought advice, and military aid. At other times it was considered symbolic of oppression, slavery, danger, and doom.

Whether the Israelites were fleeing before the Egyptians or seeking to make or to retain military alliances with them, Egyptian influences inevitably affected the people of Palestine, a land constantly overrun by marauding armies. Many of the Hebrews considered Egypt as an unfailing source of bounty; others, especially during their sojourn there, had viewed it with equal justification as a dispenser of hardship and bondage.

Abram made his first visit to Egypt shortly following his entry into the land of Canaan. This verse indicates the reason which led many others to follow his example (Gen. 12:10): "There was a famine in the land: and Abram went down into Egypt to sojourn there." The broad waters of the Nile and the rich alluvial soil left as a result of their annual flooding made famine a rare occurrence in the land of Egypt. It will be recalled that the patriarch's grandson Jacob sought and obtained there the food required to sustain his growing household in time of dearth and that he then settled there with all his family.

The wisdom, careful planning, and success of Jacob's son Joseph as prime minister of the reigning monarch endeared him both to Pharaoh and to his subjects; but as the centuries passed, Joseph's public-spirited actions were forgotten. Now we find Egypt in a new role, that of oppressor of the numerous descendants of Joseph and his brothers because they had come to be regarded as an economic liability.

Although eventually the Israelites fled from Egypt, being hastened in their flight by the vengeful fury of their oppressors,

there were still many who, when the rigors of the wilderness, longed to the relative security of the land of Egypt in the Nile delta.

The prophetic writers of a later age saw the necessity of denouncing this desire to return to Egypt, with all its material prosperity and of opposing it both to spiritual worship and to obedience to the Ten Commandments. Isaiah denounced "the idols of Egypt" (Isaiah 30:1). He pointed out that his contemporaries of the eighth century B.C. were turning against God, for instead of acknowledging His counsel and His power, they were inclined "to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt" (30:2), a course leading inevitably to shame and confusion.

Hosea, Isaiah's contemporary, denounced the people of northern Israel for their lack of stability. In his words (Hosea 12:9): "They call to Egypt, they go to Assyria; he made plain that instead of maintaining their loyalty to the God of their fathers, they acted like a bewildered bird, flitting aimlessly between two pagan empires."

In the following century Jeremiah rebuked his compatriots against fleeing to Egypt, assuring them that the peace and stability which they anticipated would be replaced by war, famine, and disease as a punishment for their disobedience (see Jeremiah 29:13-22).

In the New Testament the influence of Egypt becomes more constructive. It provided a safe haven for Joseph and Mary and the child Jesus when they fled from Judea to escape the cruel decree of Herod the Great. Alexandria in Egypt, which had seen the preparation of the Septuagint, the first important Greek translation of the Old Testament, was the home of the eloquent Hellenistic preacher Apollos (see Acts 18:24-26). Indeed, Egypt was noted for the spread of Christianity within its borders.

THOMAS L. LEISH

CHRISTIAN SCIENCE JOURNAL

L, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

HUMAN

RALPH E. WAGERS

CARL J. WELZ

Associate Editors

EDITORIAL SECTION

MAY, 1964

DESTROYING DEATH AS A DREAM

Message of the Bible is the man is God's likeness and is spiritual and deathless. Never lose sight of this fact, human life, so called, one the mortal sense of existence. death as merely an illusory an experience and as having troy, since God is Life and ciple of being. Scriptural oned death as sleep, and ght this concept of death, his way on more than one nclusion was confirmed by ken people from this deep is from a night dream. asion was when he heard azarus was sick. After two ced to his disciples (John iend Lazarus sleepeth; but ' awake him out of sleep." oles demurred, the Master zarus is dead."

al teaching of all Christian : that what the world calls : end of life. Many other : that existence persists in : form after people have left :tian Science reasons logi- :ect and arrives at the con- : who go through the phase :ence called death continue :orm they possessed before : this fact should not seem

Does the night dream change one's body? No. One awakes in the morning with the same form he had when he went to sleep at night. Since the death dream is much the same as the night dream, only more deeply mesmeric, we can be assured that a few moments of intense fear cannot produce much effect upon anyone's concept of body.

On page 250 of "Science and Health with Key to the Scriptures," Mary Baker Eddy describes the dreams of the sleeper. She says, "A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep." Later she adds, "To the observer, the body lies listless, undisturbed, and sensationless, and the mind seems to be absent."

And so it is with the dream of death. Those who look upon the body of one who has left earth may believe that he sees death. But the individual who has gone on has no consciousness of anything but life, for he is still alive and must still retain his accustomed concept of himself. The moment of fear that he has seemed to experience could not change immediately the thought of body which he has long entertained. He must work prayerfully and metaphysically, even as we on earth must work, to put off the dream of a limiting, material personality before he can become fully conscious of his true life in Spirit.

That man is spiritual, the immortal reflection of Mind, as Christian Science

reveals him to be, is the only basis from which we can overcome the sense of loss and separation that sometimes seems overwhelming. As we forsake the material concept of anyone and become conscious of the individual as God knows him, we are helping the world drop the belief of mortality, and we are waking ourselves to the conscious sense of existence that is intact in Mind, untouched by flesh and death.

The more spiritually awake we are, the more unreal the mortal concept of others becomes to us. The death of someone we love does not decrease our responsibility to know him as God makes him but increases it, for the demand of Science is that we dispel the dream of material life and know only the actuality of spiritual life.

There is a moral issue involved in our refusing to accept death as anything but a dream. The prophet Ezekiel recorded God's words (18:32), "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." If death threatens a patient, the Christian Science healer should help him forget the fleshly sense and make every effort to become spiritually conscious, for spiritual consciousness is basic to life. Even the human determination to remain alive is a deterrent to death; but a strong moral feel-

ing of responsibility on the patient to demonstrate life in Spirit will power to overcome the enemy—

With the consciousness of reality comes the ability to eradicate all claims to produce death—fear, materialism, ignorance, the aggressive struggle of disease and of deterioration. Mrs. Eddy says in "Retrospection and Introspection" (p. 58), "With our Master, life is not merely a sense of existence, but an accompanying sense of power that subdues and brought to light immortality, in that the people 'were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.'"

Anyone's seeming human life should be measured by the power he has made over its limitations through demonstrated spirituality and not by the number of years he has lived. Taking this kind of measurement, we are acknowledging immortality, forever awake, forever awake to the dream of life and death in materiality.

Mrs. Eddy says in Science and Health (p. 90): "The admission to one's self that man is God's own likeness sets man free to master the infinite idea. This confession shuts the door on death, and opens the way towards immortality."

HELEN WOOD BAILEY

THE VALUE OF SACRIFICE

THE sacrifices that are essential to the highest human good represent a high degree of selflessness. Today's beneficiaries of the Christian way of life are challenged to make whatever sacrifices are necessary to lift the human concept of existence above the level of materialism that Christianity may fulfill its spiritual mission.

An old adage declares, "The blood of martyrs is the seed of the Church." The Greek word translated "martyr" means "witness." Mrs. Eddy writes in Science and Health (p. 37): "Martyrs are the human links which connect one stage with another in the history of religion. They are

earth's luminaries, which serve to purify and rarefy the atmosphere of materiality and to permeate humanity with ideals."

Many sacrifices of a false sense of duty are the part of Christian Scientists who are needed in this warfare with the material claim of a power opposed to God. "Wisdom and Love may require sacrifices of self to save us from sin," Mrs. Eddy tells us (*ibid.*, p. 23). "One sacrifice, however great, is insufficient to pay for sin. The atonement requires self-immolation on the sinner's part."

One is deceived when he submits

of error rather than resists and rem. While it is true that more required to resist and over-ward is great. A mortal sense ound always arguing for the and it is this false sense that given up—sacrificed—in on- nstrate one's superiority over

me error, the Scientist is placed on of having to deny the evi- s personal senses and all the ased upon sense testimony. To knowledge that seems to be so t of the human self without nderstanding of spiritual veri- eem to leave one with a void. these verities—such as ever- d, deathless Life, omnipotent the place of illusive sense testi- oid is filled, and giving up be- a rather than a loss.

ie only way one can make these ities one's own is to give up that stands in opposition to is the Christly way as Christian rprets it. A progressive, vital requires of its members this fice.

uraged the Romans to do this. : 1, 2): "Present your bodies a ce, holy, acceptable unto God, ar reasonable service. And be ed to this world: but be ye by the renewing of your mind, prove what is that good, and and perfect, will of God." Be- discipline involved, living such e more difficult than the for- e's physical body in what may death, for this higher sacrifice onstant yielding of the human livine.

y tells us what we need to sur- e would attain the ability to our oneness, our unity, with ne into possession of our spiri- e. In Science and Health she): "Dost thou 'love the Lord a all thy heart, and with all thy ith all thy mind'? This com-

mand includes much, even the surrender of all merely material sensation, affection, and worship." Then she adds: "This is the El Dorado of Christianity. It involves the Science of Life, and recognizes only the divine control of Spirit, in which Soul is our master, and material sense and human will have no place."

The master Christian considered no earthly sacrifice too great if it enabled his followers to achieve this demonstrable sense of their inseparability from God and the superiority over their environment that an understanding of this unity provides. Jesus taught that it is necessary to yield even basic human relationships to the higher relation- ship of man to God and declared (Matt. 10:37), "He that loveth father or mother more than me is not worthy of me."

But such love—love of Christ, Truth—overshadowing filial affection, actually provides human relationship with greater depth of understanding and support. Human affection then becomes securely anchored in divine Love.

The sacrifice of a false, mortal sense of ourselves for the immortal sense is vital to our spiritual development and well-being. Actually, the sacrifice of all that is false and deceptive in the human self makes room for the divine qualities which identify us as sons and daughters of God, and nothing else can do this. The Psalmist declared (Ps. 51:17), "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

A willingness to give up the tendency to exalt the material above the spiritual has value above all else. No matter how small or how large the sacrifice may seem to be, it relates us to those individuals who have made even greater sacrifices in order that spiritual ideals—however dimly glimpsed—may be preserved for all men. This appreciation prepares us to give up the material sense of existence that we may gain the spiritual sense.

On Memorial Day each year most states of the United States pay tribute to the men and women who have laid down their lives that the Christian ideals on which this

country is founded may be preserved. What they have done challenges us to embody these ideals in our own lives for our own good and the good of others. Then the Christly elements of moral integrity, peace, mutual goodwill, and usefulness will in-

creasingly abound, and the sacrifices have made for us will serve as an example of what we are to do in our own work. Let us witness to the Science of Christ by making it vital to all men.

RALPH E. W.

WORKING FOR A BETTER WORLD

CHRISTIAN SCIENCE teaches us to support all that is good in human existence and to work to overcome all that is evil. The basis of this work is Love, and the method is prayer. To be successful, work for a better world must be in accord with the Biblical statement of God's purpose of salvation for mankind (John 3:17), "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

In accordance with the Bible teaching that God is Love and that man is created in God's image, we work through prayer for a better world by applying to human conditions the truth which magnifies good and exposes evil as nothing. The allness of divine Love and the perfection of Love's image, man, let into consciousness, show quickly that evil is unreal. Such prayer separates evil from individuals and enables us to attack the evil with Christlike love for men.

Those whose aim it is to destroy freedom in the world are very much in need of love. By enthroning hate, they are working for their own destruction. By seeking to destroy individual freedom, they face the certain destruction of their own false sense of identity.

It is the task of the Christian Scientist, when dealing with this problem, to wage spiritual warfare against hate. Love is the basis of such warfare. But one who so loves does not submit to hate or ignore it. He sees through the deceptive claims of hate and beholds the real man, created and motivated by the divine Principle, Love. He sees hate and the materialism for which it stands as no part of the real man.

Through the prayer of denying error, affirming immortal Truth, denying hate, understanding Love, the work effectively to condemn evil as not of pure manhood, Spirit's reflection.

Christian Scientists are dedicated to the destruction of evil. But an understanding of Science reveals the fact that every situation, as well as every individual in consciousness, includes both good and evil. But the evil is unreal. Patience and perseverance in realizing the allness of Love, even when it appears to be mixed with error, express faith that good is real and evil is unreal. This faith is prayer, and prayer, as good, ensures its good effect.

Christ Jesus referred to the world as a field in which tares and wheat grow side by side. If we had planted wheat only and had found later that there were tares in it, we should have to cultivate and remove the tares, leaving the wheat. If we wish to remove the entire field, the tares along with the wheat, until such time as they are clearly distinguished and separate, the presence of tares would not be a hindrance to plowing under the whole field.

Students of political science may see their nation's participation in the League of Nations a threat to their own sovereignty. Or they may see in it a way for genuine world peace. But what is the political view of Christian Scientists? They understand that their role is to improve the human situation by working for the real, the spiritual, being alert to avoid using force by applying too soon a zeal for destroying evil.

If zeal is born of the divine Spirit, the destruction of evil will come a

it will escape, and all the good in it.

that is to be destroyed in any relationship, individual or international. This suggestion finds no support in the consciousness of the Scientist. Love to be the source of man's being. He will have his heart for hate toward any man who will never be diverted by humanism from the work of his church. He has no time to political activities or to hate as a weapon.

A better world, one must be alert to the evil which is presented to him, the evil which would cause him to fight with evil. The alert Scientist to maintain the sovereignty of Love. This can be done only through

"Miscellaneous Writings," Mrs. Eddy says, "I used to think it sufficiently safe by our State statutes; that if I had aimed a ball at my heart, and it had first killed him and saved my life at this was right." On the next day: "Hate no one; for hatred is a spot that spreads its virus and is fatal. If indulged, it masters us; it brings upon suffering to its possessor throughout time and beyond the grave. Always active. We express Love

humanly when we participate in government as right-thinking, active citizens. This expression of Love is essential to the demonstration of spiritual individuality in God's image—demonstration which illustrates the power of divine Love to govern the affairs of men and nations.

The expression of Love demands facing, not ignoring, human problems. Allying ourselves with Truth, we refute the suggestion that no action is necessary. We work to solve problems. We acknowledge the presence of God, good, and know that good cannot be destroyed or obscured. Thus we defeat the purpose of error.

Working for a better world through prayer includes active expression of our desire for a better world. It includes the heart's silent acknowledgment that Love is the Principle of all. And it also includes the outward acknowledgment of active service to whatever human cause seems nearest right. But the inward acknowledgment and the outward expression are inseparable.

The method of Christian Science is prayer. The outward actions of the Scientist show the substance of his prayer. With Love as the basis of prayer and action, we may be sure that our actions will win many friends to the power of Love. And we shall make a substantial contribution to the building of a better world.

CARL J. WELZ

THE MOTHER CHURCH AND YOU

You thought of the blessing that comes to one who unites with The Mother Church to be a member of this great organization, which is bringing so much of blessing to the world, is a wonderful privilege.

For blanks and information concerning Church membership may be obtained from Christian Science Reading Rooms, from clerks of branch churches or societies, from members listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. S.A. 02115.

THE ANNUAL MEETING OF THE MOTHER CHURCH

will convene at 2.00 p.m., Monday, June 8

Members must call in person for an admission card.

Cards of admission for the Annual Meeting and for the other meetings to which members are eligible, may be obtained on:

MONDAY, JUNE 8, and TUESDAY, JUNE 9

at

HORTICULTURAL HALL, Falmouth Street

DOORS OPEN at 8.30 a.m.

WEDNESDAY, JUNE 10, and THURSDAY, JUNE 11

at

RECEPTION ROOM, ADMINISTRATION BUILDING

Beginning at 8.30 a.m.

Arrangements have been made for additional seating in the Original Edifice and in nearby building for those who do not obtain Extension seating. Thus, by means of a public address system, the Annual Meeting will be heard by all who attend.

MEETINGS ON TUESDAY, JUNE 9

PERIODICALS MEETING

10.00 a.m. in Extension

Open to members of The Mother Church only

ADVERTISING INFORMATION COMMITTEES

1.00 p.m.
Original Edifice

Open to advertising representatives, members of information committees, church boards

READING ROOM WORKSHOP

1.00 p.m.
Extension

Open to librarians, assistants, members of Reading Room committees, church boards

TUESDAY EVENING MEETING

7.30 p.m. in Extension

Open to members of The Mother Church only

ADVERTISING REPRESENTATIVES

2.45 p.m.
Extension
Sunday School Room

Open to advertising representatives only

CIRCULATION REPRESENTATIVE AND COMMITTEE

2.45 p.m.
Original Edifice

Open to circulation representatives, committee members, church board

CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES

2.00 p.m. in Donnelly Memorial Theatre
Massachusetts Avenue and Norway Street

Open to Christian Science Chaplains, Ministers, Representatives, military personnel and their relatives, Armed Services committees in branch churches and societies

MEETINGS ON WEDNESDAY, JUNE 10

A MEETING FOR PRACTITIONERS

10.00 a.m.

Extension

Open to practitioners and nurses whose names are listed in the *Journal* and the *Herald*.

COMMITTEES ON SANATORIUM INFORMATION

1.00 p.m.

Original Edifice

Open to members of committees on Sanatorium information, executive board members, clerks of branch churches and societies, Reading Room librarians, Christian Science practitioners and nurses listed in the *Journal* and the *Herald*.

WRITERS' WORKSHOP

3.00 p.m.

Original Edifice

A meeting to aid those interested in writing for the religious periodicals.

MEETINGS ON THURSDAY, JUNE 11

COLLEGE ORGANIZATION DIVISION WORKSHOP

A workshop meeting for college organization information committees will be held in the original edifice of The Mother Church on Thursday, June 11, at 9.15 a.m. It will be open to members of college organization information committees, members of executive boards, clerks of branch churches and societies, college organization advisors, and teachers of the teacher classes in Christian Science Sunday Schools.

SUNDAY SCHOOL WORKSHOP

A workshop meeting in the interest of our Sunday School will be held in the Extension of The Mother Church on Thursday, June 11, at 11.00 a.m. This meeting will include questions and answers relating to the Sunday School. Sunday School teachers and officers, members of executive boards, clerks of branch churches and societies, and practitioners listed in the *Journal* and the *Herald* are welcome to attend.

MAIL AND REGISTRY—ANNUAL MEETING VISITORS

Those who are planning to attend the Annual Meeting of The Mother Church may have their mail addressed in care of Hostess, One Norway Street, Boston, Massachusetts 02115. This mail will be held by the Hostess at the Publishing House, where it may be obtained.

A visitors' register will be kept in the Lobby, adjacent to the Reception Room in the Publishing House, and all visitors are requested to register, even though they are not expecting to receive mail.

THE HERALD OF CHRISTIAN SCIENCE— GREEK EDITION

With the approval of The Christian Science Board of Directors, the Trustees of The Christian Science Publishing Society announce a Greek edition of *The Herald of Christian Science*. The first issue will appear in July, 1964. The new edition will be printed in the same size as the other quarterly editions of the *Herald*, with a bright, attractively colored cover. It will contain articles and an editorial on Christian Science and testimonies of healing. The Greek edition of the *Herald* not only will reach readers in Greece, but will take the healing message of Christian Science to many readers in countries along the Mediterranean and in other lands.

Christian Scientists throughout the Field will welcome this new edition, which will help to support the role of the *Herald* in proclaiming the universality and availability of Truth.

You are cordially invited to subscribe now at your nearest Reading Room, or you may write to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

The price everywhere will be 15 cents per copy or 50 cents per year.



APPLICATIONS FOR LECTURES IN JULY AND AUGUST

Churches, societies, and college organizations in the United States and Canada wishing to give lectures during the first two months of the next lecture year, namely July and August, 1964, are requested to inform the Board of Lectureship before May 2. Applicants will be advised about June 15 of the lecturers who will be available during July and August. Please address THE CHRISTIAN SCIENCE BOARD OF LECTURESHIP, 107 Falmouth Street, Boston, Massachusetts 02115.



SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editors' Department, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

PLACES OF HISTORICAL INTEREST MAINTAINED BY LONGYEAR FOUNDATION

Longyear Foundation, 120 Seaver Street, Brookline, Massachusetts, maintains bits of books, manuscripts, portraits, and other items bearing on the life and achievements of Mary Baker Eddy. Open to visitors on weekdays from 1 to 5 p.m. and mornings by appointment. At Annual Meeting time the Foundation will be open during the following special times: May 30 and June 6 from 9 a.m. to 5 p.m.; Sunday, June 7, from 1.30 to 4.30 p.m.; Monday, June 8, from 9 a.m. to 1 p.m.

The Foundation also maintains the following homes where Mrs. Eddy lived:

1855-1860—North Groton, New Hampshire. Open on weekdays, except Thursdays, May 30 through October 31. For admission contact Custodian, Rumney Village Historical House. Telephone: 786-3211.

1860-1862—Rumney Village, New Hampshire (opposite old school-house building). It is here that Mrs. Eddy received one of her early proofs of spiritual healing. Open on weekdays, except Thursdays, May 30 through October 31, from 10 a.m. to 5 p.m.

1865-1866—Swampscott, Massachusetts, 23 Paradise Road. This is where Mrs. Eddy was living when she was healed in 1866. Open on weekdays from 10 a.m. to 5 p.m.; special hours on Sunday, June 7, from 2 to 6 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m.

1868-1870—Amesbury, Massachusetts, 277 Main Street. The home of Miss Sarah Bagley, where Mrs. Eddy lived for part of these years while studying the Scriptures and writing her first manuscript of "The Science of Man." Open on weekdays April 1 through November 30, from 2 to 5 p.m.

1868-1870—Stoughton, Massachusetts, 133 Central Street. The home of Mrs. Sally Wentworth, where Mrs. Eddy lived after her stay with the Hiram Crafts family. This house, recently restored, open weekdays from 1 to 5 p.m., mornings by appointment. Special hours on Saturday, June 6, from 10 a.m. to 5 p.m. and on Sunday, June 7, from 2 to 6 p.m. Telephone Fieldbrook 4-9191.

The Foundation and the Historical Houses are closed on Sundays and the following holidays: January 1, February 22, July 4, Labor Day, October 12, November 11, Thanksgiving Day, and December 25.

There is an admission charge of 25 cents at the Historical Houses.



TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given, are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

FUND FOR ARMED SERVICES ACTIVITIES

The thousands of Christian Scientists in the armed services, who are serving the respective countries throughout the world, are being helped by The Mother Church through the Fund for Armed Services Activities.

Christian Science Ministers are paid from this Fund. These workers conduct Christian Science services, give treatments, and visit and work with those in Veterans Hospitals who seek and rely wholly on Christian Science for healing. They contact the soldiers, sailors, airmen, and marines who indicate Christian Science as their religious preference, giving them Service Edition sets of the Bible and "Science and Health with Key to the Scriptures" by Mary Baker Eddy and, in the case of young recruits, helping them to adjust to their military experience. Quantities of authorized Christian Science literature are distributed among the Armed Forces personnel.

The scope of the work is great, for The Mother Church has Christian Science Ministers and field workers placed in the United States, Canada, Great Britain, France, Germany, Italy, Australia, Japan, Korea, and other countries. During the past year, approximately \$300,000 was expended to carry on this work.

Contributions are welcome and should be sent to ROY GARRETT WATSON, Treasurer, 107 Falmouth Street, Boston, Massachusetts, U.S.A. 02115.



INSTRUCTIONS TO LIBRARIANS

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CLEM W. COLLINS, Publisher Agent, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bible biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.



FOR FASTER SERVICE ON YOUR ADDRESS CHANGE

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

- (1) Full name, former address, *name of each periodical subscribed for*, and if on the Convenient Payment Plan.
- (2) New address (street, city, state, ZIP code).

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

Please send changes to One Norway Street, Boston, Massachusetts, U.S.A. 02115 where all address plates and records for subscribers are maintained.

VISITORS WELCOME

ESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Monday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

BOSTON, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. There are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday, from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.



THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U. S. A. 02115.

The Christian Science Journal: Monthly in English; \$6.00 a year, \$3.00 six months, 60c a copy.

Christian Science Sentinel: Weekly in English; \$6.00 a year, \$3.00 six months, 15c a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$4.00 a year, 40c a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50c a year, 15c a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25c a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45c a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45c a copy; *Readers' size*, \$2.00 a year, 50c a copy; in *English-Braille, Grade Two*, \$2.50 a year (12 issues), 25c a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$24.00 a year, \$12.00 six months, 10c a copy.

*For subscribers in Asia, the Indonesian price is Rp 3 a copy or Rp 10 a year. The Japanese price is ¥20 a copy or ¥70 a year.

time he was established in another line of business. Then we began slowly but surely to untangle the web of mistakes that had tried to engulf us.

The way has not always been easy, but the progress has ever been upward, away from the material to the spiritual, and with this spiritual progress has come an abundance of good and of harmony, also new ways of being useful. Needless to say, I am grateful for the friend who let her light shine.

I was healed of much regret and unhappiness over this whole experience by the promises in these Bible verses (Zeph. 3:14, 15): "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."

The most valuable lesson learned from this experience was that I could blame no one but myself for all this discord. I began to see that it was my thinking alone that I must be concerned about. This knowledge has been of great value to me over a period of many years.

The pit I have been climbing out of is materialism, and the ladder used has been Christian Science. Each rung that has been climbed is the result of overcoming another material belief, and the way leads always upward "unto the perfect day" (Prov. 4:18).

The working out of the problems of supply, order, and harmony in our home has needed much prayer, patience, and spiritual progress. I am grateful for every lesson learned while solving this problem and also for the protection we as a family have received over the years.

There have been many physical difficulties healed as the truths of Christian Science have been used correctly. I should like to tell of one healing.

For several days there was a painful condition in my back, so much so that I was tempted to believe I could not carry out my responsibilities. This temptation was

resisted, and I continued to do all my work which was a great deal at that time cause the children were all home at school. Since we lived outside of town one of my duties was to drive back and forth four times daily. One afternoon I was sitting thinking of the truth of God and suddenly an error in my thought was uncovered. Then I realized that because I was God's image and in His care nothing could pull me back to a position I had outgrown, and I vigorously denied there was any power that could do so. The realization that I was healed came to my consciousness, then came an adjustment in my back. It was an instantaneous healing.

This healing and many others are in my mental storehouse to be taken and remembered when more strength and courage seem to be needed.

Finally I wish to express my gratitude for the willingness my husband immediately expressed that we as a family turned to Christian Science entirely for our need and for the spiritual progress each member of our family has made. I am thankful for membership in The Mother Church and a branch church, for the privilege of serving in the Christian Science movement, for the practitioners, who so lovingly helped along the way, and for the class instruction. For all the sacrifices made to fulfill his mission, of which Eddy writes in *Science and Health* (p. 10): "His mission was to reveal the Science of the celestial being, to prove what God is and what He does for man," and for Eddy's own selfless work for mankind, I am very grateful.—(Mrs.) *Blanche E. Gage*, *Ann Arbor, Michigan*.



SINCE I first became an earnest student of Christian Science years ago, many problems have been harmoniously worked out. Employment was found during the time of economic depression when the position of my husband necessitated my assuming the financial support of my two sons, and I have demonstrated, as Mrs. E.

in Science and Health, that both prophylactic and therapeutic (that is, reventive and curative) arts belong atically to Christian Science, as I be readily seen, if psychology, or the ce of Spirit, God, was understood" (39). I have experienced quick healing occasion arose and have demonstrated and freedom to work daily during ast twenty-five years; lost articles have found, including a ring lost in ocean five feet deep.

one time my son and his family were ute on a thirteen-hundred-mile auto-e trip to visit me. The day prior to expected arrival I wakened early and myself praying for my son. The truth ind's ever-alertness came forcibly to ight, and I prayed, as I was led, to that man is always governed by, ed by, and responsive to this Mind. After some time a flood of calm unce pervaded my thought, and I slept.

ter that day when my son and his y reached my home, they explained their early arrival was due to their g driven straight through without ing overnight. I remarked that I had ned early at a certain time and been pted to pray for them. My son and ife exchanged glances, and then they ne that at just that time my son had ed at the wheel to find himself driv-ast in a westbound lane of a high-turnpike. This demonstration of the ability of God's power to meet a hu-need makes me deeply grateful for as I have come to know Him through udy of Christian Science.

e Tuesday morning, during my term adership in a branch church, the radio stridently warning that great care I be taken by anyone going out be-an ice slick was causing accidents. d of obeying Mrs. Eddy's admonition and porter at the door of thought" , p. 392) and reversing this suggestion ause for fear, I was annoyed at the with which the broadcaster seemed ue these warnings. Shortly after, I [1964]

stepped out onto the cement porch, slipped to the edge and over the side, with my left leg bent awkwardly beneath me. As I tried to straighten my body I recalled my annoyance with the broadcast; I then turned my thought to God's perfect government of His creation and man's eternal safety as a spir-itual idea in Mind. Soon I was able to rise and limp into the house.

Error's most aggressive suggestion was that I would not be representative of Chris-tian Science as I walked onto the platform in church the next evening to conduct the testimony meeting. Then I gratefully re-remembered other aggressive suggestions that had been overcome as I rejoiced that "the Bible and the Christian Science textbook are our only preachers," as the Explanatory Note in the *Christian Science Quarterly* states. I proceeded with my preparations and left for work within an hour. That day the limp, while very noticeable to me, received no comment from my fellow work-ers; and when the time came for me to go onto the platform the next evening, I had gained my complete freedom.

One day I was helping to prepare din-ner in someone else's home. I picked up a pan of boiling water and at once realized that the handle had been over a gas flame. As a guest I did not want to pour boiling water over the floor; so I carried out my intention of putting the pan in the sink. By then the pain was extreme. I lifted my hand high above my head so that I would not see the burn and rapidly repeated "the scien-tific statement of being" from page 468 of the textbook.

My first voicing of the statement was frantic and not thoughtful, but the effort to rely on Truth brought its calming in-fluence, and the next time I repeated it I was able to think of the truths I was utter-ing, which include this assurance: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spir-itual." The pain abated, and I went about the chore I was performing. It was not long before all pain left my hand, and there was no blistering or any impairment of my use of it, although some weeks later skin flaked

off my hand, showing how deep the burn had been.

I am grateful for the opportunities I have had to serve the Cause of Christian Science through work as a member of a branch church, serving on committees, on the board of trustees, as a Sunday School teacher, and as First Reader. Accepting every appointment as God-appointed and God-fulfilled, I have been immeasurably blessed. Most of all, I am grateful for a clearer concept of God's creation and the divine logic which shows Him to be without even the knowledge of evil. I am grateful to be learning to love my neighbor as myself as I seek, in myself and others, the man created in the image and likeness of God.

I feel there are not words enough to express my humble gratitude for Christ Jesus and for the privilege of studying Christian Science, made available to us all through the inspiration, consecration, and love of its Discoverer and Founder, Mrs. Eddy.—*(Mrs.) Edith M. Webster, Bellport, New York.*



I BECAME interested in Christian Science about forty years ago. During the years since then I have been blessed and healed many times. I should like to tell of two experiences, which took place several years apart but which are related because each showed the instant power of God to heal when we absolutely accept the truth we are declaring as the present fact in the situation.

During the economic depression of the thirties I was left with a young son and no means of support. Through the kindness of a Christian Science friend I was able to pay a month's rent on a large house where I could rent out four rooms. This, together with some child-care work which I did, enabled us to subsist.

A time came when the rooms were all vacant. There was no child-care work, the rent was nearly due, and there was no food in the house. I had prayed the best I knew, as we are taught in Christian Science, but the picture was black indeed, and

I was harassed by the immediacy of need. I telephoned a Christian Science practitioner, pouring out my distress. "I know that God is Love," I said, "and He fills all space and is filling my room right now, and there can be no lack. My rooms still seem empty, and my son is hungry. What shall I do?"

There was quiet for a moment; then came her voice, so sure, so loving, "If you believe Love fills your rooms, they will accept the fact and rejoice in it."

At that moment I accepted this with my whole heart. I left the telephone rejoicing and praising God. My son finished his hunger and began to laugh and play. That afternoon, though there were many room-for-rent signs in the neighborhood, the four rooms were rented, and the garage, which I had never rented before, was also taken. Our dear Leader, Mrs. Eddy, says in the textbook (p. 494), "Divine Love always has met and always will meet every human need." The word "always" leaves no room for doubt.

Several years later I was employed at a naval base, and we lived a good distance from the shopping center. I had bought my son a new bicycle with a basket so that he might shop while I was at work. One day I returned home to find him in great distress. He had hidden his bicycle under a large, overhanging bush while he went to ferry to the nearby city on business. When he returned, the bicycle was gone.

I called the same practitioner for whom I then reported the loss to the police, for there had been a good many other happenings. Next day the bicycle was missing and my son was very upset, because he needed it for school.

That afternoon at work during a spell I went off by myself and turned my whole heart to God. I declared that I expressed integrity and that is the truth. I accepted this. I knew and accepted that there was nothing, simply nothing of its right place in the whole of the universe. Suddenly I knew positively that the bicycle was back under the bush though the police had searched thor-

ay before, and so had my son. But I
ot the faintest doubt. I started toward
lephone to call my son and tell him to
d pick up his bicycle, but this thought
ed me: "The one Mind will tell him.
need not telephone." So I went back
r work, silently praising God for His
s and His love.

ien I reached my street going home,
n came to meet me on his bicycle.
id that it had come to him that after-
that it was back under the bush, and
d gone and found it there and taken
ne.

e way of salvation is the way of prayer.
said (Mark 11:24), "What things
r ye desire, when ye pray, believe that
ceive them, and ye shall have them."
nk God daily for Jesus, who proved
omises to be true for all time, and for
Eddy, who gave us Christian Science.
(Mrs.) *Iris V. Zea, Venice, California.*



I HAVE had many healings in Christian
ce, but the ones I recall most vividly
hose which came to me when I first
studying its teachings. Each experi-
taught new lessons. I learned obe-
e, consecration, the value of study-
daily the Lesson-Sermons, found in
Quarterly, and the importance of
s attending church services and
ngs.

ristian Science was presented to me
fellow employee while I was working
a animal shelter. One morning I
ed a large cardboard box containing a
ntending to put the cat in a cage.
ver, the cat jumped at me and se-
bit my hand, tearing the flesh deeply.
pppearance of the wound and the pain
ame me, and I immediately called
y friend. She quieted the fear and
a practitioner.

ien it was learned that I was not going
ve medical treatment, much concern
voiced by the other employees. Blood
ing was predicted, and it was also
hat there would be no sensation in my
1964]

first finger and that I would never be able
to bend it again.

Because I refused to have medical atten-
tion I was asked to sign a paper releasing
the organization from any responsibility.
This I did, and together the practitioner
and I worked out the healing. It took
about two weeks, but it was then complete.
No scar was left, and today I cannot recall
which hand was injured.

For many years I had been troubled by
a sinus condition. Shortly after joining a
branch church, this condition presented
itself. My first thought was to call a prac-
titioner. Then I thought that since it was
Sunday and I had an afternoon free, I
would do prayerful work myself.

I opened the textbook, *Science and
Health* by Mrs. Eddy, to page 390 and be-
gan studying. Suddenly it became clear to
me that here were definite rules for healing.
Mrs. Eddy writes there, "When the first
symptoms of disease appear, dispute the
testimony of the material senses with divine
Science."

At once I began to do this, arguing that
I was perfect right then because I was actu-
ally spiritual, made in the image and like-
ness of God. Reasoning along in this way,
I worked and prayed for about an hour.
Then I realized that every sensation of
pain had left me, and I was completely
free. This condition has never returned.

Other healings include those of a skin
infection, colds, a sore throat, earaches, ivy
poisoning, and injuries from an automobile
accident. But each one has taught me a
little more of the unreality of matter and
its claims, and through the help of a prac-
titioner and sincere friends much progress
has been made.

Christian Science was of great help to me
when my husband, who was not a Scien-
tist, but was young and had always ap-
peared very strong and active, suddenly
passed on. Some years before, I had been
told to handle the belief of shock when
working out problems. This came to my
thought when I was told what had hap-
pened, and I began working immediately.

I knew that I could not be shocked out of

my perfect harmony as the spiritual idea, the perfect child, of God; that discord and inharmony could not enter my true consciousness or bring grief and separation there.

I called for the help of a practitioner. A dear Christian Science friend came to stay with me for a few days since there are no other Scientists in my family. We knew that this experience which seemed so severe and challenging must be made to glorify God and that the only way this could be done would be to realize clearly that Life, being God, is indestructible.

Mrs. Eddy writes, "It is impossible that man should lose aught that is real, when God is all and eternally his" (*ibid.*, p. 302). Holding to this I saw that none of the fine, endearing qualities my husband expressed could be taken from me, but that he was going on to express them and others like them. I saw that love, understanding, protection, strength, and wisdom are reflections of God and are therefore immutable.

Grief seemed to be healed almost immediately; but after a few weeks of composure I found myself suddenly and unexpectedly bursting into tears. I learned to know that there is no universal belief of grief, and this knowing brought the needed control and healing.

Also sometime later I found myself frequently awakened in the night in pain or in restlessness. I learned to handle aggressive mental suggestions before retiring, knowing that my true selfhood is pure and intact and that nothing can invade man's harmony. I pondered and used these words with good results (*ibid.*, p. 442): "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

This experience has shown me how close I am to my heavenly Father, divine Mind, Life, and Love. Whatever problem arose during this time was beautifully resolved when my thought turned to God. The management of a house, of the financial demands, and of the right handling of my funds was also accomplished.

The tender and loving support of the

members of a branch church and Christian Scientists encouraged me in this time. It enabled me to see spiritual idea of Church. Christian Science has given me much for which to be grateful. Health, a right sense of home work, class instruction, and the opportunity to serve in a branch church fill my life with gratitude. Membership in Mother Church and the privilege of living in its offices are also very precious to me.—(Mrs.) Ethyl C. Ringland, Aton, Massachusetts.



WHEN my brother and I were young children, my mother, who had been suffering greatly from lumbago, was told by physicians that there was no permanent cure for it. At this point a neighbor gave her a copy of the Christian Science book by Mrs. Eddy, telling her that it would surely be of help.

My mother accepted the book, not because she thought it would actually heal, but because she wanted to be courteous to our neighbor. However, when she began to read she found it so interesting that she read almost constantly until she had finished it. She said later it contained an explanation of God and man that was logical and comforting. She did have more attacks of lumbago, but she called for a Christian Science practitioner for help instead of a medical doctor, and the pain faded completely from her experience.

My brother and I were enrolled in Christian Science Sunday School, and that was our religion from that time on. I was thankful for the years I spent in the Sunday School; they were valuable indeed. Though my father never became interested in Science, he did attend church occasionally with my mother and acknowledge healing power.

One healing which took place several years ago was outstanding to me, and I brought with it an additional and unexpected blessing. I had been suffering for about three days from such pain

ss in my lower back and legs that I hardly move. We were especially at the office at the time, and it was al for all of us to be present every

n grateful that although the physical lty seemed severe and appeared to be s, I was able to carry on with my

The practitioner whom I had called st morning prayed for me faithfully onfidently, and in less than a week I ompletely normal.

h the physical healing an interesting occurred: My typing speed and ac- r suddenly increased. Until this time l disliked typing and managed to ain a barely average speed. Although not attain my present speed at the of this healing, immediate improve- was evident, and the attainment of a speed and a sense of dominion defi- began then. When I mentioned this : practitioner, she said undoubtedly arnest work to realize the spiritual, an's unfettered freedom of movement ough about my physical healing and lso blessed me in the other sphere of y.

other healing which is memorable to volved my brother. He had been at each one entire day and returned badly sunburned, so much so that he onfined to bed in great discomfort. other and I endeavored to help him gh prayer, but there was no change condition.

about the third morning I was study- e weekly Lesson-Sermon, given in the erly, when these words in the text- stood out as if they were under-

"Man is the expression of God's ' (p. 470). Suddenly I saw clearly with a deep sense of love for my r that he was indeed "the expression d's being" and could not possibly fering. His discomfort ceased almost liately, and he was up and active hat same afternoon.

ould take pages to tell of all the ways ch I have been blessed by this great n. I have had healings, which have 964]

come about through the gradual spiritual- ization of my thought, of weak ankles, peri- odic headaches, and chronic gall bladder inflammation. I could tell of instances of guidance, protection, and the meeting of financial needs.

This testimony would not be complete without special mention of *The Christian Science Monitor*, which I enjoy and appreciate so much. Recently I have made a more conscientious and consistent effort to open and read the *Monitor* on the day I receive it, and I may add that this has enhanced my enjoyment of the paper and has proved useful when current news events have come up in conversations with friends and others.

I am grateful for the work of our devoted practitioners; for class instruction and the yearly association meeting, which is always a joyous, abundant feast of spiritual—and practical—truth; for four years of active participation in the Christian Science organization at the university which I attended; for membership in The Mother Church and in a branch church; and, above all, for God, for our Way-shower, Christ Jesus, and for our Leader.—(Miss) Mildred L. Fowlkes, Washington, District of Columbia.



My first healing in Christian Science was that of a chronic bowel disorder which had troubled me since childhood. I had had an operation for another condition and the bowel difficulty; but the latter returned within a year after the operation, and I was in constant pain. My husband was told by a surgeon that unless another operation was performed, I might live only a few weeks and that childbirth was out of the question. After I turned to Christian Science, the disorder was healed completely at the first visit of a practitioner.

After we had attended a Christian Science branch church for a year and had regularly studied the Lesson-Sermon, found in the *Quarterly*, all fear was removed from my thinking, and we were later blessed with a fine, healthy baby girl and several

years later with a boy, who was also normal in every way. We were grateful to be able to enroll our two children in a Christian Science Sunday School at an early age.

A later healing was that of a broken leg and injured ankle bones. The practitioner was very kind as she encouraged my husband and me to be obedient to the truths taught in Christian Science. The bones set perfectly, and I was able to resume my normal activities in just a few weeks.

On another occasion when I became unconscious, a neighbor summoned a doctor, who diagnosed a blood clot on the brain and ordered me removed at once to a hospital. I became conscious when the ambulance driver was lifting me from my bed. I insisted on being put back into bed and asked that a Christian Science practitioner be called. No medical care or surgery was suggested again, and with the help of a devout practitioner, I was completely healed within a few weeks. This healing took place over nineteen years ago, and there has been no return of the trouble.

With the help of a practitioner my son was healed of bursitis in two days and was absent from his work only one day. My daughter was instantly healed of abdominal pain at a time when we were unable to reach a practitioner and were forced to depend on our own spiritual understanding.

Recently I slipped and fell down the cellar stairs, eight steps, and although I was able to pick myself up I was quite shaken. At first I was tempted to finish later a large laundry I had started; but just then these words of Hymn No. 144 in the Christian Science Hymnal came to me:

In atmosphere of Love divine,
We live, and move, and breathe.

The beloved ninety-first Psalm brought me the promise of safety and security. When I called a practitioner, I was immediately freed from fear, shock, and pain and was able to do the rest of my work in complete comfort.

Words cannot adequately express my deep gratitude to God for Christ Jesus, our Exemplar, for the writings of our

revered Leader, for our loving and loyal practitioners, and for our periodicals, especially the *Monitor*. I pray daily for more and more spiritual understanding of the great Christ, Truth. I am also grateful for membership for over forty years in The Mother Church and in a branch church, for class instruction, and for our annual association meeting. — (Mrs. Lillian Keller, Dayton, Ohio.)



As a youngster I enjoyed attending Christian Science Sunday School. My dear grandmother was responsible for my introduction to Science at an early age, and I shall always love and admire her for standing alone for what she believed was right, sometimes in the midst of great opposition. Although she has been gone many years, the loving memory of her still lives in our hearts and is a beacon to all of us who knew her.

I was able to grasp the spiritual import of Science in a measure, but it was not until almost twenty years later that the real awakening came to me. It was exactly as our beloved Leader, Mrs. Eddy, tells us in *Science and Health* (p. 230): "The awakening is the forever coming of Christ the advanced appearing of Truth, which casts out error and heals the sick. This is the salvation which comes through God the divine Principle, Love, as demonstrated by Jesus." This is the rebirth, the real baptism.

Since I have made Christian Science my way of life, many healings as well as unusual events have occurred. I should like to tell about one experience in particular, because it was quite different from any others that I have ever had; it is one that I shall never forget, and it will always be a definite proof to me of God's tender care for all His children. It involved the capture of five escaped inmates from a prison located about ten miles from our home. We live in a densely wooded area where these men sought refuge.

This particular morning, upon awaken-

my husband expressed a desire to study Lesson-Sermon for the week from the *Christian Science Quarterly*, although it was our custom to study it at night. I never saying to him, after we had compared several sections, "We should do our study in the morning more often, because we are in such a harmonious state of mind."

I exclaimed: "I haven't a care in the world, nor an enemy. I just love everything." Then my husband left for his work, leaving our young daughter and me alone. Soon after that I was in the garden with my dog, and, peering through the trees, I saw the men and exchanged glances with them.

From that moment until the time they were taken into custody, I can fully say that I never felt God's presence as surely as I did that morning. My thought, word, and action were God-given. Not at any time did fear engulf me. A few days before this I had attended a lecture entitled "How Christian Science Conquers Fear." I had been greatly uplifted by this lecture, and its truths had been made real to me.

I quietly turned to the dog, who was barking, and told him to stop barking and be a good boy. Then I walked slowly to my house.

Our daughter had witnessed all from the window, and I calmly discussed the situation with her. She was of the opinion that I should call the authorities. She wanted to get the telephone number for the police. While I cleared the table of the breakfast dishes.

After I had made the call, our daughter told me that she would be late for school if she did not hurry, and so I allowed her to go.

She had to go in the same direction from where we saw the men. I then locked the door as the sheriff, whom I had spoken on the telephone, arrived and watched from the window as the child walked down the road toward her school bus.

Then the thought came to me to alert all of my neighbors who were alone in their homes. I had just called the third neighbor when I heard the police whistles

blowing, and I knew that help had arrived. The whole situation was controlled and governed by divine Mind. Even the five captives were unharmed and protected and one of the officers of the law stated, "I have never witnessed such an orderly arrest."

There was not any violence displayed; and although guns were drawn, not a shot was fired, not even a word of rebellion was spoken. I shall always be grateful for this experience, for it was to me another proof of God's words found in the Bible (Isa. 41:10), "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

I love everything that Christian Science stands for and am happy to be a small part of this wonderful movement. My heart overflows with love to God for Christ Jesus, for Mrs. Eddy, for the loving and gentle way that I was awakened to the significance of this religion, and for my dear husband's support in aiding my spiritual growth by his acceptance of this wonderful truth.—(Mrs.) *Dorothy Helen Worley, San Rafael, California.*



"WHITHER shall I go from thy spirit? or whither shall I flee from thy presence?" (Ps. 139:7.) The omnipresence of God implied by these words has been evidenced to me many times in my life.

Although I was brought up in Christian Science, attending Sunday School and church services from an early age, my understanding of Science was in those days somewhat fragmentary and theoretical. However, I had faith in the truth, as far as I understood it, and experienced many healings and proofs of God's care. Some of these were accomplished by my own unaided prayers and some with the help of practitioners. In childhood I experienced healings of impetigo, a severe nasal hemorrhage, a whitlow on the thumb, and several so-called children's complaints. These were

all brought about through spiritual means alone.

During the Second World War, I was on active service in the Royal Air Force. Many trials and problems were encountered and turned into proofs of God's loving care and protection. Three times I escaped capture, and on several occasions I was shielded from extreme danger by my prompt affirmation of the truths of Christian Science.

While serving in India, I was healed with the help of a practitioner, to whom I shall never cease to be grateful, of a severe spinal curvature that resulted in acute irritation of the sciatic nerve. Often I was in extreme pain, and I was compelled to submit to hospitalization. No treatment was given, however, nor could medicine have helped this condition. Finally I was permitted to spend three weeks at the home of a kind friend who was a Christian Scientist. At the end of two weeks, while doing prayerful work for another student of Christian Science who was suffering from a fever, I was healed.

Later, with the help of the practitioner previously mentioned, I was healed of a chest complaint which puzzled the doctors. I was under observation for seven weeks, but again I received no medication. Finally, X rays showed that I was entirely free.

Also, while on the Burma front, I was instantaneously healed of malaria by the spiritually uplifting message contained in a small pamphlet issued by The Christian Science Publishing Society. During the war I received much love and help from the consecrated Wartime Workers of The Mother Church. For the Rest Centers, literature, and other blessings provided by The Mother Church, I shall never cease to give thanks.

After the war, there came a period of readjustment. It was a relief to return to more normal living; but I was soon assailed by the temptation to drift along with the stream of worldly thought, and I must con-

fess that I yielded for a time to this temptation. Nevertheless, at this period I received much help from practitioners, and the healings I experienced included that of shingles as well as of carbuncles.

Soon afterwards I joined a brand church because I saw that service in God's vineyard is essential to spiritual growth. Very soon too I was led to apply to a teacher for class instruction in Christian Science, and to my great joy I was accepted in the following year's class.

Before going through class, however, I felt that I must enlarge my demonstration of Science, and I was led to write to a practitioner until then unknown to me. Soon after writing I fell heavily in the dark and fractured two ribs. The next day this practitioner came a considerable distance to see me. The love that was poured out during that visit was more wonderful than anything I had previously known. As a result much error was uncovered, my moral fiber was strengthened, and God became very near and dear to me. Within three days I was able to take a short walk, and within one week I returned to work, much to the amazement of my business associates.

Never can I express too much gratitude for the good gained during these precious years of overcoming. Since overcoming cannot and does not cease until we awake in God's likeness, the joy that springs from such overcoming cannot cease either. My heart overflows in thanks to God for His redemptive pardon and tender love. My sincere desire is to serve Him ever more faithfully. These inspiring words of Horatius Bonar in Hymn No. 195 from the Christian Science Hymnal express my feelings most adequately:

'Tis what I know of Thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod;
I lean on Thee, in weakness I am strong.

—Herbert Arthur Bytheway, London
England.

THE CHRISTIAN SCIENCE JOURNAL

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Please make all remittances payable to ROY GARRETT WATSON, TREASURER, and address them to him at 107 Falmouth Street, Boston, Massachusetts, U. S. A. 02115.

FROM CHRISTIAN SCIENCE TRUSTEES FOR GIFTS AND ENDOWMENTS

Members of The Mother Church desiring information in regard to the establishing of a trust fund should address their letters of inquiry to ROY GARRETT WATSON, Trustee and Treasurer of the Christian Science Trustees for Gifts and Endowments, 107 Falmouth Street, Boston, Massachusetts 02115.

FROM TRUSTEES OF CHRISTIAN SCIENCE BENEVOLENT ASSOCIATIONS

Requests for information regarding applications for admission at the Sanatoriums should be addressed: *For CHESTNUT HILL:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION, 910 Boylston Street, CHESTNUT HILL, Massachusetts 02167. Telephone: REgent 4-5600. Cable: Sanabrook, Boston. *For PACIFIC COAST:* CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION ON PACIFIC COAST, 400 West Portal Avenue, SAN FRANCISCO, California 94127. Telephone: OVERland 1-6121. Cable: Pacificsan, San Francisco. While a telephone call or telegram will expedite action, the required forms must be completed and returned before a decision can be rendered on any request for accommodations. *Applicants should always await notice of acceptance before starting for either Sanatorium.*

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should be addressed to the Personnel Department, 107 Falmouth Street, Boston, Massachusetts 02115.

The Trustees' office is located at 107 Falmouth Street, Boston, Massachusetts 02115.

FROM THE CLERK OF THE MOTHER CHURCH

Applications for membership in The Mother Church are welcomed at any time before the first of each year for the June admission or October 1 for the November admission. Forms may be obtained at Christian Science Reading Rooms in all branch churches and societies, from listed contributors, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts U. S. A. 02115.

FROM THE EDITORS ARTICLES AND POEMS

Religious articles and poems for the *Journal*, *Sentinel*, and *Heralds*, and religious articles for the *Monitor* are welcomed. Contributions are accepted only from members of The Mother Church and should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

Articles for the *Journal* should average 1000 to 2000 words; those for the *Sentinel* 500 to 1000 words; and those for the *Monitor* 650 to 750 words. Freshness, originality, naturalness, variety, and interest are highly prized. At least one quotation from the Bible and one from our Leader's writings should be included in all articles. Leaflets containing suggestions for contributors are obtainable on request.

TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from others who are not members. If possible, a testimony should be typed, triple spaced, on one side of the paper only and with wide margins. It should be concise, including only the important facts necessary to tell of the healings. A testimony should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or who have witnessed the healings. If the testifier does not know three members of The Mother Church, an affidavit, accompanied by verifications from two or three members, will be sufficient. The verifications as well as the complete addresses of the testifier and of his vouchers should be furnished with the testimony.

Testimonies should be addressed to The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts 02115.

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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"A BETTER HOPE"

JAMES BUTLER

PEOPLE have been known to speak of the present as "the post-Christian" implying that just as the faiths of Graeco-Roman world, in which Christianity first appeared, gradually lost their vitality and appeal, so now Christianity had its day and can be written off as no longer the dominant system of thought in Western countries. Without of course adopting this view, many Christians must admit that their religion is on the defensive in the way in which it has not been for centuries and that vigorous effort is needed to conquer lost ground and carry on the

contemporary conditions do indeed offer a striking analogy to those of the first century. That was a time when traditional faiths were breaking up and men were turning round to the various cults and philosophies of the day for comfort. The Apostle Paul found himself in contact with the streams of thought, both of which he opposed to the gospel he preached: the intellectualism of the Greeks and the narrow orthodoxy of the Jews. We are

told that when confronted by the former at Athens he was able to command the interest of his audience until he mentioned what seemed to them a supernatural event, the resurrection of Jesus, whereat "some mocked" (Acts 17:32), though others were willing to hear him further.

Among the Jews, whose religion was based on the Mosaic law, there were undoubtedly many devout persons of whom it might be said, as it was said of Simeon, that they were "waiting for the consolation of Israel" (Luke 2:25). But though the consolation was at hand, the form of it offered by the teaching and career of Jesus, so different from what was expected of the promised deliverer, must have come as a shock even to them. Nor was it easy for those who first accepted Christianity to disentangle themselves from all the traditions of Judaism. They came, however, to realize, like the author of the Epistle to the Hebrews, that "the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (7:19).

Even so at the present day a new presentation of Christianity has to meet the opposition both of intellectual circles impregnated with the prevalent faith in natural science and of churches claiming to be the true repositories of orthodox Christian religion. The triumphant advance of natural science in the last four centuries, and especially in the last hundred years, has done much to destroy ancient beliefs as to the origin of man and the nature of matter, but natural scientists still refuse to accept evidence not derived from the physical senses and find no place for what they call the supernatural.

The prestige of natural science has become such that many of the boldest leaders of Christian thought, even those who are courageously prepared to jettison much of the traditional teaching of the churches—for example, as to the nature of God, the fall of man, and the atonement of Christ—are yet loath to challenge the positive presuppositions of natural science. They continue to think of two universes, one material, subject to the laws of natural science, and one spiritual, existing alongside the first, neither of them encroaching on the other and both equally real and both created by God and forming part of God's design. Indeed, it is the essence of sacramental theology that God, for spiritual purposes, uses and works through matter.

All reasonable people must welcome and admire the splendid feats of natural scientists in extending mankind's control of nature, in encouraging intellectual adventure, and in breaking down many forms of superstition. All Christians must also respect and admire the efforts of the churches to meet the challenge of atheism, agnosticism, and apathy. Among such efforts must be counted the translation of the Bible into language more intelligible to contemporary minds; the movement to promote Christian unity insofar as it represents charity and tolerance without glossing over vital differences and so compromising truth; and the self-sacrifice of

those who choose to endure dishardship, and often danger in the to make Christianity a reality in t of cities and in backward part world.

Many Christians, however, believe for the salvation and perfecting kind something more radical is something as revolutionary in its modern thought as was the message of Jesus in the first century. Jesus is that his teaching would need to be mented in the future. We read that to his disciples (John 16: 12, 13): yet many things to say unto you cannot bear them now. Howbeit the Spirit of truth, is come, he will lead you into all truth."

Many Christians of the present believe that this promise is fulfilled in the new dispensation revealed in the nineteenth century to Mary Baker Eddy, Discoverer and Founder of Christian Science. Her writings, it is true, break much that the churches have held orthodox. But just as Jesus did not to destroy the law or the prophets but to fulfill (see Matt. 5: 17), just as his teaching at some points reaffirmed, at others corrected, at still others developed further the teaching of the Old Testament, so Christian Science reaffirms, corrects, or develops the case may require, the historic teaching of the Christian churches. Some of this may be given.

In its teaching of God, Christian Science accepts the New Testament presentation of Him not only as a spiritual and Being but as actually Spirit and Life. This Science teaches that God is not to be personal in any ordinary way though to think of Him as Father and Mother—is helpful in educating the human mind. Christian Scientists seek to understand Him as the Principle of Life, the inverse, as infinite Mind, the only source of consciousness and action. They accept much of the declaration by the prophet Habakkuk that God is "of purer eyes than to behold evil" (1:13), interpreting

that God not only cannot tolerate but not even be aware of it. Here science strikes a new note, for the mental weakness of traditional religion, of natural science, is that both the belief in the basic reality of the world and the impermanent, whether apocryphal or as something mental or as something physical, whether as sin, as error, as decay, or as death.

Science teaches that a correct understanding of God involves the rejection of the reality of evil, and of the world into which evil enters, as being in accordance with the nature of Him whom the Bible declares to be both good and perfect. From this it follows that the world, including man, cannot be a perfect element and that from God knows, the real man, is individually and in degree perfect. Of this perfect man Science the Exemplar in Christ Jesus, the understanding of spiritual reality is to treat so-called physical laws as non-existent.

As to the nature of the Saviour, Science strikes out a new path, able to the new revelation of the first age of Christianity. It shows how completely different the embodiment of the Messiah in Nazareth from the common expectation of how the Messiah would appear. Science offers an interpretation of the divinity of Christ and of the difference from that regarded by the churches as orthodox.

Scientists do not believe that matter became matter; that God, who is worshiped as the eternal Principle and Love, could be born of matter and die on a cross. They find in Science the teaching the rational explanation which theologians have for so long been searching, of the duality of the Christ. Jesus was not God. Of Jesus, Mrs. Eddy writes (Science and Health with Key to the Scriptures, p. 10): "He was appointed to speak God's

word and to appear to mortals in such a form of humanity as they could understand as well as perceive." In order to fulfill his mission, it was necessary for Jesus to experience and overcome death.

Our Leader states (*ibid.*, p. 26): "The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' This Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him." This godliness, this Christ-spirit, which enabled Jesus to do his mighty works, animates the true self of each one of us, the spiritual man of God's creating.

Another parallel between the first century and our own is to be found in explanations of Jesus' atonement. As crude rites of atonement, appeasing God by blood offerings, were seen by Christians to be superseded by the self-immolation of Jesus, so Christian Science, developing the teaching of the New Testament, explains the work of Jesus as the demonstration—through his resurrection and ascension—of the infinite possibilities open to all who by spiritualization of thought attain that oneness with the Father which he claimed for himself and his followers. We read in Science and Health (p. 18): "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage."

Yet another resemblance between the career of Jesus and the revelation of Christian Science is to be seen in the evidence produced in each case to prove a divine mission. When John the Baptist sent two of his disciples to ask Jesus if he was truly the promised Messiah, Jesus told them to report to John, as sufficient answer, the healings and preaching which they had witnessed (see Luke 7:19-23). Just so does Christian Science point to the cases of physical healing and moral regeneration brought about through its means as evi-

dence that the Christ is still here. So far, indeed, from having to accept that the present age is post-Christian, men and women of today may find in Christian Science that "better hope . . . ; by the which

we draw nigh unto God," for to recognize in it the dawn of the perfect Christianity foreseen and by Christ Jesus as the coming Comforter.

LIVING IN ENDLESS DAY

FREDA SPERLING BENSON

IN the following definition of "day" in Science and Health, Mrs. Eddy assures us of uninterrupted progress and continuous unfoldment of good (p. 584):

"The irradiance of Life; light, the spiritual idea of Truth and Love.

"'And the evening and the morning were the first day.' (Genesis i. 5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

The substance of day, given in our Leader's definition, can be demonstrated in our human day. We may think we are living in a material day, but through Christian Science we find that the successive appearing of human days can be looked upon as affording progressive spiritual unfoldment. As God's ideas we already live in the full light of His day; but to our present consciousness, the unfolding of day is a step-by-step process. As we maintain during our human days the spiritual viewpoint of every scene and event, we find ourselves living in the endless day of Spirit. Our only need is to appreciate and appropriate this spiritual viewpoint.

Our patiently persistent correction of thought to bring it into conformity with reality is a daily necessity. In considering the effect of the light of God's day on our daily experiences, we should bear in mind that the light which we reflect does not shine on outside objects and so remove the darkness of error from our environment. The light of understanding destroys seem-

ing darkness in our own thought, corrects false beliefs, such as phantasies and discord. The unfoldment of good within our own consciousness is spiritual enlightenment.

When the truth of all things within our own thought, erroneous as it may appear, disappears, we progressively cease interpreting our identity and environment in material terms and find our own thinking the correct correspondence to the universe. We perceive creation really is—already and eternally so—and perfect.

We face each new day with joy and humbly and gratefully turn to God as the Principle of true day, as our only help, and let Him be All-in-all to us. This Mind tell us the truth of every concept appearing to consciousness. To dedicate our day to the glory of God, to delight in holding thought to reality, to let "Irradiance of Life" replace our old lines of thinking with the newness of spiritual unfoldment. "Light, the spiritual idea of Truth and Love," replaces concepts based on beliefs that matter and form with the fact of the supreme good.

As the human day progresses, we are called upon to maintain our oneness and unity, with the Mind that is God. We defend our citadel of spiritual awareness and we allow nothing to interfere with our clear sense of the preeminence of God. We are seeing more clearly the rightness of everything.

Every human day is followed by a night, but the day of Spirit has no night.

no opposite to God's day. What be enemies, or setbacks, are in opportunities to see through these to God's unchanging harmonious Through Science dark experiences d to be occasions in which we a ignorant or willful errors by hem empty and unsatisfying. In / we are prepared to express qualities, which constitute our ng. Truth always reverses error ves that the opposite of error is

day cannot be interfered with, be retarded or curtailed. Unreturning from the darkness of error : unfading light, we see that dark-nerely a belief in the absence of We discover that what remains ery dark experience is the good d, the lessons we learned. We joy of realizing the unreality of terial sense dream. We find that d can be experienced when the ew is maintained. Since there is outside the infinitude of Spirit, a Mind is forever revealing its e unfoldment of good is all that is ing on.

Eddy writes (Pulpit and Press, p. ho lives in good, lives also in ves in all Life, through all space. an individual kingdom, his dia-crown of crowns. His existence is , forever unfolding its eternal ,

are constantly conscious of man's with the light, we express the Mind is imparting, and the result human living. Thus we find in- : and unselfishness resulting in ity, patience leading to tran-temperance to poise, and orderli-accomplishment. We are gaining i over the sense dream and its ant of self-centered thinking. Hu-erience under the influence of enlightenment is salutary.

Reader says, "We own no past, no ve possess only *now*" (The First of Christ, Scientist, and Miscel-4]

lany, p. 12). Today is God's day. The sense of day with past and future time is mortal mind's misconception of eternity. As self-righteousness, which would mentally try to patch up the past, and as self-will, which would try to outline the future, give way to self-surrender to God and His heavenly day, procrastination, pressure, and limitation leave us. We find that we never have had and never will have a mortal moment.

Mortal time presents a picture of too much or too little. But obedience to God's will—to live each moment in eternity—maintains our consciousness of the light. Then there can be neither empty nor crowded hours but the fulfillment of God's plan.

After thirty-eight years of suffering, a man at a pool called Bethesda was lifted out of the delusions of the time world into the day of Spirit. When Christ Jesus found him, he was paralyzed by beliefs of postponed good and persistent evil. The helplessness of the past and the hopelessness of the future were robbing him of the perfection of the present. Jesus did not help the man into the pool but said to him, "Rise, take up thy bed, and walk" (John 5:8). It is no wonder that the man was healed immediately. Mortal mind's label of "chronic" had been removed by the Master's realization that the immaculate wholeness of his being had never been invaded.

Certainty that the unchanging inevitability of the divine order was, is, and always will be the law to our days frees us from the hampering tyranny of time and removes boredom, hurry, frustration. When we trustingly yield to Mind's disposal of events, scientific foresight is exercised. We forestall error's claims to own and fill the passing hours. Instead of advancing years, we have increasing light.

Truth's law provides spiritual unfoldment for each waiting moment, and our obedience makes room for it. We enjoy the spontaneity, freedom, buoyancy of timeless being. We live in eternity now in proportion to our surrender of mortal con-

cepts for divine ideas. We let God's day unfold in the eternal now and find that in every scene of the time-world eternity is the fact.

We find in Proverbs this rule for living: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (4:18). Christian Science, the law of God, is the way of light. Its

path leads to the recognition of p
Each step holds promise of gre
and around every corner angel l
heavenly brightness await accepta
day that God knows is the only d
really is, and its light is always shi
is up to us to walk in this light an
fill our destiny of ever-ascending
achievement.

"GOD HATH MADE MAN UPRIGHT"

JOHN J. SELOVER

IN the account of the formation of the universe, Genesis informs us (1:27), "God created man in his own image." This original and only true creation is spiritual and perfect. It is the presentation of being, which includes no error of any variety.

The Preacher obviously caught the spirit of this scientific expression of real being, for he said (Eccl. 7:29), "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

In the creation of man, of our true individual selfhood, there is only spiritual uprightness and goodness. This uprightness includes necessarily moral integrity and purity. But in Christian Science we realize that it signifies much more. Man's uprightness includes complete spiritual perfection.

Mrs. Eddy declares in "Miscellaneous Writings" (p. 79), "If God is upright and eternal, man as His likeness is erect in goodness and perpetual in Life, Truth, and Love." She adds, "If the great cause is perfect, its effect is perfect also; and cause and effect in Science are immutable and immortal."

God made man correctly, according to His plan. He made him, not of dust, but of solid spiritual substance. Our true being includes eternally every quality, idea, function, faculty, and element of God needed for the perpetual unfoldment of man's infinite purpose. This total God-bestowed perfection constitutes man's spiritual uprightness.

We come forth from God, or, let we unfold within God, fully equipped every good and perfect gift of God. gifts are ever at hand to govern our experience. They include spiritual st purity, love, harmony, wisdom, and Our original being, including as G flection all good, is actually our pres eternal being. Nothing can be adde taken from it. It only unfolds. appears more graphically here as v out of consciousness the base conc mortal mind and mentally emphat wonderful nature of God.

The Preacher, after speaking of uprightness as God's effect, adds that have sought out many inventions." I this "they" that has become involv mortal inventions, and what are th ventions? It is not man, but a m sense of things that accepts mortal inventions as true. God's child car involve himself with mortal error presentments.

The originator of error is not an gence or an entity. Factually there one truth concerning every idea in creation, even as there is only one tru cerning any mathematical problem even as innumerable errors may [appear in the human working ou mathematical computation, so the many ignorant or fraudulent assertio sible in regard to man. The most o mistake or misrepresentation com

he is made of dust or matter. The world has accepted as true, but health is trouble and yet more

in school were to make an addition, no wise teacher would mistake correct or as having its origin. And so it is with the upright man. They have no intelligence. Mrs. Eddy says in *Science* (p. 273), "Human belief has many inventions, but not one can solve the problem of being a divine Principle of divine

make in regard to man's nature, mortal belief, does not alter as God's good creation. The lies only to error's false concept fan in *Science* remains forever. He continues forever to unfold perfection in exact agreement with or law.

cepts the premise that man is is put in the position of search-estimating, or falling the victim of errors invented by mortal mind. He may claim that false or vulgar are pleasurable and satisfying. will have no impact upon one's refuses to involve oneself with vulgar invention. Instead one on the mesmeric, senseless error as totally godless, and hold on his pure upright nature as the or image of God.

of constantly changing varieties made by mortal mind. The individual or unwittingly seek to about these inventions of error. He accounts about them in the or listen to portrayals of them by or friends. While in no way the evils of the world, one must to take in and agonize oneself in unhealthy inventions of mortal

are to believe the inventions of error, we should necessarily consent that desirable aspects of being away—that health can fail, vigor

diminish or cease, and harmony disappear. But the upright man of God's creating can never lose what God has given him. Health, strength, harmony, are his forever.

One may, by involving himself in the senseless inventions of mortal mind, increasingly mortalize his human experience. To avoid increasing materialization of our thoughts and lives, we must refuse to seek out or accept the faulty inventions of evil, or error. We must turn to God and employ our thoughts only with His ideas and realities. We must obey Christ Jesus' counsel to know the truth instead of dabbling with errors of mortal sense. As we do, the sense dream, with its sins and other discords, will diminish and finally disappear from our lives.

Sin is not a reality but an evil invented by mortal mind. Evil begets only evil. We should not involve ourselves with evil unless we are content to sink ourselves more deeply into the dust of materialism.

Fear and ignorance are likewise evils presented by the supposed inventive genius of mortal mind. Both are impotent to carry into effect their claims if they are denounced and superseded by reality. Divine Love is supreme over fear, and infinite Mind knows no ignorance. We enjoy the effects of Love and Mind in our lives as we realize that we truly live inseparably from God. It is only error that asserts that a separation exists. Error cannot alter the fact of man's unity with God.

To progress spiritually and to enjoy better human lives, we must hold to the premise of man's upright being. God made man perfect or upright. There is no error in God; hence there is no error in God's expression or idea. Whatever is unlike Himself does not issue forth from God. His idea includes no fear, ignorance, sickness, sin, or death. His idea includes or reflects only perfection—original and eternal perfection.

Man has not changed, for God has not changed; and as we realize this truth, normalcy is restored in the body and in daily affairs. This correction in our lives will go on progressively until every invention of error has been put out and replaced

by reality. Then we shall be completely awake to the man that God made in His image—pure, perfect, eternal.

The force or influence which we can, if we choose, allow to operate in our thought and regenerate our lives is the Christ, or Truth. The Christ is a corrective, and it is the power that human consciousness needs and, in fact, already has. In being corrected by the Christ-idea, or God's influence, we illustrate or demonstrate our primal and eternal perfection.

Only through seeing man as God made him, perfect and upright, was Christ Jesus able to restore health to those who were sick, to cast out sin, and to raise the dead. He is our Exemplar. We need to learn to

work as he did. God has indeed made man upright. What are we doing about truth? Are we accepting it and proving it? We cannot prove man's uprightness at the same time involve ourselves in error's inventions. If we are God, why not assert that we are and gain freedom lost to us because of our agreement with the errors which mortals have claimed are true?

In *Science and Health*, Mrs. Ed (p. 200), "The great truth in the world of being, that the real man was, is, and shall be perfect, is incontrovertible. The man is the image, reflection, of God—neither inverted nor subverted, but true and Godlike."

"HOW READEST THOU?"

RUBY MEADE

WHEN a certain lawyer asked Christ Jesus what he should do to inherit eternal life, the Master replied by questioning, "What is written in the law? how readeest thou?" (Luke 10:26.) The lawyer was able to state the law correctly, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." But when he asked Jesus who his neighbor was, the Master replied by using the parable of the good Samaritan. It is only in the doing of what the law requires that we prove our understanding of the law—that we show that we read it correctly.

Jesus' description of the merciful Samaritan in contrast to the unmerciful priest and Levite must have startled his listeners. Jesus well knew the attitude of the Jews toward the Samaritans, but he also knew that this attitude must be changed. He knew that God must be recognized as the only Father of man, the universal Father, who unifies all whom He has made and holds them together in eternal bonds of brotherhood and love. Jesus knew that humility and love

must replace pride and superiority, laws and codes and creeds.

A priest and a Levite would be acquainted with the law and no doubt would pride themselves on the strict observance of its letter. But traditional hypocrisy often blinded them to the true and practical application of the law. They would look on the wounded man from a narrow viewpoint of ecclesiastical authority, which would divide God's command into categories of the deserving and the undeserving, the worthy and the unworthy, and would restrict infinite Love to measurements of one kind or another. They loved, not with all their heart, mind, and strength, but with a vain show of observing the letter of the law, ignoring its spirit.

On the other hand, Jesus described the Samaritan's heart as going out to the wounded man. He had compassion—a priceless sense of outreaching, unselfish, unfeigned, unfeeling, unselfed love. The Samaritan stopped to weigh the letter of the law and ask himself if he was obligated under the law to be kind to this particular man, and to see whether the injured traveler

are recognized. He acted to meet our need. He used the Christly—the oil of charity and gentleness, the oil of inspiration and understanding the man to the shelter and the inn and paying for his lodging—love, obeying the spirit of the law merely the letter.

Turn to our own obedience to the law. We need to ask ourselves the same that Jesus asked the lawyer, "How dost thou?" and we need to examine our hearts carefully before we answer. If we are in that company when the question is asked about eternal life and had Jesus' reply, as well as the parable of the Samaritan, would our eyes have been opened? Would we have seen the relation of eternal life to the law?

For we have gone away pondering the concept of love and determined to find that concept? Or would we have been rendered and self-righteousness blind to the need for looking within and for action? Surely as we love both God and man without restriction and without sin, we recognize step by step more the likeness of life right where we are, as Christian Science teaches, Life is in the present and eternal.

Drop the mortal sense of man for the eternal, we are advancing in the record of eternal life. The robbers we read against are the thieving suggestion of fear, lack, sickness, and sin—the marauders that so often leave us bruised, beaten, and stripped of our garments with little evidence of life and

When robbers attack us, will ritualism and ceremonies help us to get back on our feet, because they have no healing power?

Will rank and scholarship heal the sick? No, they have no healing power. Will criticism heal? No, and the lack of this quality of thought is such that we are so busy finding fault with others that we fail to see what most needs healing in ourselves. Will indifference help? No, we cannot ignore the human condition. Why? Because the law says that we

must love our neighbor, and love is never passive or inactive. If we are not loving, we shall pass by on the other side.

In Science and Health, in the first four or five pages of the chapter entitled "Christian Science Practice," Mrs. Eddy mentions more ungodlike qualities—self-righteousness, hypocrisy, spiritual barrenness, mental penury, bigoted pedantry—all of which bypass love and therefore pass by on the other side.

In these same pages our Leader contrasts these ungodlike qualities with the Christly qualities of compassion and love, which Jesus exemplified and urged his followers to express. When these come where we are, what happens? The wounds are bound up, the wine of inspiration and the oil of gladness are poured in, and we are lifted up. We feel a nearness to God's love, and we are brought to the safety of the Father's house, where we are cared for and nourished.

These Christly thought-qualities that heal—the tender word, devout consecration, unselfish affection, patience in tribulation, spiritual freedom—never pass by on the other side, because to bless is their very nature. And it is through the exercising of these Christly qualities that we prove that we read the law with understanding. A mere outward show of obedience does not offer any proof of understanding; it cannot demonstrate the power and love of God. The test comes when we can minister to our own needs and to those of others with proofs of redemption and healing. Then we have demonstration and not mere profession.

In "Miscellaneous Writings," Mrs. Eddy says (p. 117), "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." In the Bible many instances are recorded of obedience to God's law expressed in love, and it is plain to see that it is the combination of the two that results in healing and progress and a better sense of life. Obedience without love is not real obedience because the two are inseparable.

If remembering Paul's attitude to the Christians Ananias had indulged in resentment when he obeyed the angel's message, Paul would not have glimpsed the Christian aspect of love that meant so much to him in his reformation. But because he could couple obedience with love and say, "Brother Saul" (Acts 9:17), Ananias did much to open Paul's eyes to a higher concept of love which was to unfold to Paul continually and which resulted in his beautiful letter to the Corinthians in which he so fully defined love.

Jesus, whose mission was to teach and prove the ever-presence of the Christ, patiently and persistently, through his own example, explained the great truth of the oneness, or unity, of law, love, and life. How often the Gospels record his compassion, his tender mercy! And yet he never deviated from the law, and because of his obedience to it, he rose triumphant from the grave to prove that life is eternal.

We are all interested in eternal the fullness of life in God, but we want life enough to strive for it in Jesus pointed out. We have to live enough to live love—to let our sincere expressed daily in deeds, not mere words.

"How readest thou?" We cannot the law to suit our own convenience can we skip around and obey or part of the law we find expedient, we obey it sometimes and ignore it at other times. That is passing by on the outside. It is bypassing our God-given ability to love, to live. As Christian Scientists daily be more watchful of our thoughts we must be more diligent in our obedience to the divine demand to be Christ. Our Leader tells us in "Miscellaneous Writings" (p. 343), "Thought must be better, and human life more fruitful, the divine energy to move it onward upward."

THE NEW MAN

PETER B. VANDERHOEF

IT is a glorious experience in one's life when one learns through the study and application of Christian Science to turn away from a false belief of identity and recognize his true selfhood as that which reflects God. In Science one awakens to his relationship to God as God's likeness living in the realm where harmony and well-being are spiritual facts and elements of his real individuality. This illumined sense comes to the individual only when he surrenders trust in or longing for good in matter and when his sole objective is to reach out for that higher, spiritual sense of being that reveals man as the beloved son of God.

In his Epistle to the Colossians, Paul counseled (3:2), "Set your affection on things above, not on things on the earth." Later in the letter he reminded them that they had "put on the new man, which is

renewed in knowledge after the image of him that created him."

Christian Science teaches that the new man is one's real identity, the image and likeness of God, good. One learns to become the new man to the extent that one's thoughts and life are imbued with the image of God, divine Love. One must live in harmony with real being in order to transcend the mortal sense of life and identity. Christian Science shows mankind how to do this.

The study and application of this Science awaken the student to God's eternal law, which governs his true consciousness and life. When God is admitted as the source of one's true being, one identifies oneself with such Christlike qualities as goodness, security, completeness, fulfillment. Such scientific thinking leads one to abandon a false sense of

source of a seeming, limited health and well-being. The abundant experiences, and putting man awakens one to the abundance inherent in the consciousness of God's reflection.

Science teaches us how to raise our thinking from materiality in order that we may be conscious of the relationship of our reality to God. We realize an increase of freedom proportionately as we are purified to express our affections and morals according to God's will, and our lives witness it. A more spiritual concept of reality awakens us to new ideals, and new opportunities.

A student of Christian Science must pattern his thinking and the Mind "which was also in him" (Phil. 2:5). He overcomes the limitations of mortal mind as self-doubt and self-ignorance with the knowledge of man's Christly nature. He meets the demands of spiritual proportion as he meets them in the newness and inspiring his consciousness as the new. A more spiritual sense of reality overcomes one's sense of restricted or of limited health and subsides into one's view the abundance that one's true being includes.

God's idea can derive nothing from any phase of mortality, nor can any phase of mortality deplete the presence of good inherent in each individual reflection of God. To the extent that such spiritual qualities as the completeness and true sufficiency of our real individuality are acknowledged as untouched by the belief of life in matter, we utilize God's spiritual law of perfection.

The Bible says (Rom. 13:1): "Let every soul be subject unto the higher powers. For there is no power but of God."

In each individual human experience there is much opportunity to put off the old for the new. The mortal view of life, with its discords, frustrations, or monotony, is resolved in Science into the harmony and inspiration existing in one's real life. Each human challenge affords a rich opportunity for one to persevere in the understanding of Truth until a more spiritual sense of life is understood and demonstrated. Our Leader, Mrs. Eddy, states in "Miscellaneous Writings" (p. 107), "As we rise above the seeming mists of sense, we behold more clearly that all the heart's homage belongs to God."

We need not resign ourselves to the conditions in human experience with which we feel inadequate to cope, but we should press on in the righteousness inherent in the new man, who includes no taint of earthliness. All discords and unsatisfied longings are destroyed in proportion to our acceptance and expression of the vitality of the Godlike nature of the new man.

Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. — Philippians 1:27, 28.

"WHERE SOUL IS SUPREME"

EVELYN M. S. DUCKETT

ALL Christians unite in praying, "Thy will be done in earth, as it is in heaven" (Matt. 6:10). But the full significance of this prayer is not gained unless the petitioner has a clear mental picture of what it is like in heaven.

Mrs. Eddy gives such a picture by defining "Kingdom of Heaven" as follows (Science and Health, p. 590): "The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

In Christian Science, Soul is used as a term for God to convey the purity, completeness, and unquestioned supremacy of the divine nature. Consequently, "where Soul is supreme," spiritual sense is always dominant. And man in the likeness of Soul expresses freely such spiritual qualities as spontaneity, individuality, beauty, and joy.

Heaven, then, is not a matter of geography. It is a mental state in which the supremacy of Soul is acknowledged and its qualities are active. This mental state is not remote or unattainable but can be demonstrated by any individual in any place where he happens to be.

According to Christian Science, man is not a sensuous mortal, prone to think materially, to react materially, and to worship materially, but urged, nevertheless, to suppress these unworthy inclinations. This Science reveals man as a spiritual idea, responding naturally to Soul's control and motivated exclusively by spiritual forces.

Identifying himself with this concept of man, every individual can declare with conviction, "I am in the kingdom of heaven, 'where Soul is supreme,'" no matter what the material evidence may suggest about his current environment. And he can know too that he has the power to meet the demand of making this assertion practical.

This is quite different from a complacent satisfaction with familiar or agreeable hu-

man surroundings. And it is not perceptive oblivion to any wrongs that seem to prevail, nor is it detachment from them. It is the acknowledgment of the ever-present supreme Soul, not as a vague or abstract ality, but as a present, specific influence literally controlling every thought and action.

When the Pharisees asked Christ (John 8:19), "Where is thy Father?" he replied, "Ye neither know me, nor my Father: if ye had known me, ye would have known my Father also." In other words, they would have grasped something of what it means for Soul to be supreme in individual consciousness.

The dominion which Jesus exercised over his material environment, in the desert, on the sea, or in the tomb, was a personal ascendancy. It followed the reserved acknowledgment of the present supremacy of Soul. His understanding of his relationship with His Son, not only gave him self-control in exceptional order but enabled him to bring heaven literally down to earth. He expected his followers to be able to do this too.

Mrs. Eddy writes on page 161 of Science and Health, "He who gains self-control, and the kingdom of God within himself, within his own consciousness, is saved through Christ, Truth."

That everyone does have a right to his own which nobody else can take is a question of individual demonstration of the supremacy of Soul, and it is its own demands on human thought and voluntary discipline. When we see that every individual idea is different and that all ideas are equally good, then there is no place for contentious elements of envy, rivalry, or greed.

"Where Soul is supreme," individuality is sacred. Not only has each indi-

own but also he has what no one can take from him—health, supply, and peace. Also, conditions like hereditary contagion are unreal and inapplicable for under Soul's supremacy disease and therefore no transference from one person to another. The classification of disease is in effect a denial of individuality. It suggests that the organs function independently of the mind that it will do what it did best when it has done with someone else. As regards regard to the consciousness of the individual. But "where Soul is supreme" matter has no volition of its own and does not really exist. It is illogical for us to pray for God's will to be done in earth, as it is in heaven, and at the same time admit that the place on earth out of range of the supremacy of Soul. Everyone must emphasize prayer every place where he is, as well as every place where

he is likely to go and, indeed, every place that touches his experience in any way.

The question, "Where have you been?" is often asked either with envy or with sympathy, as if this particular place were either so much better or so much worse than the place where we are now. And the question, "Where are you going?" has similar associations. But in reality man has never left the kingdom of heaven "where Soul is supreme." And he never can leave it for a moment, since there is no other place for him to go or to be.

On page 91 of *Science and Health*, Mrs. Eddy asks this question about the new heaven and earth prophesied by St. John: "Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom?" This is what it is like in heaven. This is what it can be like in the place where we are, if we acknowledge the supremacy of Soul. And for this we pray.

SPIRITUAL REST

HENRY F. MUNDT

JESUS demonstrated spiritual power and we can learn from his example to realize it. Once during a storm on the Sea of Galilee, the disciples, in great fear and doubt at his seeming unconcern for their safety, awoke him, saying, "Lord, we are perishing" (Matt. 8:25). We are like the disciples, and rebuked the winds; and there was a great calm." The disciples could rest in that tempest-tossed sea because he was conscious of God's power, and love. When he questioned the disciples, "Why are ye fearful, O ye of little faith?" may he not have awakened them to the real calm and harmony are always available? God's perfect universe? The Jesus' abiding serenity was his gift, and that only harmony is real

and that discord, the suppositional absence of God, is always unreal.

Even in the midst of the lawlessness of his time, the cruel denunciations against his teachings, and the constant threats against his life, Jesus could say (Matt. 11:28, 29): "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls."

"Learn of me," said the Master; learn of the Christ, the spirit of Truth, of your God-bestowed peace and harmony that the devil would take from you. Learning of the Christ is made possible today through Christian Science, the promised Comforter, which Jesus said would teach men and remind them of all that he said. Through the discovery of this Christ Science by Mrs. Eddy, students of this practical religion

are realizing a peace and rest beyond human expectation.

Christian Science teaches the inseparable unity of God and His image, spiritual man. Nothing can happen to man that does not emanate from the divine nature and character of infinite Love. Man reflects the harmony of Love, the intelligence of the deific Mind, the perpetual activity of Life, and the dominion of Truth.

Understanding that all true selfhood exists in a state of perpetual harmony and bringing this truth out in our relations with others, we become conscious that anything that would disturb our peace has no actual presence or power. The mortal, material selfhood is a counterfeit of God's man; and the sin, sickness, and discords of mortal existence that seem to happen to this false selfhood are only the mesmeric suggestions of mortal mind.

The world appears to be greatly disturbed over the constant threats of war and the possibility of total annihilation. Many people are emotionally affected and are resorting to the use of pills and soporific drugs to overcome sleeplessness. At best, these afford only temporary relief. It is obvious that material means can never correct the false fear that evil is real, powerful, and destructive.

Only the spiritually mental method of Christian Science can reach the frightened or misguided thought with the truth of Love as everywhere and thus restore a higher sense of peace and rest. This higher sense results in a normal human experience, including restful sleep.

Night and day, whether we are asleep or awake, Truth and Love are ever active, holding us conscious of the presence of good. The writer had been troubled by nightmarish dreams and as a result was losing much-needed rest. This trouble was corrected, and more peaceful rest was realized when he better understood that Truth did not cease its activity when his eyes were closed but was continually unfolding the

tranquillity and serenity of Soul. assured in Science and Health Eddy (p. 249), "God never slum! His likeness never dreams."

Sleep in itself may not give one he needs, but the consciousness of always restful and refreshing. If knowing the truth, he need not be because of a wakeful period during night he is being deprived of none. Only the fears and discords of the doubts of tomorrow, or the apprehensions of the future—a false sense of existence are wearisome and exhausting, and alone does not relieve them.

In Science and Health, Mrs. Eddy (p. 306), "Undisturbed amid the testimony of the material senses, still enthroned, is unfolding to mortals immutable, harmonious, divine Presence—is unfolding Life and the universe present and eternal." We become conscious of this spiritual unfoldment of harmony to the degree that we correct the false belief that man is mortal, subject to sin, discord, hatred, deformity, or death.

We must know and hold to the fact that all real selfhood is subject only to the Mind, which is constantly unfolding man thoughts of peace, of love, of purity, sustaining him and placing him in the image and likeness of God. There is not a single thought expressing man by the divine Mind that could possibly disturb him or deprive him of inherent peace and eternal tranquillity; there is only one Mind.

Regardless of "the jarring testimony of the material senses," man is under the constant protection of divine Love under all circumstances and conditions. In Science and Health we read (p. 288): "The windings and thunderbolts of error may be blown and flash till the cloud is cleared and a tumult dies away in the distance. The raindrops of divinity refresh the ear." St. Paul says: "There remaineth therefore a rest to the people of God" (of Spirit).

LEAVE THY DREAMS FOR JOYFUL WAKING"

SABINA H. PAULSEN

TH the ages the question has been asked, "Where is the kingdom of God?" Jesus answered this question at the Pharisees demanded when they said, "Where would the kingdom of God come. He clearly and emphatically explained, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! For the kingdom of God is within you" (Luke 17:20, 21). In spite of this, mankind still continue to look for the kingdom of God somewhere outside

In the study of Christian Science, we learn not to look for this kingdom of God in, for Mrs. Eddy clarifies Jesus' words on page 267 of Miscellany, she writes, "Our great Teacher hath said: 'The kingdom of God is within you'—man's spiritual understanding of the various modes, means, forms, expressions—manifestation of goodness and truth. The key, then, to finding the kingdom of God is spiritual understanding. Beginning the study of Christian Science, the writer has found it very helpful to leave material existence to a sleeping dream to illustrate: a person might be in a dream dreaming that he was in the most terrible situation, but if someone were to enter the room, he would be seen as safe and sound in his home. His dream could not be touched; it would have no tangible substance. Because it was only a dream, it would have no power, no effect, and the furniture in the room would not be evident, as well as the sleeping person. The dream would be nowhere. Spiritual understanding enables us to see that while we seem to be in a material matter, experiencing pleasure and pain, in health and sickness, our real spiritual selves are protected and loved in the divine consciousness, of our loving Father God. Goodness is everywhere. God, Spirit, is in complete control. His perfect spiritual kingdom.

In *Science and Health* by Mrs. Eddy, we find this illuminating statement (p. 14): "Entirely separate from the belief and dream of material living, is the Life divine, revealing spiritual understanding and the consciousness of man's dominion over the whole earth."

Spiritual understanding enables us to recognize that the mortal dream is actually nonexistent and unreal and that God, infinite, all-powerful Spirit, fills all space and is right where the material dream seems to be taking place. Jesus' words, "The kingdom of God is within you," begin to take on new meaning.

But someone may say, "My troubles seem very real, almost endless, and oppressively heavy." To answer: if we have been asleep and dreaming that we are suffering, we do not continue to believe in the suffering when we wake up. Instead, we feel relief immediately, and we joyfully realize that it was only a dream and therefore untrue. In much the same way, we begin to experience the kingdom of God. Our suffering ceases as we awake to the truth and acknowledge that man is entirely spiritual and perfect, created so by a loving and infinitely good God, and that he coexists with God eternally in His perfect spiritual kingdom.

We can also awaken to the fact that the pictures of declining abilities and usefulness, age and hopelessness, adversities and human capriciousness, are part of the material dream. As we purify our concepts, we see man as complete, perfect, harmonious, unfolding and developing spiritually under God's direction and guidance. Gaining an understanding of divine Truth and Life can be a great adventure in which new joys and capacities are ceaselessly unfolding. Man is indispensable to God. God is making demands on His offspring, and these are fulfilled by reason of the qualities, abilities, and activities that God gives to His children.

In God's spiritual kingdom, there is no dream state, or mortal sense, to dream, because God is the only Mind, or consciousness, and this Mind is infinite, filling all space. The knowledge that God, Spirit, is the only Mind frees us from false, material dreams. The spiritual fact that God's offspring reflect perfect health in God's kingdom is a far cry from the dreams of sickness we are constantly besieged with through television, radio, and contacts in social and business life. However, we need not be afraid of contracting disease anymore than we need to be afraid of contracting someone else's dream.

When we see that sickness is the result of the dream of life in matter, of false concepts, and of ignorance of God, we begin to gain dominion over any suggestions of fear presented by this illusion. The spiritual understanding of the kingdom of God, in which there is only one Mind, expressing itself harmoniously, destroys any illusion of contagion or illness.

We cannot experience the kingdom of God if we are holding to the dream of an unhappy past. Nor can we find harmony with an accumulated sense of guilt, self-condemnation, or unresolved fear in our thinking. We no more need to hang on to such states of thought than we need to hang on to incidents we have dreamed. What happened to us materially twenty years ago, five years ago, or five minutes ago did not occur in God's kingdom. It cannot torture us since it is only a phase of the dream of material existence. The acceptance of the material dream as real and true is animal magnetism, hypnotism, evil, or error.

The real man, the spiritual idea, which is our real selfhood, is dwelling and always has dwelt in the kingdom of heaven, harmony, the eternal now. There is no time element in the kingdom of heaven, no material past, present, or future. Time is only something mortals have contrived. God, infinite Spirit, sees only our real being which He created in His own likeness. The perfection of man as God's complete reflection has never been interrupted or

invaded for a moment. We read in Ecclesiastes (3:15), "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

The writer's life took on new meaning and purpose as she began to awaken to the truth through spiritual understanding. Her existence had appeared to be one long meaningless dream in which she seemed helplessly entwined. On becoming a student of Christian Science, she learned she could wake up from the unpleasant dream of material life.

She began to experience in some measure the kingdom of God, good, by accepting and claiming her divine rights and truthfulness. She read in *Science and Health* (p. 305): "Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine." One by one many of her unhappy material dreams were dissolved into their nothingness by the understanding of the truth of her being as a spiritual idea in God's kingdom.

Her friends saw the change in her thinking and attitude and asked her for the secret of her changed outlook and confidence in good, her new sense of purpose. She was glad to tell them of the gospel of the kingdom of God, for that was what was bringing about the transformation they were witnessing. Although she was not seeking healing, but only a spiritual understanding of God, Truth, a double curvature of the spine, resulting in a slightly shortened limb, was corrected as her knowledge of God's spiritual kingdom increased.

Knowing there is only one consciousness that of divine Mind, rather than many conflicting material dreams and dreamers we can awaken from the mortal dream. Then we can rejoice in the knowledge that we are obeying one of the paramount instructions of Jesus, our Way-shower, to look for the kingdom of God, not without, above, below, or around in matter, but within, in our God-endowed spiritual understanding. We can put every experience of the past

nt, or future to the test of reality or n by asking ourselves, "Is this part od's kingdom?" If not, we can know a dream or illusion of mortal mind. equently, it has no power, no influence, resence, no expression, because divine l is All.

And we can sing with conviction the words of a much-loved hymn in the Christian Science Hymnal (No. 412):

O dreamer, leave thy dreams for joyful waking,
O captive, rise and sing, for thou art free;
The Christ is here, all dreams of error breaking,
Unloosing bonds of all captivity.

THE ASSISTANT COMMITTEE ON PUBLICATION

JEAN T. BOWMAN

VERY earnest student of Christian Science who serves in a branch ch of Christ, Scientist, is humbly ng to express God through his church ty. This is specifically true of the ant Committee on Publication, for is unique opportunities afforded him esent Christian Science in a variety ays to non-Scientists.

ese opportunities are inherent in the ty of this office. In the Manual of Mother Church by Mrs. Eddy, Article III, Section 2, begins, "It shall be the of the Committee on Publication to ct in a Christian manner impositions ie public in regard to Christian Sci- injustices done Mrs. Eddy or mem- of this Church by the daily press, by dicals or circulated literature of any

ch Assistant Committee on Publica- must be alert to this By-Law and iful in his own community. Not only he scan the local newspapers for any rect view about Christian Science, but ontacts editors of newspapers in order ave printed each week authorized es of the Lesson-Sermon, outlined in *Christian Science Quarterly*, as well as news about special broadcasts. Some-

the Assistant is asked to be the sman for Christian Science in situa- that arise in the community or in ls. Frequently he is asked to give rized talks on Christian Science to cientists.

ve for God, love for mankind, and

divinely impelled service should motivate the thoughts and actions of the Assistant as he prepares the many tasks assigned him which relate to the community. By keeping in consciousness the absolute truth that God is Love and that man is His reflection, he can express love in his human experience joyfully. He can cultivate this quality by realizing that love is inherent in divine Principle, which creates, governs, and controls his true being and that of everyone else. To discern that God is Love will enable him to know with certainty that Love is the only real power, invincible and irresistible, the substance and genesis of real consciousness. As he learns through the cultivation of spiritual sense that Love is strong, tender, persuasive, just, and merciful, he will express the attributes of Love in a meaningful way.

Mrs. Eddy writes in "No and Yes" (p. 39): "True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection. Prayer is the utilization of the love wherewith He loves us. Prayer begets an awakened desire to be and do good."

The Assistant needs to pray each day for his community, seeing progressively through love the true idea, or image, of God, the man God knows as His own offspring. He will love his fellowmen, whether or not his efforts are at the moment appreciated. He will love because the human must pattern the divine.

Not only is it essential that the Assistant

love, but it is necessary that he handle carefully any belief of hatred of the Christ, Truth, or of resentment toward our beloved Leader, Mrs. Eddy. Belief may assume many forms of resistance, but divine Love dissolves them all. There may be an intellectual or a sophisticated rebellion against the things of Spirit; but Christian Science reveals that the real man knows only good and is spiritual.

Perhaps ignorance is keeping the weary traveler from Christ, Truth. The Assistant can realize resolutely that divine Mind's ideas forever know the truth. He can persistently nullify the belief that God heals through material, medical means by understanding that God is infinite Spirit, filling all space; that matter and its remedies have no real existence but are merely modes of material consciousness. Demonstrating God's absolute control helps him to prove that Mind is the only medicine.

In the Gospels, we read in several places that Jesus was "moved with compassion" on the multitudes. As the Assistant is "moved with compassion," he will help enlighten the spiritually impoverished and quiet the self-righteous. In the activity of loving his neighbors, he will find that they love him also. The community needs to feel the Scientist's Christly concern, his tenderness, his practicality as a scientific Christian. How else will it know that Christian Science is the promised Comforter?

Sometimes belief would say that Christian Scientists are abstract; that they ignore evil and sickness. This is merely a subtle argument of the carnal mind, trying to keep humanity from knowing the Christ and demonstrating the ever-presence of God's power. Often where there seems to be a resistant thought, there is actually a humble yearning to know God aright. True loving is the light of the Christ, moving us to compassion and expunging crippling, penalizing errors of thought.

Christ Jesus said to his disciples at the

Passover, "I am among you as he that serveth" (Luke 22:27). And Paul, a great Christian servant, said, "There stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:23). The divine impulsion of Love enabled Jesus to overcome the unbelief of his disciples and defended Paul against physical danger.

True service to the community is the outcome of our love for God and man. A specific experience may illustrate how genuine compassion allows us to serve freely and lovingly without fear of rebuff or resistance. A large Protestant church asked for a talk on Christian Science to be given to their Fellowship Group. The State Committee on Publication gave the assignment to the local Assistant Committee. It unfolded clearly to her that she must serve this group, not merely talk to them about the truth. Through prayerful work, she saw that she could serve by seeing man as the image and likeness of God, the actual representation of God's being. She saw that the mortal sense of man has no Principle, or Father, and that in reality man is a member of God's universal family, in which there are no outcasts and no denominations.

She thought along these lines for a week prior to the talk. On the evening of the meeting, the minister was extremely cordial and asked interesting questions about Christian Science. The Fellowship Group was unusually attentive and courteous; many of them expressed their gratitude at the close of the meeting, and others spoke of feeling that the discussion had risen above the merely doctrinal points of religion and that they had experienced in some degree the presence of the Christ.

As the Assistant keeps service and love undimmed in consciousness, opportunities in which the blessed truths of Christian Science can be shared will come. Such sharing helps to lessen the burden of mortality for all mankind.

AVOIDING ANGER

MOODIE E. BRAUN, SR.

ner book "Miscellaneous Writings," Mrs. Eddy says (p. 223), "There is no wisdom in the old proverb, 'He is slow to anger is better than the y.'"¹ Christian Science reveals man as ideal and perfect, the image of God. Before to see man as mortal or as less perfect is to accept the carnal mind's point of man, which is false. Acknowledging and accepting the truth of the real and his inseparable relationship with the Mind unfold the fact that in him is and can be no animal element such as anger.

Looking at anger through the clear lens of Science, we see that it is a false belief, a product of mortal mind. Being animal in nature and quality, it can in nowise be acknowledged as belonging to the real man's self. Mrs. Eddy states (*ibid.*, p. 36), "Passions, anger, revenge, sublimity are the animal qualities of sinning mortals; and the beasts that have these qualities express the lower qualities of the so-called animal man; in other words, the nature and quality of mortal mind,—not immortal Mind."

Students of Christian Science at all times endeavor to look for the perfection of God's reflection in themselves and in others and to allow their thoughts to be governed by divine law in consonance with God's will. Thinking spiritual thoughts and associating them with Spirit. The transparency of spiritual sense reveals evil's unreality and power to overcome any control which may seem to hold over them. Such selfish mental activity results in the stagnation, here and now, of omnipresent Love in the presence of which anger and its effects fade from view.

Selfish thinking and love based on disbelief of Principle awaken one to the nature of the consuming passion of anger. If this is not renounced and denied reality, it will seem to attach itself to the unwary and cause torment.

The question may well be asked, "What is it that seems to be touched by anger?" The answer is that it is only one's untrue sense of a selfhood apart from God which seems to be so touched through a lack of wisdom. Such a self-inflicted wound is without a real cause and is completely nonexistent in the realm of the real and eternal.

Christ Jesus gave this admonition (Matt. 5:22-24): "I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It is mortal mind that causes estrangement between mortals, because mortal mind is divided against itself. There is no possible estrangement in divine Mind or between Mind's ideas.

Those who have accepted the teachings of Christ Jesus as revealed in Christian Science are finding in this Science an infallible, scientific method of spiritual defense against anger and evil of every sort. They have learned the wisdom contained in the verse from Ecclesiastes (7:9), "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools."

The truth about anger is that it is not now a fact, never has been, and never will be, because it is unknown to God and His creation. Therefore not being real, it can only be an illusion of mortal mind attempting to prevent one from experiencing the harmony and joy of one's real selfhood as the expression and recipient of divine Love.

When confronted by anger or any other phase of evil, the Scientist will be instant in rejecting the error as unreal and without foundation in fact. He will look beyond the false picture that mortal mind is presenting for his acceptance and will ac-

knowledge God as the infinite Principle of all that is real and eternal. Working mentally from the standpoint of Truth, he will gain the ability to think clearly with the scientific understanding of divine law, which gives him dominion over all evil.

Although a conflict or strife seems to set one mortal against another, each one in reality is confronting only his own brother, the man God has created, who is His loving idea. Should anger present itself in our experience, we need only to recognize its utter powerlessness and false nature in order to strip it of its pretended actuality. We should be alert to the subtle nature of animal magnetism in its attempt to influence us into believing that anger is ever to be justified or condoned.

Mrs. Eddy states (Miscellaneous Writings, pp. 223, 224): "To punish ourselves

for others' faults, is superlative folly. The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion. Well may we feel wounded by our own faults; but we can hardly afford to be miserable for the faults of others."

Those who are in bondage to the evil of anger and who realize the wisdom of overcoming it will refuse to accept it as real or personal. They will become aware of Love's ever-presence and all-enfolding harmony. Realizing their inseparability from divine Love, they will experience peace, joy, and heavenly freedom from all evil.

The Christlike Touch

KATHRYN LANEY VEAZEY

THERE was a glory in the Master's work;
A power and presence glowed in all he wrought.
His healing, law, but also tender love,
The deep compassion that he felt and taught.
No strong rebuke withheld, yet as he saw
The sick, the sinners, multitudes to feed,
He never lacked the understanding heart
Nor was indifferent to the human need.

His promise was the Comforter would come.
Fulfillment ours to prove today, and where
Love guides us, we shall do the greater works,
As greater comfort permeates each prayer.
In selfless serving, all must learn each need
Awaits the blessing of humility:
That pride may fall before the heart of Love,
And glow of warmth light healing ministry.

O promised Comforter! May my love reach
The sick, the weary, those in need of much.
May I too speak perfection's law of Truth
But, added glory, have the Christlike touch.

CHRIST'S TRUE FOLLOWERS

LAURA B. HADDOCK

we Christian Scientists of the twentieth century pursuing an understanding of Science because of what it will do for us? Or are we studying Science because we realize that it reveals Christ, Truth—the living bread which came down from heaven” (John 6:51)—and demonstrates that life is Spirit, God, the All-in-all?

If the former, then our thought is centered upon that false sense of existence which believes itself physical, human, and separate from God, and we are pursuing our human welfare rather than following Christ. But if the latter, then we are glimpsing—and yearning to know of—the new heaven and new earth prophesied by St. John; and we are learning to be true disciples of metaphysicians our beloved Father. Mrs. Eddy, longed to have us understand.

In her sermon “Christian Healing,” Mrs. Eddy says (p. 16): “Metaphysical Science teaches us there is no other Life, substance, or intelligence but God. How much are we demonstrating of this statement? which has the most actual substance,—Truth and fame, or Truth and Love?” This is a searching question, one which we do well to ask ourselves hourly.

It is rejected the shallow devotion of those who would have followed him solely because they had eaten the loaves and fishes. Few that there could be no true followers of the Christ without a perception of the divine law behind the miracle, a realization that this was the will of God done on earth. He tried to turn their hearts to the Christ, to “the living bread” saying to them (John 6:27-35): “I am not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. . . . The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the true bread of life.” But many “went back, and had no more with him” (verse 66).

Jesus was, in effect, repudiating their concept of him as a human, material person and revealing his spiritual selfhood as the incorporeal, divine Son of God. If only they had had ears to hear, they could at that moment have learned that true nourishment is not in material bread but in Love’s provision of all good and that the Christ is not a personal Saviour but the spiritual idea of divine Principle, which Jesus brought to the flesh.

The health and abundance which bless the true Christian Scientist throughout his human experience are not his reason for being a Christian Scientist. They are by-products of his quest for more of the life, substance, and intelligence which are God’s. It is essential not to lose sight of this profoundly important point even for a moment.

In the textbook, *Science and Health*, our Leader says on page 326, “If we wish to follow Christ, Truth, it must be in the way of God’s appointing.” And she continues, “All nature teaches God’s love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.”

Our example in all things pertaining to life and progress in Christian Science is Christ Jesus, and no problem will ever confront us for which there is not a parallel to be found in his career as recorded in the Gospels. For instance, just as he was about to begin his healing ministry in Galilee, the devil appeared to him and tempted him to debase his life-purpose and use his mental powers for ends that were material and temporal.

First, the devil suggested to Jesus that since he was hungry after his forty days of prayer and fasting in the wilderness, he turn the stones that were before him into bread. The man who later fed five thousand persons with five loaves and two fishes refused and countered with a statement of divine

law (Matt. 4:4), "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Next, Satan suggested to Jesus that he throw himself bodily off the pinnacle of the temple and thus test whether God really would send angels to bear him up in their hands. To this the Saviour replied with still another statement of law, "It is written again, Thou shalt not tempt the Lord thy God."

Finally, Satan, the father of lies, showed Jesus "all the kingdoms of the world, and the glory of them," promising to give them to him if he would but fall down in worship of materialism. Jesus banished the temptation and the tempter with an appeal to divine law, declaring, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

If we would follow Christ, if we would be Christian Scientists in the truest and highest sense, we must emulate this example. We must set for our own lives the same exalted standard that Jesus set for himself and his ministry. We must utterly reject the temptation to think that the ultimate purpose of Christian Science is to improve the human experience or enhance the human powers and resources of him who adheres to it. As Jesus silenced the tempter, so must we. We should not lose sight of the holy nature of our lifework. To do the will of his Father was Jesus' work, and it is also ours.

Great good and great evil appear to dwell side by side in the earth today. If we are to gain the wisdom required to distinguish between them and, like the Master, "know to refuse the evil, and choose the good" (Isa. 7:15), we must recognize



THE TRIUMPH OF GOOD

ALLEN W. CHURCH

IN these days of global struggle the minds of men, when misguided, would impose their unrighteous and concepts upon the world, the images of the Bible sustain and inspire readers with assurances of the good. James said (4:7): "Subvert . . . to God. Resist the devil, and he will flee from you." Applied in experience, such counsel opens the way in ever-increasing measure. It is really substantial and good, and helpful, to oneself and to

Jesus taught and proved that all there is comes from God, infinite and knew that as human consciousness with good thoughts, the evils of the position opposite influence, "evil" or "Satan," will gradually be ended, even though this process may take man sense a long and discouraging time.

It is that God is good and that evil is made clear in Christian Science. Eddy writes on page 231 of *My Health*: "God is not the author of discords. Therefore we accept the fact that discords have only a fabriciousness, are mortal beliefs which die and Love destroy."

A great need is to resist the evil of false government, whether personal, or physical. Mankind must understand how to resist evil, and from the beginning can they make than what is behest, "Submit yourselves . . . and to abide under His government, committing oneself to God and abiding His government, one outlaws in all claims of sin, disease, and replaces these claims with purity, compassion, harmony, and spirituality.

Jesus taught his followers to think in this manner. When they have succeeded in casting sickness

and sin out of themselves and others, thus proving that the supreme and only law governing man is divine, not human; that this law is entirely good, devoid of all evil. As the forces for good become stronger in human consciousness, mankind will recognize good as permanent and evil as unreal, illusive—not something which has to be endured or is unavoidable.

The study of Christian Science unfolds the truths of the Bible and brings to light the omnipotence, omniscience, and omnipresence of God, good, and the unreality and powerlessness of all that would oppose His law. This Science explains that man is God's perfect expression—spiritually sound and complete, wholly peaceful, loved, and loving. To realize this is to prepare oneself to meet and overcome the claims and threats of the carnal mind.

To experience good, we must be thinkers and doers of good. Mrs. Eddy states this succinctly in *Miscellany* where she writes (p. 210): "Goodness involuntarily resists evil. The evil thinker is the proud talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness."

The Christianly scientific thinker resists every attempt of error to subjugate his sense of right to the godless temptations of materialism. Man's true nature is entirely spiritual. As the recognition of spiritual-mindedness develops in the affairs of mankind, the ethics of correct relationship between nations will be realized.

What is it that convulses the world but hate, greed, and fear? If these are the errors to be resisted, and patiently and persistently to be overcome, then it behooves us to withdraw mentally from the conflicts of mortal mind and enter "the secret place of the most High" (Ps. 91:1), whence comes the strength for the tasks which lie ahead.

The eventual triumph of good comes,

not by ignoring the errors of human will, but by dealing with them effectively through understanding the law of divine Love. This law proves that for every hateful thought, divine Mind reveals a tender, loving thought; for every sick thought, Truth supplies a healthy thought; for every sinful sense, Soul provides inspired, spiritual serenity; thoughts of death are negated by thoughts of Life eternal, devoid of all materiality. Such spiritual awakening regenerates and restores, builds confidence, and frees one from all that would seem frightening and calamitous.

The Bible provides many instances of the triumph of good. We read in Hebrews (11:33, 34) of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Mankind cannot afford to drift into indolence and self-satisfaction. Successfully meeting the claims and threats of the carnal mind is not the work of a moment. Human

discord will continue in individual existence until, through scientific thoughts are weighed, the godless moral are detected and rejected, man consciousness accepts on harmony-producing thoughts which from a closer communion with that which is God.

Mrs. Eddy makes this clear on page 1 of Science and Health where she says: "material knowledge diminishes and spiritual understanding increases, real will be apprehended mentally instead of materially." In proportion to our recognition of this truth, Love will triumph over disease, good over evil, honesty over dishonesty, Truth over error.

To submit to and abide under the government of God, supreme good, enable us to experience a better life, manifested in better relations among individuals and better health and morals, and more peace. To all mankind the following has real meaning (I John 3:1): "I hold, what manner of love the Father has bestowed upon us, that we should be called the sons of God."

REFLECTING GOD'S GOVERNMENT IN CHURCH AND HOME

MAY BESS EVERITT

A NEW student of Christian Science may joyfully accept the emphasis this Science places on the first chapter of Genesis as the record of spiritual actuality and begin at once to apply its truths to his daily experience. He may recognize particular circumstances as opportunities to rouse himself, that is, to replace false Adam-dream views with what he knows of spiritual creation. This recognition of opportunities is progressive. Activity within the framework of the Church of Christ, Scientist, affords many of these opportunities.

Since the mortal view of a group of people so often presents a picture of conflicting entities, it is well to refer to the

definition of "I, or Ego," in the Science and Health by Mrs. Eddy (p. 588):

"Divine Principle; Spirit; Soul; real, unerring, immortal, and Mind.

"There is but one I, or Us, divine Principle, or Mind, governing existence; man and woman unchangeable in their individual character; numbers which never blend with each other, though they are governed by the same Principle. All the objects of God's creation reflect one Mind, and whatever is not this one Mind, is false and error. Even the belief that life, substance and intelligence are both mental and material."

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Christian Science reveals in
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opportunities for demonstrating
with God to the point where,
God's government, they take

their steps together in spiritual coopera-
tion. This cooperation will be manifested
in what appears in the human organization
as harmonious decisions.

The individual church member, striving
to be obedient to Principle, should not
look around to see whether others are in
step with him. The Scientist has the ten-
derly stern injunction of his great Exem-
plar, Christ Jesus, given to Simon Peter in
answer to his query about another disciple,
"What is that to thee? follow thou me"
(John 21:22). He also has within the
framework of the Church Manual, written
by Mrs. Eddy, certain well-defined stan-
dards of activity with which to measure the
pace of his own march forward.

For example, one Manual provision for
the individual is found in Section 15 of
Article VIII and reads, "God requires our
whole heart, and He supplies within the
wide channels of The Mother Church
dutiful and sufficient occupation for all its
members."

Each member has the privilege of dis-
covering within those wide channels how
he can best demonstrate the progressive na-
ture of the collective idea, Church. He has
the responsibility of considering any action
which has to be taken collectively with the
same sublime simplicity that Jesus per-
ceived in the widow who dropped the two
mites into the treasury. Then, as indi-
vidual members grow to their full stature
of sonship with God, what they accom-
plish together within the institution is evi-
dence of their oneness with the ideal
Church.

Certainly, for varying reasons, it is neces-
sary under democratic procedure that
members express their views upon pro-
posals that are being considered. But
wholehearted adherence to Principle,
which is Love, will prevent the various
arguments of human will from being
voiced.

Some years ago a worker who was pon-
dering an issue in preparation for an im-
portant church business meeting, was led
to ask herself: How can I approach the
need for expressing my opinion on the

measure to be considered? How should I reach a conclusion whether to vote Yes or No?

It was then that she saw the significance of the widow's casting into the treasury "all the living that she had" (Luke 21:4), and the worker concluded that her vote should represent all that she had of understanding and capacity. She began to see quite clearly that her vote would be in favor of the proposition.

It had not been easy to come to this decision, since the issue involved considerable additional expense for which the membership would be responsible, and she was acutely aware of the apparent inability of some members to increase their financial contributions. She also faced the suggestion that her own ability to increase her contribution might not be proportionate to the overall need. Her vision of democracy in the church, however, led her to realize that in accepting the guidance of Principle for herself she could vote for what in her opinion was nearest right and be grateful that all others involved had the same Principle to guide them.

After due and full discussion of the proposed measure had taken place, she found herself still impelled to vote for the measure; and she felt a deep assurance that if the measure carried, she would also be enabled to carry her full share of the responsibility it involved.

It was announced after the counting of the votes that an overwhelming majority of the membership had voted against the question. At that a great surge of gratitude for the concept of democracy swept

over the student. Although she reached that point just as thoroughly as she could that the step which had been deferred was right and good, she saw quite clearly that without the full support of those to whom it could not have gone forward from her.

How beautifully right was our work in providing the means for a group of students banded together under the guidance of the Manual to further her work! As is set out in her biographies, she withdrew from active participation in the conduct of the church she founded in order to devote her means for the impersonal guidance of the members. Members can go forward as they collectively come to see the way forward as desirable and right.

This freedom, this demand for independent thinking, this recognition of a higher sense of individual rights, which appears to allow mistakes to occur; this spiritual growth which inevitably brings as needed lessons of humility and which are learned proves that in reality the activity of good is going on; only unfolding constantly.

When we ponder with the aid of the Concordances to Mrs. Eddy's writings the references in which she uses the words "let us," a graciously consistent pattern appears. Each exhortation, including as it does the Leader's, unites us all in a unity of purpose except the great example of the Master's study to show ourselves worthy workers in the Father's vineyard. As Paul wrote when he wrote to the Galatians: "If we live in the Spirit, let us also live in the Spirit."

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. — Acts 17:24, 25.

"A TENURE OF UNPRECARIOUS JOY"

HELEN PEIFER

Christian Scientist has many opportunities for blessing mankind in the daily round. The joy, self-love which he acknowledges as his even possessions harmonize his relations with others, and they calm the anxiety and uncertainty in the common

Scientists have the example of Mrs. Eddy's love for humanity and her desire to bless and heal impartially. Her tender compassion in these lines of her poems (Poems, p. 6):

the bending reed wouldst break
ought or word unkind,
at his spirit you partake,
loved and healed mankind.

For mankind was endless and
Through bitter experiences in
revelation with the world, she
futility of mortal concepts and
siveness and weaknesses of the
d, and she writes of these: "So
meekly meet, mercifully forgive,
der, and lovingly scan the con-
mortal mind, that its sudden
help us, not to a start, but to
unprecious joy" (Miscellany,

similar Christlike charitableness,
of Hebrews admonished the
of the early Christian Church
flow peace with all men, and
without which no man shall see
looking diligently lest any man
grace of God; lest any root of
springing up trouble you, and
any be defiled" (12:14, 15). In
even the members are advised to
that which is lame be turned
way," and then these words are
significantly: "but let it rather be
erse 13).

As we may reach out in loving
to those who are suffering
and distress, it seems more diffi-

cult to forgive unlovely traits of selfishness, conceit, and ungraciousness. Perhaps no traits of mortal mind are more difficult to forgive impersonally than these: aggressive self-assertiveness and bigotry. Even if our own self-justification and pride are not pricked by such attacks of mortal mind, the question often arises: Should aggressive error remain uncorrected?

The answer lies in our own detachment from personal reaction to the error; our own undisturbed peace of mind in the face of another's violence; our own humility in contrast to human pride; our love in the face of antagonism; our recognition of the uncontestable presence of Truth.

Many times no verbal correction is necessary in such a situation. Often the quietness of one person will disarm the aggression. Whether or not the fault is openly admitted, if it has been recognized as no part of man's true nature, which is gracious and wise, healing is taking place. But to meet aggression with aggression leads only to a very blind alley.

In her article entitled "Taking Offense," Mrs. Eddy says (Miscellaneous Writings, pp. 223, 224): "The mental arrow shot from another's bow is practically harmless, unless our own thought barbs it. It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion."

However, if the trait of self-willed imperiousness claims to be in one's own character and leads one into tangles of error, it often seems far more difficult to forgive and heal. To recognize meekly that one must destroy this tendency is a step in overcoming the self-righteousness and impulsiveness which provoke it.

If we face these aggressive qualities of thought in the clear light in which our Leader, Mrs. Eddy, portrays them, their unchristian and unscientific nature becomes apparent. We can never excuse a

tendency to be unjustifiably outspoken through the belief that it is inherited or a part of our nature. And we only attach it more firmly to ourselves if we are remorseful or indulge in self-recrimination after some regrettable incident.

Healing for ourselves is accomplished, as it would be for others, by our impersonalizing the error as no part of God's idea. Regarding ourselves with the same detachment and love that we would extend to a patient who had come to us for healing, we recognize our true identity as expressing gentleness, wisdom, and integrity, because these qualities constitute the nature of man, God's reflection. No assaults of error dim or disturb divinely derived serenity and poise. Nor can the Christlike nature be invaded by elements of mortal mind. No pride, self-importance, willfulness, or personal animosity can touch man's

heaven-born peace and stability. I of insecurity, false pride, or any other man error lies dormant in our thought can let the light of our spiritual inheritance of security, nobility, and integrity be so clear that it outshines the error.

Our Master, Christ Jesus, was so conscious of his at-one-ment with God, True Love, that he could say, "The prince of this world cometh, and hath not me" (John 14:30). And Paul, in the trials he encountered in his mission, wrote, "None of these things move me" (Acts 20:24).

The ability to remain unmoved under sudden thrusts of error may not be won day or without humble and devoted efforts to appropriate more of our Christly nature. But the reward is great. We are helped "not to a start, but to a state of unprecious joy."

"THE CONFIDENCE INSPIRED BY SCIENCE"

GEOFFREY J. BARRATT

FOR one to live and act confidently, feeling sureness about his future, is indispensable to his happiness. The confidence which derives from egotism, human personality, or mere optimism is shallow and shakable. The teachings of Christian Science are a completely reliable foundation on which to build an assurance that can never fluctuate, because God, Truth, is the source of Science. Mrs. Eddy states in *Science and Health* (p. 368), "The confidence inspired by Science lies in the fact that Truth is real and error is unreal."

A man was once placed in a position in which he was called upon to assume a responsibility and a leadership that demanded far more than he believed he was capable of fulfilling. The well-being and lives of thousands were to depend on him. When he considered the magnitude of the mission, his confidence in his ability to accomplish it fell to an abysmally low level. However, his receptiveness and meekness

enabled him to find a sure basis for confidence—God.

The man was Moses, and his task was to lead the children of Israel from Pharaoh's bondage to the Promised Land. His growing realization of the omnipresence of the great I AM, dispelled his timidity. When he asked God, self-deprecatingly, "Who am I, that I should speak unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" God replied, "Certainly I will be with thee." When God commanded him to dress his people, Moses pleaded lack of eloquence and confidence. Again came the assurance of God's supporting power (4:12), "I will be with thy mouth, and I will teach thee what thou shalt say." As reliance on the guardianship and strength of the one Ego strengthened and developed him, he became a spectacularly confident leader, never wavering nor ever doubting his omnipotence.

e source of confidence is available today, no matter what the perhaps confronted with or the disheartening position we may in. How helpful it is to know, earned, that we can do far more rely on our own frail talents! serenely confident, despite any tuation, as we realize that only its absolutely perfect idea, man, d that error in any of its mani- disease, self-consciousness, con- lack—is utterly unreal.

's turbulent world many lack in their future and in the ture of mankind. Christian Sci- the fact that we have bound- s for hope. The upheavals ben- ced by humanity at large, or , are seen in a more promising, it as we consider Christ Jesus' e ascendancy of good. Speak- lays to come, he said to his fol- ce 21:28), "When these things me to pass, then look up, and r heads; for your redemption gh."

less lies of mortal mind which to challenge with the Christ, ild sap our confidence. This nd suggests that man is a cor- tal subject to pain and death e universe and its order and destructible. These claims have of truth. The man and universe aking cannot be impaired by ow, or disintegration.

ople attempt to blot out their ally by relying on tranquilizing by jogging their confidence e use of stimulants. These : frustrating and ineffective, for i our spiritual sense. They en- ombat error with error's weap- elief in matter and dependence om being the answer to prob- ded the cause of them. To ex- come a lack of confidence by cans only intensifies the lack g run and merely postpones g wholeheartedly to Spirit,

which is the only fount of the certainty we crave.

Mrs. Eddy tells us that early in her experience she was beset by timidity and self-distrust; but as she advanced she learned to vanquish these enemies. Consequently, her writings abound with authoritative passages which, welling up from her own victories, inspire the reader with firm and calm confidence. The undoubting tone in which our Leader gives her instructions regarding healing the sick is encouraging and impressive and quickens the healing capacity of the student.

Divinely founded confidence is a comforting asset when we are confronted with a major decision and resolve to rely on our Father-Mother, God, rather than on personal judgment for direction. That we can never be robbed of this confidence is emphasized in Mrs. Eddy's work "Pulpit and Press," where she says (p. 3): "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory."

Christ Jesus had superb confidence. This sprang from his conviction of the omnipotence of Truth and the presence of the energies of Spirit. He spoke with authority and acted with dominion. His confidence was unmoved by the changing material evidence, for it did not stem from matter or personality. He commanded the man with the withered hand to stretch it forth; the Master had not the slightest doubt that it had been healed. All the Way-shower's healing work was characterized by profound confidence, which is ours today in the measure that we claim it understandingly.

"The confidence inspired by Science" is not aggressively self-assertive, for it arises

from Soul, expresses tender feeling, and is impersonal. It is not changeable or uncertain, for it rests upon Principle. It is not bestowed on one and withheld from another, for it pours forth from impartial

"MAKE ME THEREOF A

DONALDA VON

IN the seventeenth chapter of I Kings we read of the widow woman to whom the prophet Elijah was divinely directed when he was in need of sustenance. There were other widows in Zarephath, but this woman was ready to share in Elijah's rich understanding of spiritual substance. When Elijah asked her for water and some bread, she replied that her store was limited to barely enough for one last meal for herself and her son. Nevertheless, Elijah said (verse 13), "Make me thereof a little cake first." She did so, and her needs, the prophet's needs, and the needs of her household were met.

It is interesting to note that the widow gave of her own meager food supply before she saw the abundance of good made manifest. Her thought was at its lowest ebb in her dire extremity; yet Elijah turned her from the contemplation of lack by asking her to share what she had. He confidently assured her that her own store would not be depleted by this act of kindness but that her limited quantity of meal and oil would be replenished, supplying all present and future necessities. Elijah had had proof of God's law of abundance operating in behalf of men. He knew that the sustaining power of Truth was adequate to meet all deficiencies.

Elijah was a prophet. Apparently the woman recognized this fact. On page 303 in the *Glossary of Science and Health*, Mrs. Eddy gives the definition of "conviction" as "A spiritual sees; disappearance of material sense before the conscious facts of spiritual Truth." Elijah saw the abundance of good so clearly that the widow shared

left the Reading Room, these clearly: "I will restore to you what the locust hath eaten" (Joel 1:12). The light of understanding dawned. The angelic messages came revealing that the real under-supply was being established in and all that was being taken in years that the locust hath is the belief that supply was limited, and with never enough needs.

At the beginning of the end of it had troubled her for years. Years of consecrated prayer had led toward realizing the spiriting of substance. Now came the end of the work. Spiritual ideas of thought and, when utilized, need. From then on, what might amazing proofs of God's abundance until even the mortgages were canceled. This obligation a particularly heavy drain on

Before the wiping out of the took place, the Scientist saw spiritual home in Mind was undisturbed and free. Speaking about the high The Mother Church was Eddy writes, "Our title to God's be safe and sound—when we our title clear' to heavenly miscellaneous Writings, p. 140).

The Scientist knew that her material did not be burdened because she governs the temporal. She knew is discerned spiritually must human manifestation of good. Continued paying the mortgages

gladly and gratefully. She was no longer conscious of anything burdensome about them. Shortly afterward, in an unusual way, the mortgages were lifted. She was grateful that she had had the spiritual realization of this before the human evidence appeared.

We are frequently invited to give of our good supply to other people who have not realized God's abundance made practical. This is fitting and receives the commendation of the Master, Christ Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). Jesus did not ignore lack, although he knew the truth of God's abundance more clearly than any man. He knew that all would eventually come to the correct understanding of supply. So, when we supply material aid in any form, we must not accept a belief in lack for anyone.

We are constantly called upon for higher giving—the sharing of spiritual qualities of love, joy, loyalty, compassion, gratitude, courage, and brotherly-kindness. Mankind is hungering and thirsting for the bread of Truth and the living water of Life, which satisfy all human cravings. We can all give a smile, a word of encouragement, or some constructive wisdom out of our rich understanding of Spirit's affluence. A verse from a well-loved hymn tells us (Christian Science Hymnal, No. 182):

For we must share, if we would keep
That blessing from above;
They cease to have who cease to give:
Such is the law of Love.



THE CONTINUITY OF THE BIBLE

THE TWELVE TRIBES OF ISRAEL

AS the history of the Hebrews unfolds, many references are made to the descendants of Jacob, also called Israel, who gave their names to "the twelve tribes of Israel" (Gen. 49:28); and it is of interest to note their characteristics as outlined in Jacob's astute and final evaluation of the qualities and fortunes of his sons.

Jacob himself was born in Canaan but soon went northward to Haran in Padan-aram, largely to escape the wrath of his brother, Esau; and in Haran eleven of his sons and his one daughter, Dinah, were born. Benjamin, however, the twelfth and youngest son, was born near Bethlehem, in what was later named Judah.

Leah, less favored by her husband than Rachel, was the mother of seven of his progeny: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, as well as of Dinah (see Gen. 29:32-35; 30:18-21). Bilhah bore Dan and Naphtali, and Zilpah bore Gad and Asher (see Gen. 30:6-13); while Joseph and Benjamin were the children of Rachel.

The patriarch's insight is well shown in his description, partly of the former acts and partly of the future prospects of his sons. Despite the high hopes once held for his firstborn, Reuben, Jacob described him as "unstable as water" (Gen. 49:4) because of his lack of moral stamina. The next two of Leah's sons, Simeon and Levi, are linked together as representing cruelty, anger, and self-will, which their father recognized would cause division and uncertainty in their affairs (see Gen. 49:5-7).

Jacob's understanding of the nature of his fourth son, Judah, further indicates the patriarch's vision, for he saw in him the innate qualities of leadership. His brothers would bow before him; moreover, Jacob said, "The sceptre shall not depart from Judah" (Gen. 49:10). History has proved the accuracy of Jacob's prediction, for the territory of Judah, as later established in

Palestine, included Jerusalem, the center of the Holy Land; while Bethlehem, also in Judah, was to witness the birth of David and later of Jesus himself.

Of six of the remaining eight sons Jacob spoke more briefly (see Gen. 49:14-19). He foresaw Zebulun and his descendants having access to harbors, such as Zidon, on the Mediterranean coast; while Issachar, strong but undisciplined, would succumb to himself in bondage because of his ease. Dan was to act as judge among the tribes, although his serpentine characteristics would be a source of danger. Gad was to be assured of progress, and Asher of prosperity, while Naphtali was seen as a hunter and adventurous, like "a hind let loose" (Gen. 49:21).

Jacob saw in his son Joseph a truly great man, fruitful in his endeavors despite opposition encountered both among his brothers and among some of his Egyptian associates—one upheld and supported by God and therefore signally blessed. As was Jacob's ominous prediction regarding his youngest son, Benjamin, that he would "ravin as a wolf" (Gen. 49:27), so we know from earlier references how much Jacob loved him. Moreover, Harper's Dictionary notes that "the men of Benjamin were rugged mountain warriors, ardent and ever champions of freedom." From the ranks sprang the first king of Israel . . . a man of the tribe of Benjamin (1 Sam. 13:21).

When in the days of Joshua the territory of Canaan among the twelve tribes was divided about, the names of two of Jacob's sons, Levi and Joseph, do not appear. The reason was that the Levites did not have a territorial status because they were considered as an essentially priestly group. The two sons of Joseph, Ephraim and Manasse, came individually to represent their fathers, thus establishing at twelve the number of the tribal provinces.

THOMAS L. LEISER

THE CHRISTIAN SCIENCE JOURNAL

PUBLISHED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WOOD BAUMAN
Editor

RALPH E. WAGERS

CARL J. WELZ
Associate Editors

No. 6

EDITORIAL SECTION

JUNE, 1964

MAN'S PLACE IN GOD'S STRUCTURE

Y remarkable unfoldments are going on in human consciousness, and nothing is more important than the growth of the spiritual idea, Church. According to Christian Science, this structure of Deity includes the true concept of everything created. In "Science and Health with Key to the Scriptures," Mary Baker Eddy defines "Church" in its true, or real, sense as, "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." (p. 583). And in her *Message to The Church* for 1900 she says (p. 4): "The idealists believe that God is *One*." Then whatever is real must come from God, from Mind, and is His *Truth and Science*."

In understanding this great Science, we find that man is God's reflection, that he is that which proceeds from his source, Mind, and that each individual has his place in the universal structure. This gives great security for the church, for he who proves his true identity as a reflection of the idea of God, perpetually maintains a state of perfection by reason of his connection to his Principle.

He is able to hold in continuous soundness of mind an inviolate formation all of its parts. The divine Principle utilizes its spiritual forces of adhesion, cohesion, and attraction. The ideas of God adhere to the Principle, cohere with all other ideas, and invariably express the attraction

of Truth and Love. Thus they are spiritually formed and sustained.

In Science adhesion, cohesion, and attraction are forces which never deteriorate, never weaken, never slow up, never stop acting. They never cease to carry out the divine will for man or for any other identities included in "the structure of Truth and Love." Since this structure is absolutely spiritual, no identity can fall out of it or withdraw from its place in it. No identity can fail to fulfill its destiny in its relation to Principle, to the whole structure, or to combinations of ideas within the structure.

Paul, whose devotion to the true idea of Church defined his loyalty to Jesus, the founder of the Christian Church, discerned the unity of all of God's children in Christ, Truth. He also discerned their individual integrity as members of the whole. So he could say to the Corinthians (I Cor. 12:27), "Ye are the body of Christ, and members in particular."

Those who have recognized the truth of Mrs. Eddy's definition of Church and who have united in membership with the institution she founded to reveal Church in all its healing power and glory should take full advantage of the truth of man's place in God's spiritual structure. They should deny every claim of the carnal mind that would prevent their fulfilling their function in that great structure. Their

knowledge of reality—God's creation—gives them a vantage point from which they may denounce the opposite of the truth of being and reduce it to nothingness in their experience.

Christian Science teaches that a mortal is a construction of the carnal mind, a counterfeit of the true idea that is man. This false mind also claims to counterfeit the properties of adhesion, cohesion, and attraction, reducing them in belief to feeble forces that are incapable of sustaining normal material forms indefinitely. This results in deterioration, disorder, deformity, and disease, which Christian Science declares to be nothing more than delusion, the opposite of reality.

Restoration to health occurs when the understanding of scientific being reveals God's man and translates the counterfeit forces of adhesion, cohesion, and attraction back into their true activity as elements of the divine will. Then human will, which motivates all destruction, yields to the divine will, and man's place in "the structure of Truth and Love" is more clearly seen than ever before.

Mrs. Eddy says in *Science and Health* (p. 402), "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts."

Christ Jesus may have had this development in mind when he said to his opponents (John 2:19), "Destroy this temple, and in three days I will raise it up." The people thought he was speaking of their temple, but John explains, "He spake of the temple of his body."

Surely the Master forsook all the reality of mortal mind's construction which it calls body. Not only in resurrection but in every healing he brought about he showed that the Spirit hold the true identity, or body, in a formation that is healthy. The love, intelligence, and fulness which constitute man in likeness can always be proved superior to the transient, material forces that are included in the fleshly body. The forces of adhesion, cohesion, and attraction, as they exist in Spirit, can be depended upon to heal or restore healthy the church member who stands his true self to be an immortal of Truth and Love.

Loyal membership in The Church and one of its branches has direct effect upon one's health. Active membership aligns one with the truth that is not materially structural but spiritual, never proceeding from flesh, forever proceeding from divine Principle. Governed by the unfailing spiritual forces of adhesion, cohesion, and attraction, the church member is proving his immortal place in the structure that cannot decay.

Man's place in divinity's structure is secure. Man can never be removed from that structure. He is forever fixed to the divine Principle because he "rests and proceeds" from it. No end is more important in the life of the Christian Scientist than that of working out the truth of his life, his health, and his position through the understanding of man's position to "the structure of Truth and Love." In this way he finds his place in the universe, and he is blessed.

HELEN WOOD BAKER

A RADICAL RELIGION

Christian Science is a radical religion, because it is Science. Its contribution to humanity's progress out of ignorance into understanding, out of limitation into freedom, out of bondage into liberty is to be found not in the agreement with other religions and sciences but in the points of difference.

The aim of Christian Science to present to humanity the truth which Christ would make us free. It is the voice of every heart inspired with the truth of this Science to be a true friend to every individual on earth, offering to the Jew, the natural scientist, the atheist, the eclectic, the good man who does not know what he believes, truths which comfort him, uplift him, appeal to him, right, and lead him to the demonstration of divine Truth. But it is a mistake to believe that he will be awakened to Truth by our telling him he does not know. He has to give up his old beliefs and accept the new Science.

Only after testimony given by those who have come into Christian Science and become thoroughly grounded in its doctrines or theories tell us that a man has found Christian Science by being dissatisfied with his view of life and the universe. This dissatisfaction has led him to search elsewhere for Truth; and he has found that Christian Science is something radically different, which he had searched for in hunger and found it.

What has appealed to him? The fact that Christian Science agrees with what he has honestly learned? No. His old beliefs have already failed him. It was the healing of Christian Science, the difference between it and his old beliefs that has appealed to him and gave him

Mrs. Eddy speaks of those who are seeking for Truth now. In *Science and Health* (p. 570) she writes: "Millions of uneducated minds—simple seekers for

Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." Sometimes we are tempted to doubt this statement, to think that there are not many who are actually "waiting and watching" and that we must appeal to those who are not. We show this doubt when we present Christian Science to others by laying stress on points of agreement instead of emphasizing the points of radical departure from traditional theology or materialism.

Christian Science is based on the allness of God, Spirit, and the nothingness of matter. On pages 109 and 110 of *Science and Health* our Leader says, "The three great verities of Spirit, omnipotence, omnipresence, omniscience,—Spirit possessing all power, filling all space, constituting all Science,—contradict forever the belief that matter can be actual." From this basis, Mrs. Eddy deduced the unreality of evil and the fact that human redemption comes through the overcoming of material belief and the understanding and demonstration of spiritual reality.

We need not apologize for differing with other religions on the meaning of the Christ. Our view of Christ is consistent with Jesus' demonstration of it. The Christ is the true idea of God, immortal Truth dispelling mortal, material error. Jesus proved by healing all manner of diseases through spiritual means alone that suffering is in mortal belief, not in matter. Christian Science heals today through the same means, proving again the same truths.

Sometimes we are tempted to believe that our aim is to make peace with those who do not understand our viewpoint. We accept the suggestion that by pointing out to them that we are all working together for the same thing and that actually Christian Scientists have the same basis of thought but a different and more practical approach, we shall overcome antagonism toward Science. But further reasoning will

show us that the way to overcome antagonism to Truth is to bring to human thought the realities which destroy error.

The Master pointed this out forcefully when he said (Matt. 10:34-36): "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."

After Mrs. Eddy writes of giving "a cup of cold water in Christ's name," she goes on to say: "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world

into the deep waters of chaos and of death. In this age the earth will help the spiritual idea will be understood ready for the blessing you impart thanks. The waters will be pacified. Christ will command the wave."

We shall grow in our ability to live decisively as we come to accept and our position as adherents of a religion. Our churches will become influential as the members take the initiative in the community as givers of truth instead of cold water."

The world has need of a radical change. It will come through the efforts of those who are willing to dedicate their lives to the fearless giving of the truth of God and the universe.

CARL J. V.

"PRACTICAL, OPERATIVE CHRISTIAN SCIENCE"

A VISITOR to Pleasant View, in Concord, New Hampshire, looks with delight upon the pretty pond which students of Christian Science gave to Mrs. Eddy. If, before viewing this unusual gift, the visitor will read the article "Pond and Purpose," beginning on page 203 of "Miscellaneous Writings" by Mrs. Eddy, he will see how helpfully from a metaphysical standpoint our Leader refers to water. He will be particularly interested in the way she defines baptism in three very important aspects, and he will gain a satisfying sense of the scientific meaning of baptism.

Religionists who feel that Christian Science ignores the value of baptism merely because the Church of Christ, Scientist, does not feature it as a ceremonial rite or sacrament will be impressed with the importance Mrs. Eddy places upon it in terms of moral and spiritual regeneration. The three aspects of baptism presented in this article show how divine Love acts both on and in human consciousness to rebuke the senses, illustrating the transforming power of Christian Science.

Our Leader closes the article with these

words: "As you journey, and betime for rest 'beside the still waters,' ponder the lesson of love. Learn its purpose; have hope and faith, where heart meets heart reciprocally blest, drink with me the waters of the spirit of my life-purpose, to impress humanity with the recognition of practical, operative Christian Science."

One is able to prove the practicality of Christian Science as he repents, is cleansed from sin, and immersed in the truth. Then he is ready to put the teaching of this Science to the test. It will be seen, however, that it is the individual who is being tested rather than Christ or the Science. And it is God, divine Love, who is testing him. One may be sure, through the test—whatever it may be—is of great value and that there is no element of doubt in it.

Perhaps Paul was referring to such trying times when he wrote (1 Cor. 10:13): "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able;

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temptation also make a way to
we may be able to bear it."

difficult to stand our ground
our enthusiasm for Christian
everything is going all right.
so easy when the testing times
when such times do come, we
welcome them. When rightly
the tests, not unlike those in
been as designed to strengthen
expose weaknesses, it is for the
pointing them out and enabling
me them.

times are necessary in develop-
Christian Scientists—workers
depended upon through their
y to meet challenges in actual
Christ Jesus underwent such
at is termed his wilderness ex-
Matt. 4:1-11).

ly states in "Miscellaneous
p. 114), "Rest assured that
wisdom will test all mankind
ons; and then, if found faith-
l deliver us from temptation
s the powerlessness of evil,—
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ig time it is important to take
ocal stand that there is a bless-
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Christian Science, God will
nature of the blessing. Then
lingly approach the test as an
rather than an affliction. Such
will enable us to find proof
perience of the complete con-
irit, Mind, exercises over its
What appear to be temptations
o be opportunities designed to
s.

erience involves some form of
hall see that it is material sense
to accept false evidence as

though it were true. Material sense, the
false witness, must be repudiated. Mrs.
Eddy explains this procedure in *Science
and Health* (p. 417), "When you si-
lence the witness against your plea, you
destroy the evidence, for the disease
disappears."

Because both the witness and the evi-
dence are false, such a diseased condition
has no reality, and whatever form it takes
is apparent only to the material sense that
falsely conceives it and then fears it. By
assuring us that the evidence is wholly false,
Science enables us to be unafraid of what
is presented. Then we are sure that the
disease has no cause or source, no law to
support it, no body to occupy, no substance
to corrupt, no mind to deceive.

Each test can contribute to our spiritual
growth because it brings forth the spiritual
discernment needed to enable us to see
and prove the nothingness of a particular
phase of evil. This discernment belongs
to the man of God's creating. It is ever
present. And because we are in reality
that man, we have such discernment and
the power to exercise it. We have only to
realize this fact and utilize this power,
and no attempt of evil can keep us from
doing so.

Material sense would appear to act mes-
merically to keep us aware of a discordant
physical or mental condition as though it
were ours. But we cannot be made to build
up such a lie as something to be feared or
experienced. And so through one experi-
ence after another—one testing time after
another—we become prepared to respond
to our Leader's invitation, ". . . drink with
me the living waters of the spirit of my
life-purpose,—to impress humanity with
the genuine recognition of practical, oper-
ative Christian Science."

RALPH E. WAGERS

FROM THE DIRECTORS

INTERVIEWING APPLICANTS FOR CHURCH MEMBERSHIP

The work of the Committee which interviews local applicants for membership in The Mother Church is considered very important. This Committee is responsible for meeting with applicants living within the local area who are not members of a branch church within this area. Every effort is made to keep the meeting on a friendly and informal level. The meeting is not an occasion for asking deep and involved metaphysical questions. The questions are kept simple and should be easily answered by one who has been studying Christian Science for not less than a year. The main points to be determined are: the sincerity of the applicant; the extent to which he believes in Christian Science; how long he has studied the Lesson-Sermons, outlined in the *Christian Science Quarterly*, and attended church; whether he relies wholly on Christian Science for healing; and whether he is free from the use of medicine, tobacco, and alcohol. If there are situations which need special attention, these are handled with love and understanding. Care is taken not to make it difficult for one to become a member of The Mother Church.

A detailed outline of the procedure followed by the Local Admission Committee of The Mother Church may be obtained by executive boards of any branch of The Mother Church upon written request from its clerk to GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts 02115.



REGARDING LITERATURE DISTRIBUTION

The distribution of Christian Science literature is of vital importance in continuing to bring Christian Science to the attention of the public. This activity reaches many who have never heard of our religion and know nothing of it.

It is sometimes thought by literature distribution committees that the periodicals should be sent only to individuals who have expressed a definite desire to have them. Such restriction might limit the good that can be accomplished by an alert committee. There have been many instances in which a person has turned to Christian Science as a result of having one of the periodicals placed in his hands, even when he has not reached out for it in any way.

At times an article has appeared in a periodical that is of obvious interest to a certain profession or organization. Committees or individual Christian Scientists have taken the opportunity to mail marked copies of a periodical to men and women in the community who might be interested in a particular article, and much good has been accomplished by this activity. Of course, if marked copies are sent out by the circulation committee, they should not be sent out by the distribution committee also.

The statement of our Leader, Mary Baker Eddy, found on page 570 of "Science and Health with Key to the Scriptures," could well serve as guidance to literature distribution committees in the great work they are doing. She writes: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

SERVICES AT VACATION RESORTS

Christian Science Sunday services and Wednesday evening testimony meetings will be held at vacation resorts as follows:

- Banff, Alberta, Canada, Administration Building, Banff School of Fine Arts
(June 7 through September 6)
- *Blowing Rock, North Carolina, in Christian Science edifice
(June 7 through September 27)
- *Chautauqua, New York, in Christian Science edifice, 12 Center Avenue
(July 5 through August 30)
- *Estes Park, Colorado, in Recreation Building, Voelkel's Glacier Lodge,
3 miles west on Highway 262
(June 7 through September 6)
- *Gatlinburg, Tennessee, in Civic Auditorium, American Legion Hall, Airport Road
(Throughout the year)
- *Highlands, North Carolina, in Christian Science edifice, Third and Spring Streets
(May 17 through October 18)
- *Nantucket, Massachusetts, in Christian Science edifice, 8 Gardner Street
(June 14 through September 13)
- *Provincetown, Massachusetts, in Christian Science edifice, Commercial Street
(July 1 through September 13)
- *St. Thomas, Virgin Islands (United States), in Women's League Building
(Throughout the year)
- *San Bernardino National Forest, Lake Arrowhead, California,
in Christian Science edifice, near Village entrance
(Throughout the year)
- Sequoia National Park, California, in Recreation Hall at Beetle Rock
(July 5 through September 6)
- *Waynesville, North Carolina, in Christian Science edifice, 509 South Haywood Street
(Throughout the year)
- Yellowstone National Park, Wyoming, in Old Faithful Lodge Recreation Hall
(July 5 through August 30)
- *Yosemite National Park, California, in Church Bowl
(May 31 through September 6)

The hours of Sunday services and dates and hours of Wednesday testimony meetings can be ascertained locally. Wednesday testimony meetings held at resorts marked with an asterisk (*).

THE ANNUAL MEETING OF THE MOTHER CHURCH

will convene at 2.00 p.m., Monday, June 8

Members must call in person for an admission card.

Cards of admission for the Annual Meeting and for the other meetings to which members are eligible may be obtained on:

MONDAY, JUNE 8, and TUESDAY, JUNE 9

at

HORTICULTURAL HALL, Falmouth Street

DOORS OPEN at 8.30 a.m.

WEDNESDAY, JUNE 10, and THURSDAY, JUNE 11

at

RECEPTION ROOM, ADMINISTRATION BUILDING

Beginning at 8.30 a.m.

Arrangements have been made for additional seating in the Original Edifice and in a nearby building for those who do not obtain Extension seating. Thus, by means of a public address system, the Annual Meeting will be heard by all who attend.

MEETINGS ON TUESDAY, JUNE 9

PERIODICALS MEETING

10.00 a.m. in Extension

Open to members of The Mother Church only

TUESDAY EVENING MEETING

7.30 p.m. in Extension

Open to members of The Mother Church only

ADVERTISING INFORMATION COMMITTEES

1.00 p.m.

Original Edifice

Open to advertising representatives, members of information committees, church boards

READING ROOM WORKSHOP

1.00 p.m.

Extension

Open to librarians, assistants, members of Reading Room committees, church boards

ADVERTISING REPRESENTATIVES

2.45 p.m.

Extension

Sunday School Room

Open to advertising representatives only

CIRCULATION REPRESENTATIVE AND COMMITTEES

2.45 p.m.

Original Edifice

Open to circulation representatives, committee members, church boards

CHRISTIAN SCIENCE ACTIVITIES FOR THE ARMED SERVICES

2.00 p.m. in Donnelly Memorial Theatre
Massachusetts Avenue and Norway Street

Open to Christian Science Chaplains, Ministers, Representatives, military personnel and their relatives, Armed Services committees in branch churches and societies

MEETINGS ON WEDNESDAY, JUNE 10

A MEETING FOR PRACTITIONERS

10.00 a.m.

Extension

Open to practitioners and nurses whose names are listed in the *Journal* and the *Herald*.

COMMITTEES ON SANATORIUM INFORMATION

1.00 p.m.

Original Edifice

Open to members of committees on Sanatorium information, executive board members, clerks of branch churches and societies, Reading Room librarians, Christian Science practitioners and nurses listed in the *Journal* and the *Herald*.

WRITERS' WORKSHOP

3.00 p.m.

Original Edifice

A meeting to aid those interested in writing for the religious periodicals.

MEETINGS ON THURSDAY, JUNE 11

COLLEGE ORGANIZATION DIVISION WORKSHOP

A workshop meeting for college organization information committees will be held in the original edifice of The Mother Church on Thursday, June 11, at 9.15 a.m. It will be open to members of college organization information committees, members of executive boards, clerks of branch churches and societies, college organization advisors, and teachers of the older classes in Christian Science Sunday Schools.

SUNDAY SCHOOL WORKSHOP

A workshop meeting in the interest of our Sunday School will be held in the Extension of The Mother Church on Thursday, June 11, at 11.00 a.m. This meeting will include questions and answers relating to the Sunday School. Sunday School teachers and officers, members of executive boards, clerks of branch churches and societies, and practitioners listed in the *Journal* and the *Herald* are welcome to attend.

MAIL AND REGISTRY—ANNUAL MEETING VISITORS

Those who are planning to attend the Annual Meeting of The Mother Church may have their mail addressed in care of Hostess, One Norway Street, Boston, Massachusetts 02115. This mail will be held by the Hostess at the Publishing House, where it may be obtained.

A visitors' register will be kept in the Lobby, adjacent to the Reception Room in the Publishing House, and all visitors are requested to register, even though they are not expecting to receive mail.

THE CHRISTIAN SCIENCE PERIODICALS

The following periodicals were founded by Mary Baker Eddy, the Discoverer and Founder of Christian Science, and are published by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U. S. A. 02115.

The Christian Science Journal: Monthly in English; \$6.00 a year, \$3.00 six months, 60¢ a copy.

Christian Science Sentinel: Weekly in English; \$6.00 a year, \$3.00 six months, 15¢ a copy.

The Herald of Christian Science: Editions published monthly: French, German, \$4.00 a year, 40¢ a copy. Editions published quarterly: Danish, Dutch, *Indonesian, Italian, *Japanese, Norwegian, Portuguese, Spanish, Swedish, 50¢ a year, 15¢ a copy. English-Braille, Grade Two, published quarterly, \$1.00 a year, 25¢ a copy.

Christian Science Quarterly: Quarterly in English, Danish, Dutch, French, German, Italian, Norwegian, Portuguese, Spanish, Swedish; \$1.75 a year, 45¢ a copy. English edition is also available in *Small Pocket* size, \$1.75 a year, 45¢ a copy; *Readers' size*, \$2.00 a year, 50¢ a copy; in *English-Braille*, Grade Two, \$2.50 a year (12 issues), 25¢ a copy.

The Christian Science Monitor: Daily, except Sundays and holidays, in English (with religious article usually in one or two of fifteen different translations); \$24.00 a year, \$12.00 six months, 10¢ a copy.

*For subscribers in Asia: the Indonesian prices in Rupiahs will be quoted by local Reading Rooms in accord with official exchange rates. The Japanese price is ¥20 a copy or ¥70 a year.



VISITORS WELCOME

CHESTNUT HILL, MASS.—The late residence of Mary Baker Eddy at 400 Beacon Street contains an exhibit room on the second floor where items tracing the growth of the movement from its earliest days to the present are displayed. This house is open daily, except Sunday, from 1 to 5 p.m. to members of The Mother Church, of branch churches, and those who are accompanied by members. During the months of December, January, February, and March the hours are from 12.30 to 4 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday.

LYNN, MASS.—The former home of Mrs. Eddy at 12 Broad Street is open to visitors daily, except Sunday, from 10 a.m. to 5 p.m. During the months of December, January, and February the hours are from 10 a.m. to 3.30 p.m. It is closed on all holidays with the exception of April 19, May 30, and June 17. When these dates fall on a Sunday, the house is closed on Sunday and open on the Monday observed as the holiday. This house, including the little attic room where Mrs. Eddy completed her work on the original manuscript of "Science and Health," has been carefully restored to present the highest possible point of historical accuracy.

WASHINGTON, D. C.—"Christian Science World Activities on Display" is located on the second floor of the Christian Science Building, 1601 I (Eye) Street, N. W. Exhibits provide glimpses of the origin, scope, and healing ministry of Christian Science. The

are also selected films and "listening chair" recordings which may be heard in French, German, and Spanish as well as English. This free public exhibit is open daily, including holidays (except Thanksgiving, Christmas, and New Year's), Monday through Saturday from 10 a.m. to 6 p.m., and Sunday from 2 to 6 p.m.



FOR FASTER SERVICE ON YOUR ADDRESS CHANGE

You can receive faster, more efficient service if at least three weeks before a change of address you will give ALL the following information:

- (1) Full name, former address, *name of each periodical subscribed for*, and if on the Convenient Payment Plan.
- (2) New address (street, city, state, ZIP code).

It has been found that changes of address are not practical under one week for *The Christian Science Monitor* and under one month for the other Christian Science periodicals.

Please send changes to One Norway Street, Boston, Massachusetts, U.S.A. 02115 where all address plates and records for subscribers are maintained.



SUBMITTING TESTIMONIES

Convincing testimonies of healing in Christian Science are welcomed for publication from members of The Mother Church and from students who are not members. If possible, they should be typed, triple spaced, on one side of the paper only and with wide margins. A testimony should be concise and include only the important points necessary to tell of the healings. Thus more testimonies can be published. Testimonies should be signed by the testifier and verified by three members of The Mother Church who can vouch for the integrity of the testifier or have witnessed the healings. If the testifier is unacquainted with three members, his affidavit may be sufficient, but in this case he should, if possible, obtain verification from one or two members. The testifier should submit the verifications with the testimony. Complete addresses of the testifier and his vouchers should be furnished.

Testimonies should be addressed to Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

THE MOTHER CHURCH AND YOU

Have you thought of the blessing that comes to one who unites with The Mother Church? To be a member of this great organization, which is bringing so much heaven to earth, is a wonderful privilege.

Application blanks and information concerning Church membership may be obtained at Christian Science Reading Rooms, from clerks of branch churches or societies from practitioners listed in *The Christian Science Journal* and in *The Herald of Christian Science*, or from GORDON V. COMER, Clerk, 107 Falmouth Street, Boston, Massachusetts, U.S.A. 02115.



YOU CAN HELP

We can give you better service if you will return with your subscription payment the renewal notice which has your name and address on it. If you do not have it, a brief note of instructions will suffice. This will help us to identify the periodicals for which you are making payment. Thank you.



INSTRUCTIONS TO LIBRARIANS

ORDERS FOR MRS. EDDY'S WRITINGS: All orders for the writings of Mary Baker Eddy, and remittances therefor, should be sent to CLEM W. COLLINS, Publisher Agent, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

ALL OTHER ORDERS: All orders for the Christian Science periodicals, Bibles, biographies, Hymnals, and other general publications, and remittances therefor, should be sent to The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115.

PLACES OF HISTORICAL INTEREST MAINTAINED BY LONGYEAR FOUNDATION

Longyear Foundation, 120 Seaver Street, Brookline, Massachusetts, maintains a collection of books, manuscripts, portraits, and other items bearing on the life and times of Mary Baker Eddy. Open to visitors on weekdays from 1 to 5 p.m. and during special appointment. At Annual Meeting time the Foundation will be open during the following special times: May 30 and June 6 from 9 a.m. to 5 p.m.; Sunday, June 7, from 10:30 to 4:30 p.m.; Monday, June 8, from 9 a.m. to 5 p.m.

The Foundation also maintains the following homes where Mrs. Eddy lived:

1855-1860—North Groton, New Hampshire. Open on weekdays, except Thursdays, May 30 through October 31. For admission contact Custodian, Rumney Village Historical House. Telephone 786-3211.

1860-1862—Rumney Village, New Hampshire, opposite old school-house building. It is here that Mrs. Eddy received one of her early proofs of spiritual healing. Open on weekdays, except Thursdays, May 30 through October 31, from 10 a.m. to 5 p.m.

1865-1866—Swampscott, Massachusetts, 27 Paradise Road. This is where Mrs. Eddy was living when she was seized in 1866. Open on weekdays from 10 a.m. to 5 p.m.; special tours on Sunday, June 7, from 2 to 6 p.m. During the months of December, January, and February the hours are from 10 a.m. to 5 p.m.

1868-1870—Amesbury, Massachusetts, 177 Main Street. The home of Miss Sarah Bagley, where Mrs. Eddy lived for part of her year, while studying the Scriptures and writing her first manuscript, "The Science of Man." Open on weekdays from 10 a.m. to 5 p.m. through October 30, from 1 to 5 p.m.

1868-1870—Scituate, Massachusetts, 100 Central Street. The home of Mrs. Sally Wentworth, where Mrs. Eddy lived for part of her year, while staying with the Hiram Crafts family. This house is open weekdays from 1 to 5 p.m.; during the summer months, special hours on Saturday, June 6, from 10 a.m. to 5 p.m.; and on Sunday, June 7, from 2 to 5 p.m. Telephone 462-1333.

The Foundation and the Historical Houses are closed on the following holidays: January 1, February 10, July 4, Labor Day, December 25, Christmas, and Christmas Eve, and December 26.

There is an admission charge of 25 cents for the first person, and 10 cents for each additional person.



TESTIMONY REGARDING

meetings at which testimonies of Christian Science healing have been given. These testimonies are given at Christian Science churches on Wednesdays, Thursdays, and Fridays, as well as the Sunday service, which is held at the Christian Science Church in Boston. The times at which these are held is given in the Directory of Christian Science Churches, published by the Christian Science Society, 1964.

Testimonies of Christian Science Healing

DURING my school years, I was a very poor student. At the same time I was considered a roughneck in a rather rough neighborhood. Some mothers even told their sons: "Stay away from that roughneck. He will never amount to anything." But I did manage to graduate from school and eventually found employment as a production worker. After ten years, I had improved to the point where I was doing precision grinding.

In 1943 I received a severe setback. When I thought I was progressing, I discovered that I had nothing. The situation left me quite stunned. Walking home from work one night with a fellow worker, I mentioned the situation in which I found myself. He recommended that I have a talk with another worker who was a student of Christian Science.

The next day at work, I had a talk with this man. I grabbed at what he had to say as a drowning man grabs at a straw. The first thing I did was to buy a copy of the textbook, "Science and Health with Key to the Scriptures" by our Leader, Mary Baker Eddy. Within thirty days after taking up the study of Christian Science, I was guided to enroll in a four-year spare-time course in toolmaking at the company's educational institute. I had always felt that to be a toolmaker was a very high goal.

On the way to and from school, which was a three-mile walk each way, I would ponder the spiritual truths I was learning from the textbook. When confronted with any problem, I would, and still do, repeat and know the truth concerning divine direction, protection, and unfoldment. It works. By relying on divine intelligence, I received several grades of 98, and almost always my grades were above 90.

After attending school for over a year,

I was advised by the management that they felt that because I was getting a high rate of pay as a grinder and had never served an apprenticeship as a toolmaker, would never get a chance to become a toolmaker. They suggested that I change my course of studies to something else.

Acknowledging God's direction of His idea, man, I again went through the school catalog of available courses and was guided to choose a course called "Industrial Tool Engineering." This too was a four-year course but with a much wider scope, and it was the last time that this particular course appeared in the catalog. I decided to double up on the courses, relying on the strength and intelligence of God, divine Mind.

After I had progressed along this line for about a year, an important event took place. The management, the union, and the school got together, unknown to me, and I was informed that if I was willing to take a cut in wages of twenty cents an hour I would be used as a guinea pig and that I could go into the toolroom as a toolmaker. I felt that this was indeed the effect of realizing God's activity and direction and jumped at the chance. Soon I was getting raises; and shortly after finishing school I received top rate as a journeyman tool and diemaker. During my last year in school I received four scholarships.

Later I took another cut in wages of ten cents an hour in order to get into the die cast die room. While there I was not too happy because I was kept on die-cast die repair work instead of becoming a die cast diemaker.

After three years in that area, I was transferred to the engineering department as a junior designer. Soon I was designing die-cast dies. Then I realized how wonderful the three years on the repair work had

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

for me. If I had been a die-caster, as personal sense had said I should be, I would have worked for three or four months building one new die. As it was, I had worked on as many as four dies a night; and although I did not realize it at the time, I was having an excellent chance to see why these dies failed in production, and this knowledge was valuable when I started designing them. My acknowledgment of God's divine direction placed me in a situation to promote growth, even though I did not recognize it at the time.

After I had been in design for ten and half months, my classification was elevated to that of a senior designer of machines, tools, and fixtures. After design for less than five years, I was promoted to the position of tool engineer, and eight months after that I became a senior tool engineer of machines, tools, and dies. Gradually it unfolded that I should work out of my home as a free-lance die-caster. I designed products and tooling as well as acting as a consultant.

In addition to this continual unfoldment of my work, I was appointed representative in the United States for an English firm manufacturing an outstanding die-casting machine. This position gave me the opportunity to use most of my previous technical training and background besides providing many new challenges. I have had business training whatsoever, and many problems have arisen in this area; but as I realized that the answer to every problem exists in divine Mind, the answer followed without fail. After about a year and a half, I have been designated as manager of sales and service in North America.

For me, this has been wonderful unfoldment from limitation to unlimited activity on a continental scale. I am very grateful for the loving guidance which brought me about and for every uplifting step along the way, as well as the many healings I have had.

I do not feel that I have given up anything in my study of Christian Science;

but through my being able to understand the falsity of their claim, many undesirable traits and habits have fallen away. The first to go was the eleven-year-old habit of smoking.

Later on, when I knew that I had overcome the drinking habit, I became a member of The Mother Church and a branch church, and I must say that this has created and stimulated a much more rewarding thirst. I am also very grateful for the privilege of serving on the executive board of the branch church as well as serving as a Sunday School teacher.

As we study Christian Science, there is so very much to be grateful for. When we consider Mrs. Eddy's writings, The Mother Church and its branches and their officials, the Sunday Schools and Reading Rooms, The Christian Science Publishing Society and its many publications, class instruction and the annual association meeting, it is quite obvious to her many loyal students that our Leader was indeed divinely guided to plant this vineyard and to dig around it, to water it and protect it.—*Harold W. Snider, Linden, Michigan.*



At the age of eighteen years, after leading a very active and healthy life, I became ill and had to consult a doctor, who immediately sent me home to bed. The following week I was rushed to hospital with double pneumonia and pleurisy. A few weeks later I was told that I had tuberculosis in my right lung. Years of rest followed, and I was in and out of hospitals having treatment and X rays. One day I had a relapse and was taken to a sanatorium in another town to have the lung removed. I was told it would be at least a year before I would be allowed home.

My husband had borrowed from a relative the Christian Science textbook by Mrs. Eddy, and he had been reading this book at various times before I entered the sanatorium. When he visited me there during the period of rest and building up of

strength prior to the operation, he asked me whether I should like to rely on Christian Science for a healing, and this I agreed to do. He also brought me a copy of the textbook, and I started to read this earnestly.

At the local Church of Christ, Scientist, my husband became acquainted with a member who had had class instruction in Christian Science, and she spent many evenings explaining Science to him. She also wrote to me, giving me two quotations. One is from the Bible and reads (Gen. 1:27), "So God created man in his own image, in the image of God created he him; male and female created he them." The other, from Science and Health, states (p. 463), "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive."

I studied the textbook and realized my right place was not in a hospital bed. The doctor, passing by my bed, decided to put me into the examination room although it was not my turn for another two weeks.

He asked me how I was, and to my amazement I said: "Very well, thank you. I am going home at the weekend."

He asked me why, and I replied, "After seven and a half years of medical science, I am now going to rely entirely upon Christian Science."

He replied, "I don't blame you."

My discharge was granted, and six weeks after entering the sanatorium I was back home living a normal life and running my home without human help, having received no medical treatment whatsoever in the sanatorium. The next day I attended a branch church, eager to learn more about this wonderful religion.

As part of the formalities connected with my release from the sanatorium, I had to go back for an examination after I returned home, and the specialist said after examining me, "It is remarkable." In letters he wrote to me he said that he believed many people are unhappy and ill very largely because they ignore the great spiritual truths, and he advised me to keep my mind clear and hold on to my faith.

During the years that have followed this

healing, I have, as my understanding of Science has grown, become a member of The Mother Church and of a branch church, in which I have been very happy to serve in many ways.

My favorite text is (*ibid.*, p. 494), "Divine Love always has met and always will meet every human need." It is always a joy to prove this statement and all the truths we are taught in Christian Science. I am very grateful for the periodicals, especially the *Christian Science Sentinel*, which is so convenient to carry around. Mrs. Eddy gave the world Christian Science, and I am very grateful indeed for her.—(Mrs.) Patricia Kathleen Ledward York, Yorkshire, England.

It is with ever-deepening gratitude for the discovery of Christian Science by our beloved Leader that I am happy to verify the foregoing testimony of healing. The events took place just as set down by my wife. I shared with her the darkness before the dawn of Truth and Love in our frightened lives. Indeed fear had almost taken over my reason. Now I share all our blessings and am continually grateful.

The patient explanations and help given by the member referred to never cease to inspire me. She revealed a sense of divine Love which I had never known of before turning to Christian Science, and I shall never forget the relief when the fear lifted from me. Almost everything in our experience changed with this new light and corrected thinking. Dependence on the First Commandment (Ex. 20:3, "Thou shalt have no other gods before me," not only gave us confidence in our newfound way of Life, but enabled me to obtain better work right at that time, and this led to my going into business on my own account. We have also experienced numerous healings of various kinds, one of which was that of the use of tobacco, a habit of some fifteen years. Social drinking also dropped out of my activities.

Membership in The Mother Church and

church followed, and the opportunity to serve the latter in several capacities. Most of all I am grateful for a clearer understanding of God and His creation, in-
g man. Our dear Master, Christ, tells us (John 16:22), "Your heart rejoice, and your joy no man taketh you." This priceless sense of joy stays me. My prayer is that someone, hing as we were for the truth, may be hrough this testimony to the accep- of Christian Science and to liberation ecurity.—*Jeffrey Armstrong Ledward.*



HAVE loved Christian Science since I a child, and I remember how natural is for our family to turn to God for in time of trouble. My grandmother healed of Bright's disease, my young was healed of infantile paralysis, and s healed of diphtheria. These are only of many proofs we have had of God's potency.

ter I was married, the doctor who was tend me at the birth of our child told

had a tumor, which might prevent successful termination of pregnancy, an abnormality of the heart. I was lled in great fear to seek the help of ristian Science practitioner.

sense of peace came to me when the itioner assured me that in reality all well and that through her prayers I d be helped to see this at once! Never during the ensuing months did I ex- nce any fear, and after the birth of a ct daughter, the doctor, with an air of ement, told me there was no tumor. urthermore, he never again mentioned the condition, about which he had earlier concerned, and there has been no nce of it since.

e most rewarding healing I have had, ver, was in connection with a foot in-

I was doing some organ work in a y city at a Christian Science church. one Saturday afternoon I twisted my and fell, sitting on it with such force I heard a crunching sound. The con-

dition was so frightening as well as so painful that my husband and I felt we needed support and called our teacher in Christian Science. The fear that I could not play for the church service the next day was immediately quieted as the prayerful work was taken up. All night my husband and I read from *Science and Health* by Mrs. Eddy or prayed or sang hymns. We audibly affirmed man's perfection as the spiritual image of God, fashioned wholly by Spirit, God.

Several times as we quietly prayed we heard a clicking sound in my foot, and I can remember smiling to myself as I realized that it is the spiritualization of consciousness which brings healing—in fact, that is the healing—and I knew this was taking place. Never before had the truths of being been so clear to me. I could perceive and feel the allness of God, divine Mind. Toward morning we felt a sense of peace and went to sleep. When we awakened three hours later, we felt more refreshed than with our usual night's rest. In fact, there was a feeling of vigor, joy, and dominion such as I had never before experienced.

Though I could not put my foot to the floor, we left early for church. Arriving before anyone else was there, my husband carried me in and up the stairs without anyone's knowing there might be some difficulty. Just before the service a note was placed in my hand from the practitioner. It read, "God is at once the centre and circumference of being" (*Science and Health*, pp. 203, 204). This was a hal- lowed moment, and my grateful heart sang joyful praises to God as I played without difficulty for a beautiful church service.

Although the foot was swollen and dis- colored for a little longer, I went about my duties thanking God and singing hymns of joy for days on end for the mighty things revealed to me while going through what seemed to be a serious time. Everything has had more beauty and spiritual mean- ing since this experience, and my study and search for the deeper meanings of God and man have been the greatest adventure &

my life. Two lines of Mrs. Eddy's poem "Christ My Refuge" read (Poems, p. 13):

My prayer, some daily good to do
To Thine, for Thee.

This is my prayer too, and it is being answered when I am able in some small measure to help and encourage on their journey other seekers for Truth.

My husband and I are eagerly seeking out the Bible commands and Mrs. Eddy's admonitions and directives and are striving to obey them. We are grateful for a home established on Principle and governed by Love and for children and grandchildren whose love for and understanding of Christian Science are being attested by their lives in their communities. We are grateful for Christ Jesus, for Mrs. Eddy and her unselfed efforts on behalf of humanity, and for the teachers and practitioners of Christian Science, who are ever willing and ready to help us. — (Mrs.) *Esther J. Boetcker, Lake City, Pennsylvania.*



WHAT a joy it is to be a student of Christian Science! Having been reared in a home where Science was the only physician or help in any need, I was blessed beyond words. Among my blessings was a college education which had seemed nearly impossible. In my senior year at college the blessing of service as Second Reader in a branch church brought great growth and humility. It opened the way for employment as a teacher in a distant state, a state which rigidly ruled out all out-of-state, inexperienced teachers. The placement bureau at the college had not been able to secure a position for me as a teacher.

My parents were moving to the distant state mentioned, and, through my study of the Bible and of Science and Health by Mrs. Eddy, I was directed to accompany them. I held firmly to the truth of God's directing. I knew that all God's ideas express right activity. On making application in the teaching profession when we arrived at our destination, I was informed that there were

several hundred applications already on file. This situation had a grim vista with Paul I declared over and over (20:24), "None of these things move me."

Two weeks after school had started I was directed to go to a neighboring city to request a fellowship for further training in my chosen field. When I arrived, I found that the fellowship had been awarded to another. However, while I was there I made application for teaching in the schools. On returning home, I lovingly took over many of the duties of the home. In less than a year an urgent call from this neighboring city brought me full-time employment as a teacher in the public school system. For the first time I held, with gratitude, for six years without a day or an hour of absence from duty.

I had many struggles with self and others in adjusting to the work, but they were won through the study of Christian Science. Minor maladies that tried me from being in my place were overcome through my applying the teachings of our beloved Leader. While I was a student in this city, attendance at a Christian Science college organization resulted in my meeting one who afterward became my husband.

In later years we were blessed with lovely daughters. In their early years two children acquired the habit of sucking. Material means were applied to correct it, but to no avail. Eventually their front teeth began to protrude. This continued for several years. Inquiring of a dentist how soon surgery might be applied to straighten them, I was startled to know that it could not be done for several more years. Suddenly I realized that I had been mistaken in handling the situation with the physical. Truth. I started to think constructively. Hebrews we read (4:12), "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing to the dividing asunder of soul and body, and of the joints and marrow."

Thus reversing all thought of dependence

s for their teeth, and setting about the power of Truth, I turned to the words of our Leader, who states in Science and Health (p. 423), "Ossification of a normal condition or derangement of the body is as directly the action of morbidness as is dementia or insanity." Mortal men, had to be seen as nothing. All belief about growth had to be reversed and denounced. Thus, gradually, the result of error with the truth of man's relation to God brought fruitage. The habit changed, and some months later I noted a great joy that their teeth had been healed and were in a normal position. My heart overflows with gratitude to the Master who helped me through this experience.

My husband and I are profoundly grateful to our Leader, who opened to us the way of healing taught by our Way-Teacher, Christ Jesus. We are grateful to Him abundantly and sincerely, for the heritage of Christian Science handed down to us by Him who has proved, and are still proving, infinite, eternal power. Our parents witnessed and experienced many healings, and the belief of age has been defied by length, courage, and vitality in their olden years. — (Mrs.) *Josephine L. Weber, Austin, Texas.*



My gratitude for Christian Science is daily, and I have had nearly a half-century to know and experience the healer of this religion, discovered and taught by Mrs. Eddy. It was my privilege as a very young child to begin attending a Christian Science Sunday School. Here I learned the invaluable fruit of God's love for His children and the protection and guidance which we receive when we turn to Him sinners seeking.

At a year after my mother became a student of Christian Science she and I were ill with smallpox. Mother was taken to the legal requirements regarding contagious diseases but insisted on

having only Christian Science help. Although the quarantine was long, and the illness severe, each mortal law was met and overcome by God's omnipotence.

As Mrs. Eddy says (Science and Health, pp. 380, 381), "Every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God." Neither my mother nor I was marked by the disease. For some time after I returned to school, I stopped by the home of a practitioner twice a week. Each treatment gave me renewed strength until the healing was complete.

An abdominal condition was healed during my college days through my own understanding of Christian Science. I was living with relatives who did not approve of Science or comprehend it; so they were afraid of it. When this emergency arose, they would not allow me to have Science treatment, but called the family doctor. I was in terrific pain when his diagnosis of appendicitis was made, and I was rushed to the hospital.

I clung steadfastly to the truths I had learned in Sunday School: that being actually God's child, I was spiritual and perfect and that since God is Love, I was enfolded in the arms of Love, where no mortal claim could reach me. At the time I could recall only the first sentence of "the scientific statement of being" from page 468 of Science and Health, which reads, "There is no life, truth, intelligence, nor substance in matter," but I pondered it over and over again.

No medication was given me, at my own request, but a number of tests were taken. I finally went to sleep saying, in the words of the twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Several hours later I awoke, free.

I was told that the tests were negative and that the symptoms were false, caused by another disorder, which I had never had before, nor have I had any trace of it since. I went home before noon that day. My gratitude was boundless for this proof of Christian Science healing.

During the years that I was rearing my children, there were healings too numerous to relate here and many instances of wonderful protection. Several times the fear of contagion was completely dispelled. On one occasion my fear for my baby son was very great, for there was reason to believe he had come into contact with poliomyelitis. I immediately called a practitioner for help. This was one of my most difficult testing times. The sentence from *Science and Health*, "Truth handles the most malignant contagion with perfect assurance" (p. 176), was the rock to which I clung. Fear was completely replaced by assurance, and the baby was unaffected.

In the years that have followed, there have been healings of grief, of great personal disappointment in family relationships, of loss, and of physical ailments, including headaches, infection, and colds.

Membership in a branch church has opened to me many avenues through which to serve the Cause of Christian Science. My gratitude to God for all His blessings is immeasurable. I am grateful for Christ Jesus, who made clear that God is man's Life, and for Mrs. Eddy and her courage and foresight in writing *Science and Health*. My aim is to let my light shine through living as a Christian Scientist to the fullest of my understanding. —(Mrs.) Catherine Bjelke Manzer, Oakland, California.



HAVING had the experience of attending a Christian Science Sunday School from early childhood, I learned to turn to God for help at all times, and I had confidence in His guidance and protection. I remember having headaches quite often when I was young and going quietly to my room, where I repeated "the scientific statement of being," found on page 468 of *Science and Health* by Mrs. Eddy. As I considered the truths of the statement, including this one, "Spirit is God, and man is His image and likeness," relief came immediately. I am very grateful to have been able to join

The Mother Church, as well as a branch church, before reaching the Sunday School leaving age of twenty.

In each experience which I have had in demonstrating true employment, I have relied on God as man's only source of supply and in two instances the position I desire was held for me at least two months. I was led to apply for a position one summer as a counselor at a school conducted by Christian Scientists, and there I met my husband.

A few years ago one of our children brought home a note from the school nurse saying that a sore on the child's lip seemed to be impetigo. It was requested that the child be kept at home until she had seen a doctor. She asked, "I won't have to miss school because of that, will I?"

We sat down and did some prayerful work. In studying some of the truths of God and His perfect child, our daughter saw that she is in fact always a perfect spiritual idea and that time is not necessary to bring out this perfection. Man is not perfect sometimes and imperfect at other times, but is always God's perfect expression.

During the night the scab fell away from the child's lip. There was not even a mark to show where the sore had been, and she did not have to miss any time from school.

Sometime ago, while walking in the woods, I stepped on a board having a protruding rusty nail about three inches long. The nail went through the sole of my shoe and into my foot. I immediately declared aloud that there are no accidents in Mind and that man's perfection can never be touched by anything which can mar or change that state of perfection. I proceeded to deny any sense of pain and did not look at the foot until we returned home a few hours later; then I washed it.

The foot was swollen, and there was much pain during the night. I did not sleep very much, but tried earnestly to fill my thoughts with gratitude and joy. I read hymns as well as the Thanksgiving Day lesson from the *Christian Science Quarterly*. One hymn which was very helpful to me

17 in the Christian Science Hymnal, verse of which reads,

God I find a precious gift
That knows no fear, no feud,
It glows so still, serene and pure:
The gift of gratitude.

These truths, I went about my normal life the next day, although I could wear a splint on my foot. By the third day of the incident had disappeared.

I give sincere thanks for Christ Jesus and Mrs. Eddy and her love for mankind, giving us this practical religion, Christian Science. The privileges of service as a Second Reader in a branch church and class instruction are continual reminders of a need for expressing gratitude every hour. — (Mrs.) Patricia C. Anchorage, Alaska.



Our family has had proof that "God is the source of all strength, a very present help in trouble" (Ps. 46:1). I owe my life to the birth of our daughter to Christian Science. When I was very young, I was ill with smallpox and whooping cough and reached the stage where I was dying. The attending physician had called in consultation with several other physicians who agreed that at most I had only a few hours to live.

My mother had heard of Christian Science, but knew nothing about it. In desperation she telephoned a practitioner, who began teaching me the truth of God and man, and that the doctors be asked to give further medication, and encouraged me to leave me in God's care. In a few days I was completely well and untroubled by the smallpox. From that time I relied upon God for all healings.

I am sorry to say that for many years I neglected my study, and when a problem did depend upon the prayers of my mother or of a practitioner. After my marriage and the birth of our first child, I began to need to know more of God and to study Science and Health by the daily. The laws of the state in which

we were residing required a physician in attendance during childbirth. After our son was born, the physician said it would be physically impossible for me to have any more children.

During my study I saw very clearly that man is not a creator. As Mrs. Eddy says on page 582 of Science and Health, children are "the spiritual thoughts and representatives of Life, Truth, and Love." I knew God's thoughts cannot be limited by any so-called law of matter, for in reality there is only God's law, which is all-powerful.

Again we had proof that "with God all things are possible" (Matt. 19:26). Two years later, our daughter was born. During my second pregnancy there were a great many problems to be solved. Error was tried very hard to prove the doctor had been correct. With the help of a practitioner, I was striving to know the truth of this passage on page 256 of Science and Health: "All things are created spiritually. Mind, not matter, is the creator. Love, the divine Principle, is the Father and Mother of the universe, including man."

As the time for our baby's birth drew close, the doctor tried in a very kind way to prepare me for the possibility that the baby might be stillborn, or, if alive, too small to save. I telephoned the practitioner when the birth was imminent, and she immediately began working for the baby and me and continued to work until after the birth, which was quick and harmonious. Our daughter not only was perfect in every way, but weighed over seven pounds.

Our family has had many wonderful healings through Christian Science. At one time our son had over two dozen warts on one hand. By holding to the thoughts that man is spiritual and complete and that nothing can be added to nor anything taken from his perfection, the warts quickly disappeared.

Our daughter's permanent teeth came in crooked and with a wide, ugly gap between the front teeth. When our dentist, and even our friends, predicted that she would soon have to wear braces, I realized that we did not have to accept that pre-

diction, for Truth destroys every type of error. Every time I noticed her teeth, I declared that in Mind there is no separation and that there is a divine law of adjustment in operation. I made such a habit of looking away from the material picture that I do not know just when the healing came about. One day as the child was talking and laughing with me, I suddenly realized her teeth were perfectly straight and very close together.

I was able to overcome my fear of flying when my husband wanted to take a twelve thousand mile trip and time did not allow us to go by train or to drive. At times, just the thought of flying would paralyze me with fear. I pondered over and over again, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27), and finally understood that man can never fall out of his spiritual perfection. The healing of fear was so complete that I enjoyed every minute of the trip.

I am so grateful for Mrs. Eddy, who gave us Science and Health, and for each demonstration in proof of her discovery. I am also deeply grateful for the practitioners, who not only help us in the time of need, but also guide us and encourage us in our endeavor to spiritualize our thoughts.—(Mrs.) *Grace Mallowney Petersen, Stone Mountain, Georgia.*



To look back forty years to my youth, when I was "unstable in all [my] ways" (James 1:8), and compare the unhappiness of that period with the joys and accomplishments which have filled the intervening years makes the difference seem miraculous—which indeed it is to human sense. But Mrs. Eddy reminds us in Science and Health (p. 134), "A miracle fulfils God's law, but does not violate that law." God's law was certainly fulfilled in the change in my experience brought about by my studying and applying the spiritual laws opened to me in the Bible through Mrs. Eddy's revelation, Christian Science.

I left home when I was sixteen, and with no one to control my actions I made about every possible mistake. As we were not a church-affiliated family, I was almost totally unaware of God.

Finally, confused and confounded, sick and tired of the seeming vacuity of life I met a young person reared in a Christian Science home, and in watching her in the practice of her faith I became interested. In Science and Health we read (p. 66) "Trials are proofs of God's care." Apparently, though I was not aware of it, I was reaching out for an explanation of what seemed a pointless existence. My acquaintance with this person was of short duration, but it brought to me the touch that transformed my life.

The transformation was gradual, for there was much to be overcome. First of all, I knew that there was hope. Then spiritual understanding overcame to a great degree the confusion that had obscured life's meaning. I began to know the "reason of the hope that is in [me]" (I Pet. 3:15).

I married soon, found love and companionship, and reared a family. Shortly after my marriage, I was led through understanding prayer as taught in Christian Science to make a change in my employment, and I took a position with my present employer, which has given me continuously expanding opportunities and income and freedom from the pressure and tension usually found in competitive, successful business. The knowledge that "I can of mine own self do nothing" (John 5:30) that man is always in his right place, and that God is always guarding and guiding every one of his ideas removed the suggestion of competition, and my relations with others, therefore, are harmonious and brotherly in all my business associations.

I can trace every good thing that has come to me to my understanding and practice of Christian Science. Among my blessings I count these most dear: delivery from slavery to the senses, from lust, hate, fear, morbidity, from a false sense of responsibility, from smoking, social drinking, and vile speaking.

am grateful for membership in a branch church, for the avenues that have opened in it for service, for the practicality of Christian Science, because its tenets are inextricable.

My first healings were those of chronic indigestion and indigestion. I was at that time buying the large economy size of the pills for these ailments. After turning to Christian Science the healings were instantaneous and were accomplished without the help of a practitioner. The next sign of consequence was one which came with such sharpness and clarity that I can never forget it.

I was employed as a musician at the time at a large theater. On this particular evening I was so in need of sleep that I fell asleep while performing and just could not keep my eyes open. I was in agony. Finally I laid my instrument aside, took out the book of Science and Health which was my constant companion, and started reading. Almost a few seconds light flooded my consciousness, and I was healed. Indeed after the heater I went out for a number of days still aglow with that feeling of alive-ness and awakeness, and I have never since been so wide-awake.

On one other occasion, when taking a trip by train during which I had been busily studying for several hours, a passage in Science and Health made me pause in contemplation I looked out of the window of the train. The world seemed to be with a strange quality of light, and instantaneously the great truth of God's all-ness as well as the concomitant nothingness of evil, was so clear that it seemed I could never again accept evil as real. This light shined with me for only a few minutes, but it seemed to bring into focus all the things which I had been reading and studying for many years.

As Eddy says (Science and Health, p. 10), "The prophylactic and therapeutic (that is, the preventive and curative) arts are emphatically to Christian Science, could be readily seen, if psychology, or the science of Spirit, God, was understood." "Prophylactic, or preventive, force has been

most in evidence in my life. I have had very few physical problems to solve since beginning the study of Christian Science.

However, recently I had a heart condition. With the help of a consecrated practitioner, I was able to meet the first phase of its claim while on vacation, and after my vacation was over I continued to fulfill my business responsibilities, with less physical effort but a better balance of "first things first," until the healing was complete. During this time I learned the value of subscribing for and reading all our publications. They certainly deepen thought to a greater penetration and broader application of Christian Science, and the testimonies in particular give one courage to solve problems successfully solved by another.

For health, protection, abundance, peace, and progress, for class instruction, for our publications and our practitioners, and for membership in The Mother Church and a branch church, I can only humbly say, "Thank You, God."—Orin H. Sepp, Great Neck, New York.



[Original in German]

EVEN though I was able to remain in my usual surroundings after World War II, it was a difficult time, overshadowed as it was by the sudden passing of my brother and beset by all kinds of difficulties. I cannot imagine how I could have pulled through those months without the comfort of our periodicals. To be sure, we were not able to receive the *Quarterly* or *The Herald of Christian Science* (German Edition).

However, we were acquainted with an individual who no longer valued our literature, and he sent me a whole package of *Heralds* which I had not read. These were a source of blessing to me. I read them every free minute I had in order to lift myself above the confusing evidence of the senses, and I felt so close to all those who told of their experiences in the testimonies that I shall never cease to be grateful. May this testimony repay a little of my debt of gratitude.

Of the numerous blessings which have

come to me through Christian Science, I should like to mention just two. Several years ago I hit my right shinbone very severely on an ash can in the passage to the cellar. The pain was very bad. Today I know I ought to have gone upstairs immediately and worked and prayed earnestly. Instead I decided to finish my household tasks, which I had just begun, hoping that the pain would disappear by itself.

However, the leg began to swell so badly that soon others noticed it. One friend expressed such alarm that I was overcome with fear, and I asked a practitioner in a neighboring town to help me by giving me some protective thoughts with which to combat mortal mind's attack. The deep wound which appeared made me so fearful that I had to go to see the practitioner several times for comfort and renewed courage. She stood by me steadfastly, and gradually the fearsome evidence began to disappear and the wound to heal. How glad I was when it was no longer necessary to bandage the leg! Many a testimony in our periodicals helped strengthen my trust in the healing activity of the divine Mind and thus contributed to the healing.

A swollen ankle was healed when I pondered over and over again the fact that God's ideas express movement and progress. Conscious and consistent gratitude for this truth aided in bringing about the healing.

An experience I had later on continues to arouse my deep gratitude. One afternoon in summer I was sitting with friends around the table. We were being greatly bothered by wasps, and we had to be very careful when we were eating cake. Despite the care I took I suddenly was stung on my tongue, which quickly began to swell. In this instance I was alert and clung

with all my might to the only power and power there is, to the supreme divine Mind, recalling Mrs. Eddy's pathetic and convincing words in *Science and Health* (p. 143), "If Mind was first chronologically, is first potentially, and must first eternally, then give to Mind the honor, dominion, and power everlastingly due its holy name."

I was determined to acknowledge the activity of the one Mind. I recalled the Bible account of Paul the apostle, shaking into the fire the poisonous viper which had fastened on his hand, that it did him no harm (see Acts 28:3-5). So I shook every poisonous thought into the fire of divine Spirit and at once felt a relief of pain and swelling which continued until harmony was restored. All this took place naturally within a few minutes, and no one at the table noticed the incident. My gratitude for this holy experience was just as deep and lively today as it was then and is a constant help in overcoming disharmony.

I love our dear Leader and her holy, and healing movement, with its beneficent activities. Above all, I love the textbook, *Science and Health*, with its marvelous, crystal-clear language in the German translation also, which irresistibly attracted me in my early years. Many testimonies have become precious pearls to me. With one sentence, which is to me the most beautiful, I should like to close this testimony in gratitude (p. 264): "When we learn the way in Christian Science to recognize man's spiritual being, we behold and understand God's creation of all the glories of earth and heaven and man."—(Miss) *Emma Ludwig, Kulmbach, Germany.*

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PERIODICAL
READING ROOM

B

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY
AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"



OFFICIAL ORGAN OF
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members of The Mother Church in a city believe the time has come for the organization of a Christian Science Society, or a church of Christ, Scientist, in accordance with Article XXIII, Sections 6 and 7, of the Manual of The Mother Church, they should write The First Church of Christ, Scientist, Department of Branches and Practitioners, 107 Falmouth Street, Boston, Massachusetts 02115.

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For the provision of Article XXIII, Section 6 of the Manual of The Mother Church, Science organizations may be formed at colleges and universities by members of The Mother Church who are students, members of the faculty, or teachers. For information please write The First Church of Christ, Scientist, Department of Branches and Practitioners, 107 Falmouth Street, Boston, Massachusetts 02115.

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Application forms for listing as a practitioner or nurse may be obtained from The First Church of Christ, Scientist, Department of Branches and Practitioners, 107 Falmouth Street, Boston, Massachusetts 02115.

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Branches of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A. with Notice of Regular Services and Reading Rooms, where Christian Science Literature may be read or obtained. Reading Room (RR) locations are included in Branch Church announcements.

AFRICA

EGYPT

ALEXANDRIA Society—Sun 11; 1st Wed 7; RR Wed Fri 4.30-6—8 Cherif Pasha st
CAIRO Society—Sun 7; Wed 7; RR Mon Wed Fri 6-7—3 Midan Mustapha Kamel

GHANA

ACCRA Society—Sun 10.30; 1st 3d Wed 7—C292/2 Farrar av, Adabraka

KENYA

NAIROBI First Church—Sun 11; SS 11; Wed 5.30—Kirk rd. RR 11-3; Tues Fri 11-6; Sat 10-12—Windsor House, Stewart st Mail Box 30115

MOROCCO

CASABLANCA Society—Sun Fr 10; SS 10; 1st Wed Fr 7; RR Wed Fri 3.30-6.30—Ohana sq, bly Moulay Youssef 42

NIGERIA

LAGOS Society—Sun 11; SS 11—359 Herbert Macaulay st, Yaba RR 4-7—73 Igboere rd

NORTHERN RHODESIA

LUSAKA Society—Sun 10.30; SS 10.30; Wed 8—Ridgeway, Woodlands

SOUTHERN RHODESIA

BULAWAYO First Church—Sun 9.30; SS 9.30; Wed 8—Wilson st at Grey's Pass RR 9-12.45; Sat to 12—7 Southern Life bldg, Main st
SALISBURY First Church—Sun 9.30, 7; SS 9.30; Wed 8; RR 9-5; Sat to 12—Selous av, 2d st
UMTALI Society—Sun 10; SS 8.30; Wed 6—78 3d st

SOUTH AFRICA

CAPE PROVINCE

CAPE TOWN First Church—Sun 11, 7.30; SS 11; Wed 8—Orange st at Grey's Pass RR 9.30-5; Sat to 12.30—Cleghorns bldg, 6 Castle st
Second Church—Sun 10, 7.30; SS 10; Wed 8; RR 9.30-4.30; also Wed 7.30-8; Sat to 11.30—15 Main rd, Newlands
EAST LONDON First Church—Sun 10, 7.30; SS 10; Wed 8—16 St James rd RR 9.30-12.30, 2.30-4.30; Sat 9.30-12.30—32 Argyle st
FISH HOEK First Church—Sun 10.30; SS 10.30; Wed 8—Kommertje rd at 12th av RR 10-12—8 Clifton Parade
GRAHAMSTOWN First Church—Sun 11.15; SS 9.45; Wed 8—2a African st RR 10.30-12 except Wed Sat—18 Bathurst st
KIMBERLEY First Church—Sun 11, 7.30; SS 11; Wed 8—2 Cricket st RR 10.30-12.30, 3.30-5.30; Sat 10.30-12.30—Permanent bldg
PORT ELIZABETH First Church—Sun 10, 7.30; SS 10; Wed 8—110 Park dr RR 10-2; Sat 9-12—103 Mutual bldg, Main st
STRAND Society—Sun 11; 4th Wed 7.30—Masonic Hall, Masonic Lane

NATAL

DURBAN First Church—Sun 9.30, 7; SS 9.30; Wed 8—Russell st RR 9-6; Sat 9-12.30—16 Salisbury Arcade
Second Church—Sun 11, 7; SS 11; Wed 8; RR 9.30-12.30, 2.30-5; Sat 9.30-12—63 Florida rd at 5th av
Third Church—Sun 9.30, 7.30; SS 9.30; Wed 8—145 Frere rd at Cromwell rd RR 10-1 except Sat—100 A Umbilo rd
KLOOF Society—Sun 9.30; SS 9.30; 1st 3d Wed 8; RR Tues Fri 10-12
MARGATE Society—Sun 11; SS 9.30; 2d 4th Wed 8—12 Marine dr RR 10.30-12.30—Conisby Cottages, Marine dr
PIETERMARITZBURG First Church—Sun 9.30, 7.15; SS 9.30; Wed 7.45—Loop and Chapel sts RR 9-4.30; Sat to 12.30—180 Church st
RICHMOND Society—Sun 9.30; 2d Wed 7.15—Church, Shepstone st

ORANGE FREE STATE

BLOEMFONTEIN First Church—Sun 11, 7.30; SS 11; Wed 8—8 First av RR 9.30-11.30—316 Permanent bldg, Maitland st

TRANSVAAL

BENONI Society—Sun 11, 7.30; Wed 8; RR Tues 3-5—94 Woburn
BOKSBURG First Church—Sun 10, 7.30; SS 10; Wed 8—Church, 11 Commissioner st RR 10-2 except Sat—4 Joubert st
GERMISTON First Church—Sun 10, 7.30; SS 10; Wed 8—2A Human st RR 10-2; Sat to 12—2 Human st
JOHANNESBURG First Church—Sun 10, 7.30; SS 10; Wed 8—5e at Banket st RR 9.30-5; Sat to 4—101 York House, 57 Rissik Mall P O Box 1961
Second Church—Sun 10, 7.30; SS 10; Wed 8—9 Bienenheim Kensington RR 10-1; Sat to 12—8 Albemarle st, Kensington
Third Church—Sun 10, 7.30; SS 10; Wed 8—69 Roscommon Parkview RR 9-5; Sat to 1; also Tues 7.30-9—13 President Jan Smuts av, Rosebank
KRUGERSDORP First Church—Sun 10; SS 10; Wed 8; RR Wed 11-1 Fri 2.30-4.30—66 Human st
PRETORIA—Jointly-maintained Reading Room:
21 Steyns Central bldg, off Schoeman st 8.30-5; Sat to 12.30
First Church—Sun 11, 7.30; Wed 8—395 du Toit st
Second Church—Sun Eng 10, also 1st Sun Afrikaans 11.15; 5 10; Wed 8—1149 South st, Hatfield
ROODEPOORT Society—Sun 10, also 1st Sun 7.30; SS 10; 1st 3 Wed 8; RR Wed 10-12—25 Church st, Florida
SPRINGS First Church—Sun 10, 7.30; SS 10; Wed 8—70 4th st 10-12.30, 3-4.30; Wed Sat 10-12.30—14 B 4th st
VEREENIGING Society—Sun 10; SS 10; 1st Wed 8; RR Tues Thur 10-12—23 Victoria av

ASIA

GUAM

AGANA HEIGHTS Society—Sun 10.30; SS 9; Wed 8; RR Wed 7-4 Mail P O Box 1017, Agana

HONG KONG

HONG KONG First Church—Sun 11; SS 11; Wed 8; RR Mon Thurs 10.30-12.30; Tues Fri 5.30-7—31 Macdonnell rd

INDIA

BOMBAY First Church—Sun 10.30; SS 10.30; Wed 6.30; RR 11-11 except Wed 3-6.15; Sat holidays 10.30-1—31 Murzban rd, Fort
CALCUTTA Society—Sun 11; SS 11; Wed 6.30; RR Mon 6-7.30. Wed 5.30-6.25; Fri 10-11.30—30 Chowringhee rd
NEW DELHI Society—Sun 10; SS 10; Wed 6.30—Constantia 'a' YWCA, Ashok rd

INDONESIA

JAVA

JAKARTA First Church—Sun Indonesian 9.30, Eng 8 pm; SS 8 am Wed 8 pm; RR 9-12, 5-7 except Wed Sun; Wed 9-12—48 Djaja Tengku Tjilik Ditiro
SURABAYA Society—Sun Eng 9, Indonesian 10.30; SS 8 am; 2d 4d Wed 6; RR Tues Thurs 10.30-12, 5.30-7—41 Tarmen Embong Wetan

JAPAN

KYOTO Society—Sun 11; SS 9.45; Wed 7.45; RR Tues Sat 1-4—Kamigoryo-mae Sagaru, Karasuma-dori, Kamikyo-ku
TOKYO First Church—Sun 11; SS 9.30; Wed 7.30; RR 3-7 15 am Sun Mon—33, 1 Chome, Nagatacho, Chiyoda-ku

OKINAWA

OKINAWA Society—Sun 10; SS 10—Plaza Teen Club

PHILIPPINES

BAGUITO Society—Sun 10.45; SS 9.30; Wed 4.45; RR Wed Sat 1-12 Sun 9-10.30—43 Bokawkan rd
MANILA First Church—Sun 10.45; SS 9; Wed 5.45; RR 4-4 Wed; Sat 2-5—1560 Leon Guinto, Sr. st

CHURCHES AND SOCIETIES

BELGIUM

SINGAPORE

Society—Sun 9.30; SS 9.30; Wed 7.15; RR Fri 10-n Wed 6.30-7.15—8 Orange Grove rd, Singapore 10

THAILAND

ciety—Sun 11; SS 9.30; 1st 3d Wed 8; RR 1st 3d Wed MCA, 27 Sathorn rd

AUSTRALIA

STRALIAN CAPITAL TERRITORY

Society—Sun 11; SS 9.30; 2d 4th Wed 8; RR Tues Thurs juarie and Bligh sts

NEW SOUTH WALES

LLS Society—Sun 9.30; SS 9.30; Wed 8—School of Arts iety—Sun 11, 7; SS 11; Wed 8; RR 2.30-4.30 except h, 242 Bong Bong st ciety—Sun 10.55; SS 10.55; Wed 7.55—791 Pittwater .30 except Sat—Dee Why sq, Unit A ciety—Sun 10; SS 10; 3d Wed 8; RR 11.30-3 except h, William st

1st Church—Sun 9.35, 11.05; SS 9.35; Wed 8.05—Dural 4; Sat 9.30-12.30; also Wed 7-7.50—10a Coronation st ciety—Sun 11; 1st 3d Wed 8—68 Parke st SS 11 e RR Mon Fri 2-4—Froma Lane ciety—Sun 10; SS 10; Wed 8—17 Kiora rd First Church—Sun 11, 7.15; SS 11; Wed 8; RR 11.30-2 23 Gordon av

A First Church—Sun 10.30, 7.15; SS 10.30; Wed 8; 1 Fri 11-4; also Wed 7-7.50—Church, Smith st ciety—Sun 10; SS 10; Wed 8; RR 1-3 except Sat—High st 1st Church—Sun 9.30, 11; SS 9.30; Wed 8; RR 2-4.45; 7-7.55—733 New S Head rd

Church—Sun 9.30, 11; SS 9.30; Wed 8; RR Mon to Fri also Wed 7-7.50—Church, Church st

Jointly-maintained Reading Room: use, 10 Martin place, 9-6 except Sat

Church—Sun 11, 7.15; SS 11; Wed 8—Forbes and Liverpool 8; Wed to 7.30; Sun holidays 2-5—241a Elizabeth st, City Church (Chatswood)—Sun 10, 7.30; SS 10; Wed 8—Albert or st RR 11-5; Wed 7-7.55; Sat 9.30-12—27 Victor st

Church (Moeman)—Sun 10, 7.15; SS 10; Wed 8; RR 11-5 1 1-4, 7-7.50; Sun 10-12, 2-4—615 Millkary rd Church (Manly)—Sun 9.30, 11; SS 9.30; Wed 7.40; RR 1 12.30-4.30; Sat 2.30-4.30—Church, 13 Eustace st

Church (Petersham)—Sun 10, 7.15; SS 10; Wed 8; RR 1-4 ; also Wed 7-8—Church, Brighton and Crystal sts

Church—Sun 9.30, 11; SS 9.30; Wed 8—45 Premier st, RR 11-4.30; Sat 9.30-12—12 Butlers rd, Hurstville

Church (Campele)—Sun 9.30, 11; SS 11; Wed 8; RR 1 11.30-2.30; also Wed 7-7.50—45 South Parade

IG First Church—Sun 9.30, 11; SS 9.30; Wed 8; RR Tues 1-4.30—Market and Kembla sts

QUEENSLAND

Society—Sun 10; SS 10—406 Ipswich rd

First Church—Sun 11, 7.30; SS 11; Wed 8—273 North r RR 10-7.30; Sat 9.30-11.30—Pennys blgs

Church (Clayfield)—Sun 9.30, 11; SS 9.30; Wed 8; RR t Sat; also Wed 7-7.45—Church, Vine st

Church—Sun 11; SS 11; Wed 8; RR Mon to Fri 10.30-3 1 3-7.45—296 St Paul's Terrace, Valley

i Society—Sun 11; SS 9.30; 3d Wed 8—241 Bourbong ciety—Sun 11; SS 11; 3d Wed 8—Coronation av

Society—Sun 10.45; SS 10.45—61 Ernest st, Margate 'ON Society—Sun 11; SS 9.30; Wed 7.30; RR 11-3.30

1st Church—Sun 11; SS 9.30; Wed 7.30; RR 11-3.30 ; also Wed 6.30-7.25—62 Nell st

E Society—Sun 7.30—48 Sturt st ciety—Sun 11; SS 9.40; 1st Wed 8—Municipal Library

SOUTH AUSTRALIA

First Church—Sun 11, 7.15; SS 11; Wed 8; RR 9.30-5; ; also Wed 6.30-7.45—266 North Terrace at Frome st

Society—Sun 11; SS 11; Wed 8—402 Brighton rd

TASMANIA

Iety—Sun 11.15; SS 10; 1st Wed 8—33 Wilmot st

st Church—Sun 11.15, 7.15; SS 11.15; Wed 8—67 Bris- R 11-4 except Sat—312 Richardsons blg, 86 Murray st

N First Church—Sun 11.15; SS 11.15; Wed 8; RR Mon -4; Tues Thurs 2-4—109 York st

VICTORIA

Iety—Sun 11—Alexandra av ciety—Sun 11.10; 3d Wed 8; RR Mon 3-5—15 McKenzie

First Church—Sun 11.10; SS 11.10; Wed 8; RR Wed Fri 6 Davey st

GEELONG First Church—Sun 11, 7.15; SS 11; Wed 8; RR 12-4— Fenwick st

MELBOURNE—Jointly-maintained Reading Room: Newspaper House, 247 Collins st, 9-6.30; Sat to 1

First Church—Sun 11, 7.15; SS 11; Wed 8—336 St Kilda rd RR 10-5.30; Wed to 7.50; Sat to 1; Sun 4-7—340 St Kilda rd

Second Church (Camberwell)—Sun 11.10, 7.15; SS 11.10; Wed 8 —41 Cookson st RR 10-5; Sat 10-12, 2-4.30; also Fri 7-8.30— 20 Riversdale rd

Third Church (Elsternwick)—Sun 11, 7.15; SS 11; Wed 8—Ripon Grove RR 10-5 except Mon Fri 10-9; Sat 9.30-12; also Wed 9.15-9.45—334 Glenhurlty rd

Fourth Church—Sun 11.10, 7.15; SS 11.10; Wed 8—Westgarth Hall, Union st, Westgarth RR 12-4; Sat 10-12—190 High, Northcote

Fifth Church—Sun 11, 7.15; SS 11; Wed 8—Masonic Hall, 1127 High st, Malvern

OAKLEIGH First Church—Sun 10.15, 7.15; SS 10.15; Wed 8— 1394 Dandenong rd RR 12-3; Sat 10-12—56 Warrigul rd

RINGWOOD First Church—Sun 10.50, 7; SS 10.50; Wed 8; RR Tues 11-3; Fri 12-4—26 Station st

SANDRINGHAM First Church—Sun 11.15, 7; SS 11.15; Wed 8; RR Thurs Fri 11-3—28 Waltham st

SHEPPARTON Society—Sun 11; SS 11—C. W. A. Hall, Welsford st

WAVERLEY Society—Sun 9.30, 7.15; SS 9.30; Wed 8—270 Stephenson's rd, Mt Waverley

WESTERN AUSTRALIA

FREMANTLE Society—Sun 11; SS 11; Wed 8; RR Mon Tues Thurs 11-3—3 Canning hwy

MIDLAND Society—Sun 10.45; 2d Sun 7.15; SS 10.45; 3d Wed 8; RR 11-2 except Tues 1-3—Keane st

PERTH First Church—Sun 10, 7.30; SS 10; Wed 8—St George's pl RR 10-7.30 except Mon Tues 10-5; Sat 10-12—49 William st

NEW ZEALAND

AUCKLAND First Church—Sun 11, 7; SS 11; Wed 8—116 Symonds st RR 10-4.30 except Sat; Fri to 7.30—412 Queen st

CHRISTCHURCH First Church—Sun 11, 7; SS 11; Wed 8—63 Worcester st, W RR 10-4.30 except Sat; Wed to 7.30; Fri to 8—109A Cashel st, W

DUNEDIN First Church—Sun 11, 7; SS 11; Wed 8—32 York place RR 11-5 except Sat; also Wed 6.45-7.30; Fri 7-8.30—452 George st

FEILDING Society—Sun 7; 2d Wed 8—St Johns Hall, Bowen st

HAMILTON Society—Sun 7; SS 10; 2d 4th Wed 8; RR Tues Thurs Fri 1.30-3.30—249 Grey st, Hamilton East

HASTINGS First Church—Sun 7, 1st 1st Sun 10.30; SS 10.30; Wed 8 —Heretaunga st at Riverslea rd RR Tues 1-3; Fri 2-4—Russell st, N

HAWERA Society—Sun 7; 1st Wed 8; RR Tue Thur Fri 2-4—25 Princes

INVERCARGILL Society—Sun 11; SS 11; 2d Wed 8—8 Doon st

LOWER HUTT First Church—Sun 11, 7; SS 9.30; Wed 8—Market st RR 10-4 except Sat; Fri to 8.30—17 Queens rd

NAPIER First Church—Sun 11; SS 9.30; Wed 7.30; RR Mon Thurs Fri 2-4; Wed 7-7.30—Tennyson st

NELSON Society—Sun 11; 1st Wed 8; RR Fri 2-4—99 Collingwood st

NEW PLYMOUTH First Church—Sun 11; SS 11; Wed 8; RR Mon Tues Fri 2-4; Wed 7.30-8—Courtenay st

OTAKI Society—Sun 11; SS 11; 3d Wed 8—Rangitira st

PALMERSTON NORTH First Church—Sun 11, 7; SS 11; Wed 8—Church st RR 2-4 except Sat—Regent Arcade

PAPATOETOE Society—Sun 11; SS 11; 2d 4th Wed 8—89 Carruth rd

PARAPARAUMU Society—Sun 7; SS 10; 2d Wed 8—Alexander rd

ROTORUA Society—Sun 11; SS 11; 3d Wed 8—Womens Club

TAKAPUNA First Church—Sun 11; SS 9.40; Wed 8; RR Mon 2.30-5; Tues 12.30-2.30; Wed 7.30-8; Fri 2-4, 7.30-8.30—Como st

TAURANGA Society—Sun 11; SS 11; Wed 8—339 Cameron rd

UPPER HUTT Society—Sun 11; SS 9.30; 2d 4th Wed 8; RR Tues 10.30-12.30; Thurs 1.30-3.30—31 Queen st

WANGANUI First Church—Sun 11, 7; SS 11; Wed 8—56 Ingestre st RR 11-4 except Sat; also Fri 7-8.30—48 Ridgway st

WELLINGTON First Church—Sun 9.30, 11; SS 9.30; Wed 8—Bolton st, C 1 RR 10.30-6; Wed to 7.30; Sat Sat 2-5—13 Grey st

EUROPE

AUSTRIA

SALZBURG Society—Sun Ger 9.30, Eng 10.50; Wed 6.30; RR Wed 4-6—34 Rudolfskai

VIENNA First Church—Sun Ger 10, Eng 11.30; SS 10; Wed Eng 5, Ger 6.30; RR 2-7 except Sat; Wed 2-6—Wallnerstr 4

BELGIUM

ANTWERP Society—Sun Eng 11.15, also 1st 3d Sun Dutch 10; SS 11.15; Wed 8; RR Mon 3-5; Wed 6-7.45; Fri 6-8—33 Britselei

BRUSSELS First Church—Sun French 10, Eng 11.15; SS 10; W French Eng 8; RR 3-5.30; Wed to 7.45—96 Chaussée de Vieuxport

DENMARK

AARHUS First Church—Sun 10; SS 10; Wed 8—Mejlgade 8 RR Mon Fri 2-5; Wed 3-7.30; Tues 7-9—Vestergade 7 III
 COPENHAGEN First Church—Sun Dan 10; Eng 11.15; SS 10; Wed 8—Borup's Højskole, Frederiksholms Kanal 24 RR Mon Thur 10-6; Tues Fri to 9; Wed to 7.30; Sat to 4; Sun 2-5—Rådhuspladsen 77
 ODENSE Society—Sun 10; SS 10; Wed 8; RR Mon 3-5; Wed 7-7.45—Platanvej 31

FINLAND

HELSINKI Society—Sun Swedish 11—Simonsgatan 12A RR Tues 5-7—Skillnadsgatan 5

FRANCE

BORDEAUX Society—Sun 10.30; SS 10.30; 1st 3d Wed 7.30; RR Mon Fri 2-6; 1st 3d Wed 6.30-7.30—3 cours de Gourgue
 CANNES First Church—Sun French 9.45; English 11; SS French 9.45; English 11; Wed 7; RR 3-6—15 rond-point Dubouys d'Angers
 LYON Society—Sun 10; SS 10; Wed 8.30; RR Mon 3-6; Wed 7-8—11 rue Dubois
 MARSEILLE Society—Sun 10.30; SS 10.30; 1st 3d Wed 7; RR Mon Tues Thurs Fri 3-6—75 rue Edmond Rostand
 MONTPELLIER Society—Sun 10; 1st Wed 7; RR Mon 5-7—3 bis Impasse Barnabé, rue Argentele
 MULHOUSE Society—Sun 9.45; SS 9.45; 1st Wed 7.15; RR Wed Sat 4-6—9 rue de la Justice
 NICE First Church—Sun French 10; English 11.15; SS 10; Wed 5; RR 2.30-5—7 rue Galléan
 PARIS First Church—Sun Fr 10; Eng 11.15; SS 10; 11.15; Wed Fr 7; Eng 8.15; RR 12.30-6.30; Sun holidays 3-6—36 blv St Jacques
 Second Church—Sun Fr 10; Eng 11.15; SS 10; 11.15; Wed 7.30—58 Blvd Flandrin RR 10-7; Wed to 6—20 rue de la Paix
 Third Church—Sun Fr 10; Eng 11.15; SS Fr 10; Eng 11.15; Wed 8.30—45 rue La Boétie RR 2-6.30; Wed to 8.15—Gaveau bld, 11 av Delcassé
 STRASBOURG Society—Sun 10; SS 10; 1st 3d Wed 7; RR Tues Fri 3-5; Wed 6-7—30 rue des Hallebardes

GERMANY

NOTICE—The cards of branch churches and Christian Science Societies in the Russian Zone of Germany and the Russian Sector of Berlin have been omitted.

AUGSBURG First Church—Sun Ger 10; Eng 11.15; SS Ger 10; Eng 11.15; Wed Eng 7; Ger 8—Schlossgrabenstr 30 RR Tues Thurs 3-6; Sat 10-5—Philippine Welterstr 17
 AURICH Society—Sun 10; Wed 7.30—Grosse Mühlenwallstr 7
 BACKNANG First Church—Sun 10; SS 10; Wed 7.30—Handelschule, Bahnhofstr 3 RR 12-7—Schillerplatz 9
 BADEN-BADEN Society—Sun Ger 10; Eng 11.15; Wed 8; RR Mon 6-8; Wed Fri 4-7—Langestr 53
 BAD HARTZBURG Society—Sun 10; SS 11.15; Wed 6; RR Mon Wed 4-6—Harzog Wilhelmstr 68
 BAD HOMBURG Society—Sun 9.30; SS 9.30; 2d Wed 8—English Church Hall, Ferdinandstr
 BAD NAUHEIM Society—Sun Ger 10; also 2d Sun Eng 11.15—Sportheim, Hauptstr 102
 BAD OERNHAUSEN Society—Sun 10; 1st Wed 6.30; RR Tues Fri 4-6—Steinstr 54
 BAYREUTH Society—Sun 10; Wed 7—Luitpoldschule, Bismarckstr
 BERLIN First Church (Wilmsdorf)—Sun Ger 10; Eng 11.30; SS Ger 10; Eng 11.30; Wed Eng 6.30, Ger 8; RR 11-7; Wed to 5.30; Sun 3-6—Wilhelmsaue 112
 Second Church—Sun 10; SS 10; Wed 8—School, Gneisenaustr 7 RR 1-6—Mehringdamm 86
 Third Church (Charlottenburg)—Sun Ger 10; Eng 11.30; SS Ger 10; Eng 11.30; Wed Eng 6.30, Ger 8; RR 11-7; Tues Fri to 8; Wed to 6.30; Sun 4-7—Schillerstr 16
 Fifth Church—Sun Ger 10; Eng 11.30; SS 10; Wed Ger 7—Rückert-Oberschule, Raetherstr RR 12-7; Wed to 5—Nürnbergstr 23
 Sixth Church (Friedenau)—Sun 10; SS 10; Wed 8—Rheingauschule, Hornuthstr 5 RR 2-7—Stubenrauchstr 58, Schillerplatz
 Eighth Church—Sun 10; SS 10; Wed 7; RR Mon 11-3; Wed Fri 2-6—Esplanade, Bellevuestr 17
 Ninth Church (Neukölln)—Sun 10; SS 10; Wed 8—Karl-Marx-str 14 RR Mon Wed 1-6; Tues Thu Fri 1-7; Sat 1-4—Karl-Marx-str 149
 Tenth Church (Wedding)—Sun 10; Wed 8; RR Mon Wed Sat 2-6—Edinburgerstr 47
 Eleventh Church (Lichterfelde)—Sun 10; Wed 8—Ringstr 2 RR Mon Fri Sat 2-7; Tues Thurs 11-4; Wed 2-6—Gardeschützenweg 5
 Twelfth Church (Spandau)—Sun 10; Wed 7.30—Schulaula, Galenstr 40 RR Mon Wed Sat 2-6—Seeburgerstr 2
 Society (Hermesdorf)—Sun 10; SS 10; Wed 7.30—School, Olafstr 34
 Society (Tempelhof-Marlendorf)—Sun 10; SS 10; Wed 8—Eckener-schule, Kaiserstr 17 RR Mon Fri 3-6; Wed 3-7—Königsgr 60
 Society (Tiergarten)—Sun 10; SS 10; Wed 8—Turnstr 86 RR Mon Thurs Sat 2-7—Krefelderstr 3
 Society (Südost)—Sun 10; SS 10; Wed 8; RR Mon Fri 2-6; Wed 2-7.30—Wienerstr 12
 Society (Lankwitz)—Sun 10; SS 10; Wed 8—Schulstr 17
 BIELEFELD First Church—Sun 10; Wed 8—Cecilien-schule, Schulstr at Elsa Brandströmstr RR 3-6—Schillerplatz 14

BONN First Church—Sun Ger 10; Eng 11.15; SS 10; Wed Poppelsdorfer Schloss RR 4-7 except Sat; Wed 3-6—Kaiser-BRAUNSCHWEIG First Church—Sun 10; SS 10; Wed 7.30; RR—Rennelbergstr 9
 BREMEN First Church—Sun 10; SS 10; Wed 8—Abbensterstr 11-6; Sat 11-2—Bahnhofstr 10
 Second Church—Sun Ger 10; Eng 11.30; SS 10; Wed 8; except Sat 10-1—Haag-Haus, Böttcherstr 9 II
 Society (Vegeack)—Sun 10; SS 10; Wed 8—Rohlf's Sd 4-6 except Wed Fri; Wed 5-7; also Mon 10-12—Bemphol-
 BREMERHAVEN First Church—Sun 10; SS 10; Wed 8—Theod School, Stormstr RR 11-1, 4-6—Kistnerstr 23a
 CELLE Society—Sun 10; Wed 7.30—Berufs- und Handelsach-temstrasse 11 RR Mon Tues 3-6; Fri 10-1—Jägerstr 10a
 COBURG First Church—Sun 10; SS 10; Wed 7.30—Rück Löwenstr RR 2-6 except Wed Sat; Wed 10-12, 3-6—Weber
 COLOGNE First Church—Sun Ger 10; 1st 3d Sun Eng 11.30; Wed 7.30; RR Wed Fri 4-7—Handelsstr 9
 CUXHAVEN Society—Sun 9.30; Wed 8; RR Tues 10-1, 3-8;—Hamburg-Amerikastr 36
 DARMSTADT First Church—Sun 10; SS 10; Wed 7.30—Ge Berufsschule, Momewegstr RR Mon Wed Fri 2-6; Tues Thu Sat 10-12—Wienerstr 38
 DETMOLD Society—Sun 9.30; 1st 3d Wed 7.45—Lageschestr
 DORTMUND Society—Sun 10; Wed 7.30; RR Mon Wed Fr Märkischestr 26 I
 DUISBURG Society—Sun 10; Wed 7.30—Gewerbliche Ben Nahestr RR 3-6 except Sat—Münzstr 19, rm 105
 Society (Hamborn)—Sun 10; SS 10; Sat 3d Wed 7—St Mädchengymnasium, Grillstr
 DUSSELDORF First Church—Sun Ger 10; Eng 11.30; SS 10; V—Duisburgerstr 93 RR 10-7—Luisenstr 45
 EBERBACH (Baden) Society—Sun 9.45; SS 11; Wed 8—D School, Weidenstr RR 3-8; Wed to 7.30—Untere Badstr 5
 EINBECK Society—Sun 10; Wed 8—Neue Volksschule am Ti
 ESSEN Society—Sun 10; SS 10; Wed 7.30—School, Sachse
 ESSLINGEN Society—Sun 9.30; SS 9.30; Wed 7.30—Metlin RR 3-8 except Wed Sat—Sirmauerstr 4
 FELLBACH Society—Sun 9.30; 2d Wed 7.30—Lippstr 9 RR—Fritzstr 11
 FLENSBURG Society—Sun 10; Wed 8—Gymnasium, Seidstr Mon Wed Fri 4-7—Grossestr 63
 FRANKFURT (Main) First Church—Sun Ger 10; Eng 11.30; SS Eng 11.30; Wed Ger 7; Eng 8.20—Börse, entrance Börseple 1-6 except Sat; Sat 9-1—Kaiserstr 16
 Second Church—Sun Ger 10; Eng 11.15; SS Ger 10; Eng 11-7; Ger 8—Wöhlerschule, Mierendorffstr 6, Dorn 11-1, 3-6.30 except Sat; Sat 3-6.30—Marbachweg 324
 FREIBURG (Baden) First Church—Sun 10; SS 10; Wed 8—Jahnhardt Str 13 RR Mon Wed Sat 4-7—Bernhardtstr 18
 FÜRTH Society—Sun 9.30; Wed 7.30—Tannerstr 19 RR Mon—Nürnbergstr 32
 GIESSEN Society—Sun 10; Wed 7.30; RR Wed 5-7—Postkast
 GOSLAR Society—Sun 10; Wed 8; RR Tues Wed 3-6—Oedrich
 GÖTTINGEN Society—Sun 10; Wed 8—Gymnasium f. Mädchen Ländeweg RR Tues Fri 3-6—Lange Gelsamerstr 2
 HALTINGEN Society—Sun 10; SS 8.30; Wed 8; RR Wed 4-7—HAMBURG First Church—Sun Ger 10; Eng 11.30; SS 10; Wed Ger 7.30; also 1st Wed Ger 12; RR 11-5; Tues Thurs Fri Sun 5-8—Alexanderstr 2
 Second Church—Sun 10; SS 10; Wed 7.30; RR Mon Th Tues Wed Fri Sat Sun 4-7—Rothenbaumchaussee 25
 Third Church (Altona)—Sun Ger 10; SS 10; Wed Ger Gymnasium f. Mädchen, Allee 99 RR 3-7—Grosse Bergstr 2
 Fourth Church—Sun 10; SS 10; Wed 7.30—Höhere Hande Eilbekal 35 RR Mon Thurs Fri 11-6; Tues 2-8; Wed 2-6;—Fuhsbüttelstr 27
 Fifth Church—Sun 10; SS 10; Wed 7.30—Maria Louise RR 3-6—Jungfrauensthal 53
 Society (Bergedorf)—Sun 10; SS 10; 1st 3d Wed 7.30—am Brink RR Wed Fri 4-7; Sat 10-12—Holtentklinkenstr 20
 HAMELN Society—Sun 9.30; Wed 7.30—Grüningerstr 15
 HANNOVER First Church—Sun Ger 10; Eng 11.30; SS 10; 1 7.30; RR 10-5; Wed 10-7—Am Schiffgraben 20
 Second Church—Sun Ger 10; Eng 11.30; SS 10; Wed Schule, Wörthstr RR 10-5; Sat 10-2—Andreastr 2A
 HEIDELBERG First Church—Sun Ger 10; Eng 11.15; SS 10; Wed Eng 7; Ger 8.15; RR 3-7 except Mon Sat—Landhausstr
 HEILBRONN Society—Sun 10; SS 11; 1st Wed 7.30; RR Tu 3.30-7—Haus Universum, Allee 4
 HERFORD Society—Sun 9.45; 1st 3d Wed 6; RR Wed 3 Monstr 6
 HILDESHEIM Society—Sun 9.30; Wed 7.30—Bahnhofsschule
 ISERLOHN Society—Sun 10—Baarstrasse
 KAISERSLAUTERN Society—Sun Ger 10; Eng 11.15; SS Ger 11.15; Wed 8; RR Wed 5-8—Bleichstr 24
 KARLSRUHE First Church—Sun 10; also 1st Sun Eng 11.15; Wed 7.30—Michiganstr 1 RR Mon Sat 2-7; Thurs 5-8—Kahn
 KASSEL First Church—Sun Ger 10; Eng 11.15; Wed 7—Landstr SS 10; RR 3-6 except Sat—Opemstr 9
 KIEL Society—Sun 10; Wed 7.30; RR Wed 5-7—Diesterwegstr
 KONSTANZ Society—Sun 10; 1st Wed 8—Brauneggerstr 29
 LINDAU (Bodensee) Society—Sun 9.30; Wed 7.30—Colmann

CHURCHES AND SOCIETIES

ENGLAND

Church—Sun 10; SS 10; Wed 7; RR Mon 4-7; Wed
Amnerst 2
Society—Sun 9.30; 1st Wed 7.30—Aspergerstr 37
ociety—Sun 10; SS 10; Wed 7.30; RR Tues Wed Thurs
2
ety—Sun 10; 1st Wed 8—Bessel Oberrealschule, Im-
RR Fri 4-7—Marienplacis 33
ERHEIN Society—Sun 9.30; SS 9.30; 1st 3d Wed 7.30
RR 4-7 except Sun Mon; Tues 4-9—Uerdingerstr 16
stly-maintained Reading Room:
22, 9-7.30; Wed 9-6; Sun holidays 2-6
rch—Sun Ger 10, Eng 11.15; SS Ger 10, Eng 11.15;
30, Ger 7.30—German Museum, Museumsinsel 1
urch—Sun Ger 10, Eng 11.15; SS Ger 10, Eng 11.15;
, Eng 8.15—Oberfinanzdirektion München, Sophienaal,
1, Society—Sun 10; SS 10; Wed 8—Albert Schweitzer
Tues 2-5; Fri 5-8—Goethepl 3, Gartenhaus
First Church—Sun Ger 9.30, Eng 10.45; SS Ger 9.30,
Wed Ger 7.30—Hall of German Museum, Karthäusergasse
Thurs to 9—Am Gräselin 4 1
O. First Church—Sun 10; SS 10; Wed 8; RR Mon
7—Theaterwall 36
Society—Sun 10; 1st Wed 7.30; RR Wed 2-5.30—
7
ociety—Sun 9.30; SS 9.30; Wed 7.30; RR Tues 8.30-2;
, Thurs 5.30-7.30—Kronprinzenstr 41
Society—Sun 9.30; SS 9.30; Wed 7; RR Wed 5-6.45—
hule, Martin-Lutherstr 28
Society—Sun 9.30; 1st 3d Wed 8; RR Wed 4-6—Krämer-
N Society—Sun 9.30; 2d 4th Wed 8; RR Thurs 3-5—

N Society—Sun 9.30; 1st Wed 7.30—Rotenbergsschule
Society—Sun 10.30; SS 10.30; Wed 8—Staatliche Dom-
3-5 except Mon Sat—Löffhus 77
First Church—Sun Ger 10; SS 10; Wed 8; RR Mon 4-6;
7.30—Uhländerstr 65
EN Society—Sun 9.30; 1st 3d Wed 8; RR Tues Thurs
oldstr 30
ENTWIEL Society—Sun 9.30; SS 10.45; 1st 3d Wed 8;
1 2-5—Lindenstr 5A
ILIGS Society—Sun 10; SS 10; 1st 3d Wed 7; RR 5-7
tack School
First Church—Sun Ger 10, Eng 11.15; SS 10, 11.15; Wed
8.15—Bahnhofstr 25 RR 10-6—Bahnhofplatz 1
F—Sun 10; 2d Wed 8; RR Wed 5-7—Saarstr 59
ociety—Sun 10; SS 10; 1st Wed 8—Brunnenstr 4
ety—Sun 10; SS 11.15; Wed 7.30—Voerssestr 86
First Church—Sun Ger 9.30; SS 9.30; Wed 7.30; RR
Thurs 6-8—Furtenbachstr 11
D/SYLTY Society—Sun 10; Wed 8; RR Tues 4-6—Feldstr 3
First Church—Sun Ger 10, Eng 11.30; SS 10, 11.30;
45, Eng 8.45—Aula Realschule, Zietenring RR 10-1,
apt Sat—Arcade, Burgstr 8
AVEN Society—Sun 10; 1st Wed 7—Schule Kirchreihe
IEL Society—Sun 10; SS 10; Wed 7.30—Schulwall 1
as Thurs 3-6—Schlossplatz 4
Society—Sun 10; SS 10; Wed 8—Hermann Löns Schule
Society—Sun 9.30; 2d Wed 8—Jean Paul School, Egerstr
First Church—Sun 10; SS 10; Wed 7.30; RR 4-7; Sat
persberg 24, Elberfeld
Society—Sun 9.30; RR Tues 5-7—Valentin-Beckerstr 3

AT BRITAIN AND IRELAND

CHANNEL ISLANDS

First Church—Sun 11.15, also 1st Sun 7; SS 11.15; Wed
Wed 10-12; Tues Fri 3-5—Forest Lane, Smith st
Church—Sun 11.15; SS 11.15; Wed 7.30; RR Mon 12-4;
7.20; Fri 2.30-8.30—4 St Saviours rd

ENGLAND

BEDFORDSHIRE

rst Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Mon
Wed 5-7.15—84 Kimbolton rd
p—Sun 6.30; SS 11.15; 2d 4th Wed 7.30; RR Tues 3-5;
-8.30—314 Blacot rd

BERKSHIRE

Society—Sun 11; SS 11; 1st 3d 5th Wed 7; RR Tues
d 5th Wed 6.15-6.50—London rd
D First Church—Sun 11, 6.30; SS 11; Wed 8; RR Mon
30-4.30; also Wed 7-7.45—Marlow rd
ociety—Sun 11.15; SS 11.15; Wed 7.30; RR Mon 2-4;
11-4—1A Newtown rd
st Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 1-4.30;
30-7.20—52 Kings rd
d ETON First Church—Sun 11; SS 11; Wed 7.30; RR Wed
Fri Sat 2-4—52b High st, Eton

BUCKINGHAMSHIRE

AYLESBURY Society—Sun 11.30; SS 11.30; 1st 3d Wed 7.30; RR
Wed 2.30-4 except 1st 3d Wed 6-7.15—Masonic Hall, Ripon st
ETON—See Windsor and Eton, Berkshire
GERRARDS CROSS and CHALFONT ST PETER Society—Sun 11; SS
11—Masonic Hall, Ethorpe Crescent, Gerrards Cross 1st Wed 7.15—
Girl Guide Headquarters, Station rd, Gerrards Cross
HIGH WYCOMBE First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR
12-4 except Wed Sat; Wed 6-7.30; Sun 5.30-6.30—Corporation st
WOLVERTON and STONY STRATFORD Society—Sun 6.15; SS 2.45; 1st
Wed 7; RR Tues 3-4.30; Fri 7-8.30—15 Wolverton rd, Stony Stratford

CAMBRIDGESHIRE

CAMBRIDGE First Church—Sun 11, 6.30; SS 11; Wed 7.30—60 Pan-
ton st RR 11-6; Wed to 7; Thurs to 1—96 Regent st

CHESHIRE

ALTRINCHAM First Church—Sun 11, 6.30; SS 11; Wed 8—Ashley
rd RR 10.30-4.30; Sat 10.30-12.30, 2-4.30—22a Railway st
BIRKENHEAD First Church—Sun 11, 6.30; SS 11; Wed 8; RR Wed
6.45-7.45; 9-9.30—Village road, Oxton
CHEADLE HULME Society—Sun 11, 6.30; SS 11; Wed 8; RR Wed 6.45-
7.45—35 Albert rd
CHESTER First Church—Sun 11, 6.45; SS 11; Wed 7.15—St Olave st
at Lower Bridge st RR 12-4 except Wed 12-6.30; Fri 10-4; Sat
10-1—13 Newgate st
CREWE Society—Sun 11, 6.30; SS 11; Wed 7.30; RR Wed 6.45-7.25;
Thurs 3-4.30—Edleston rd, Cann st
MACCLESFIELD Society—Sun 10.45; SS 10.45; 2d 4th Wed 7.45—
Slater st, Park lane
MARPLE Society—Sun 6.30; 1st Wed 7.45—Marple Bridge
NORTHWICH Society—Sun 11, also 1st Sun 6.30; SS 11; 2d 4th Wed
7; RR Sat 2-4—Dane Chambers, Dane st
SANDBACH First Church—Sun 11, 6.30; SS 3; Wed 7.30; RR Wed
6-7; Thurs 2.30-5—Church, Middlewich rd
STOCKPORT First Church—Sun 11, 6.30; SS 11; Wed 7.30—Corbar rd,
Mile End RR 11-5.30; Sat to 1—20A Wellington rd, S
WALLASEY First Church—Sun 11.30, 6.30; SS 9.45; Wed 7.45—St
Hilary Brow RR 11-1, 2-4; also Fri 7-9—136 Seaview rd
WEST KIRBY First Church—Sun 11, 6.30; SS 11; Wed 8—50 Grange
rd RR 2-4 except Sat Sun—2A Westbourne rd
WILMSLOW Society—Sun 11; SS 9.30; 1st 3d Wed 8—Conservative
Hall, Kennerley lane

CORNWALL

CAMBORNE-REDRUTH Society—Sun 11; Wed 7.30; RR Fri 2.30-4.30
—Community Centre, S Terrace, Camborne
FALMOUTH First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Mon
Fri 2.30-4.30; Wed 6-7.15—Albany rd
NEWQUAY Society—Sun 11.15; SS 11.15; 2d Wed 8; RR Thurs 3-5—
Fernhill rd
PENZANCE Society—Sun 11.30; SS 11.30; Wed 7.30; RR Wed 5-7—
Alexandra rd, Alverton end
ST IVES Society—Sun 11; SS 11; 1st 3d Wed 8; RR Mon Wed Fri
3-4; Tues 2.30-4.30—Street an Pol

CUMBERLAND

CARLISLE Society—Sun 11; SS 11; Wed 7.30; RR Tues Fri 2.30-4;
Wed 7-7.30—Globe lane, Lowther st
WORKINGTON Society—Sun 11.30; 3d Wed 7—39 Brow Top

DERBYSHIRE

BUXTON First Church—Sun 11, 6.30; SS 11; Wed 7.45—Holker rd
RR 11-1, 2-4—1 Colonnade
CHESTERFIELD Society—Sun 11, 6.30; SS 11; 2d 4th Wed 7.30;
RR Wed 6-7.15—13 Sheffield rd
CODNOR Society—Sun 3.30; 2d Wed 7—Glass House Hill
DERBY First Church—Sun 11, 6.30; SS 11; Wed 7.30—Church, Friary
st RR 10.30-6; Wed to 7—28 Green Lane
ILKESTON Society—Sun 6.30; SS 11; 1st 3d Wed 7; RR Wed 3-4—
Little Hallam lane
NEW MILLS Society—Sun 11; SS 11; 1st Wed 7.45—Arden st

DEVONSHIRE

BARNSTAPLE Society—Sun 11.30; SS 11.30; 3d Wed 7.15—Moose
Hall, Arcade, Bear st
BIDEFORD Society—Sun 11; SS 11; 1st Wed 7; RR Tues 5-7—
Coldharbour
BRIXHAM Society—Sun 11; SS 11; 2d 4th Wed 6.30; RR 2d 4th Wed
5-6.15—New rd
EXETER First Church—Sun 11, also 7 April through Oct; SS 11; Wed
7; RR 2.30-4.30 except Tues Wed; Wed 4.30-6.45—84 Longbrook st
EXMOUTH and BUDLEIGH SALTERTON Society—Sun 11; SS 11;
1st Wed 6.30; RR Tues 11-12.30—Masonic Hall, Budleigh Salterton
ILFRACOMBE Society—Sun 11—Bath House, The Tunnells
PLYMOUTH First Church—Sun 11.30, 6.30; SS 11.30; Wed 7.30; RR
11-12.30 except Mon Thurs; also 2.30-4.30 except Sat; Wed 2.30-
—Ford Park rd

ENGLAND

THE CHRISTIAN SCIENCE JOURNAL

SIDMOUTH Society—Sun 11.15; SS 11.15; 1st 3d Wed 6; RR Tues 10.30-12.30; 1st 3d Wed 5-6; Fri 1.30-4—Selleys Yard, Fore st
TORQUAY First Church—Sun 11, 6.30; SS 11; Wed 8—Torwood gate RR 10-4.30; Wed to 7.30—32 Torwood st

DORSET

BRIDPORT Society—Sun 11, also 1st Sun 6.30 April through Sept; SS 11; 2d 4th Wed 7; RR Wed 2-3; Fri 10.30-12—Rax Lane
POOLE First Church (Parkstone)—Sun 11, 6.30; SS 11; Wed 7.30—Church rd RR 10.30-5; Wed to 7; Tues Fri to 8—85 Commercial rd
SWANAGE Society—Sun 11; 2d 4th Wed 8; RR Fri 2.30-4—88 Kings rd
WEYMOUTH First Church—Sun 11, also 1st Sun 6.30; SS 11; Wed 7.30; RR Wed Sat 2.30-4.30; Mon 7.30-9—32 Melcombe av

DURHAM

BISHOP AUCKLAND Society—Sun 6.30; SS 2.30; 1st 3d Wed 7.30; RR Tues Thurs 2.30-3.30—120 Cockton Hill rd
DARLINGTON First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Thurs 2-4; Wed 6-7—Coniscliffe rd
GATESHEAD First Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30; RR Mon Fri 2.30-4; Wed 5-7.15—Durham rd S, Harlow Green
SOUTH SHIELDS First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Mon Tues Thurs 2.30-4.30; Wed 6-7.15—Church, Hepscott ter
STOCKTON-ON-TEES Society—Sun 11; SS 11; 1st 3d Wed 7.30; RR Tues 6.30-8; Thurs 2.30-4—Yarm rd
SUNDERLAND First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Fri 2.30-4; Wed 6-7.15—Harbour View, Roker
WEST HARTLEPOOL First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Mon 2.30-4.30; Wed 6.15-7.15—56 Avenue rd

ESSEX

BRAINTREE and BOCKING Society—Sun 11; SS 11; 1st 3d Wed 7.30; RR Wed 2.30-4; 1st 3d Wed 6-7.15—Clare rd, Baintree
CHELMSFORD First Church—Sun 11.30, 6.30; SS 10.15; Wed 7.30; RR Tues Thurs Fri 1-3; Wed 6-7.25—60 New London rd
CHINGFORD First Church—Sun 11, also 1st Sun 6.30; SS 11; Wed 8; RR Mon Fri 3-4.30; Wed 7-7.45—Woodland rd
COLCHESTER First Church—Sun 11; SS 11; Wed 7.30; RR Mon Fri 2-4; Tues 11-12.30, 2-4; Wed 6-7.20—Lion Walk
FRINTON and CLACTON-ON-SEA Society—Sun 11; SS 11; Wed 7.30; RR Wed 3-5—1 Witten Wood rd, Frinton-on-Sea
HARLOW Society—Sun 11, also 1st 3d Sun 7; SS 11; 2d 4th Wed 8 RR 2d 4th Wed 6.45-7.45—Ward Hatch, Mowbray rd, Mark Hall North
ILFORD First Church—Sun 11, also 1st Sun 6.30; SS 11; Wed 8; RR Fri 3-4.30; Wed 6.30-7.45—179 Eastern av, Redbridge
LEYTONSTONE First Church—Sun 11, 6.30; SS 11; Wed 8; RR Mon Fri 2.30-4; Tues Thurs 7-8.30; Wed 7-7.45—Whippes Cross rd
ROMFORD Society—Sun 11; SS 11; 3d Wed 8
SAFFRON WALDEN Society—Sun 11.30; 1st Wed 7.30—London rd
SOUTHEND-ON-SEA Second Church—Sun 11.30, 6.30; SS 11.30; Wed 8; RR 11-1, 2.30-4.30; Sat 2.30-4.30—925 London rd, Leigh-on-Sea

GLOUCESTERSHIRE

BRISTOL First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 10-8; Wed to 7.15; Sat to 5.30—80 Stokes Croft
Second Church—Sun 11.30, 7; SS 11.30; Wed 8; RR 9.30-5.30; Wed to 7.45; Fri to 8; Sat to 1—North View, 6
Third Church—Sun 11.30, 6.30; SS 11.30; Wed 7.30; RR 1-3.30 except Sat—Richmond Hill, Queens rd, Clifton
CHELTENHAM First Church—Sun 11, 6.30; SS 11; Wed 7.30—Bays-hill rd RR 12-4 except Fri Sat; Fri 12-6.30—12A Imperial sq
DOWNEEND Society—Sun 11, 6.30; SS 11; Wed 7.30; RR Mon Thurs 3-4—Badminton rd, near Bristol
GLOUCESTER First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues 2-4.30; Wed 5.15-7.15; Fri 7-8.30—128C Cheltenham rd
STROUD First Church—Sun 11, 6.30; SS 11; Wed 7.15; RR 2-4 except Wed; Wed 5-7—Lansdown

HAMPSHIRE

ALDERSHOT Society—Sun 11.30; SS 11.30; 1st 3d Wed 7.30; RR Thurs Sat 2.30-4.30—12A Albert rd
ANDOVER Society—Sun 11.30; SS 11.30; 1st Wed 7; RR Fri 2-4—Osborne rd
BOURNEMOUTH First Church—Sun 11, 6.30; SS 11; Wed 8—Christ-church rd, near Derby rd RR 10-8; Wed to 7.30; Sun 4-6—Lans-downe House, Christchurch rd
CHRISTCHURCH Society—Sun 11; 2d Wed 7.30—Bank Close, High st
GOSPORT Society—Sun 11; SS 11; 1st Wed 6.45—Lowry Hut, High st, Lee-on-Solent
LYMINGTON Society—Sun 11.15, also 1st Sun 6.15; SS 11.15; 2d Wed 7.15; RR Tues Thurs 2.30-4.30—Cannon st
NEW MILTON Society—Sun 11.15; SS 11.15; 1st 3d Wed 7.30—30 Whitefield rd
PORTSMOUTH First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 10.30-5; Wed to 7.15; Sat to 1.30; also Tues 7-8.30—178 London rd, North End
SOUTHAMPTON First Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30—The Inner Avenue RR 11-4; Wed to 7; Sat to 1—23 Cumberland pl
WINCHESTER Society—Sun 11.15; SS 11.15; 1st 3d Wed 7; RR Tues Fri 11-3—Tower st

HEREFORDSHIRE

HEREFORD First Church—Sun 11.15, 6.35; SS 11.15; W 3-4.15; also Wed Fri 11.30-12.30—25a High Town

HERTFORDSHIRE

BARNET First Church—Sun 11, 6.30; SS 11; Wed 8; except Mon Wed; Wed 7-7.55—165 Leicester rd, New
BERKHAMSTED Society—Sun 11; SS 11; 1st 3d Wed 8; 2.30-4.30—Cowper rd
HARPENDEN Society—Sun 11; SS 11; 1st 3d Wed 8; 1 Thurs 2-4—11 B Leyton rd
LETCHWORTH First Church—Sun 11.15; SS 11.15; W Mon Fri 3-4.30—7 Gernon Walk
ST ALBANS Society—Sun 6.30; SS 11.15; 2d 4th Wed 3-4.30—Oswald rd
WATFORD First Church—Sun 11.30, 6.30; SS 11.30; 11-4.30 except Sat 10-12—Cassibury drive
WELWYN GARDEN CITY First Church—Sun 11, 7; SS RR Tues Sat 3-4.30; Wed 6.45-7.45; Fri 7.30-9—S 1

HUNTINGDONSHIRE

ST IVES Society—Sun 11.30; 1st Wed 7.30—Crown Yan

ISLE OF WIGHT

NEWPORT Society—Sun 11; SS 11; Wed 6.30; RR Wed 3.2-4—Lugley House, Lugley st

KENT

ASHFORD Society—Sun 11.10; SS 11.10—North st Hall, Bromley First Church—Sun 11, 6.30; SS 11; Wed 8; RR 11-1, 6.30-7.50—Widmore rd
CANTERBURY First Church—Sun 11, 6.30; SS 11; Wed 2.30-4.30; Wed to 6.15—Blackfriars st
DARTFORD Society—Sun 11; SS 11; 2d 4th Wed 7.30; RR Wed 2.30-4.30; 2d 4th Wed 6-7.15—29 Highfield rd
ERITH Society—Sun 11; SS 11; 1st 3d Wed 8; RR 1st 3d Park Crescent rd
FOLKESTONE First Church—Sun 11, 7; SS 11; Wed 7.2.30-4.30; Tues Thurs Fri 10-12; Wed 6.30-7.15—Ch
GRAVESEND Society—Sun 11; SS 11; 1st 3d Wed 7.3 Thurs 3-5—74 Darnley rd
MAIDSTONE Society—Sun 11.15, also 1st Sun 7; SS 11 Wed 7.30; RR Tues Thurs 2.30-4.30; 2d 4th Wed 6.1 6-8—Mote rd
MARGATE First Church—Sun 11.15, 6.30; SS 11.15; W Mon Tues Thurs 2.30-4.30; Wed 6-7.20; Fri 11-12.30—down rd, Cliftonville
ORPINGTON First Church—Sun 11, 6.30; SS 11; Wed 8; 2.30-4.30; Tues Thurs 7-9; Wed 7.15-7.45—33 Knoll
ROCHESTER First Church—Sun 11, 7; SS 11; Wed 7.3 Sat 2.30-4.30; Wed 5-7.15; Fri 11-1.30—Eastgate C
SEVENOAKS First Church—Sun 11.15, 6.30; SS 11.15; W pk RR 11-4; Wed Sat to 1; Wed 6.15-7.45—48A H
SHEERNESS Society—Sun 11; SS 11—Hippodrome bigs
TUNBRIDGE WELLS First Church—Sun 11, also 1st Sun 6 Wed 7; RR 10.30-12.30; also Tues Thurs 2.30-4; 1—Linden Park, Pantiles
WHITSTABLE Society—Sun 11; SS 11; 1st 3d Wed 7; RR 4.30; Fri 10-12—St Johns rd, Swalecliffe

LANCASHIRE

ACCINGTON First Church—Sun 10.45, 6.30; SS 10.45; RR Tues Thurs 2-4—Church, Burnley rd
ASHTON-UNDER-LYNE Society—Sun 11; SS 11; Wed 8—A
BARROW-IN-FURNESS Society—Sun 6; SS 10.30; 1st 1 Wed 2.30-4.30 except 1st Wed 6-7—309 Abbey rd
BLACKBURN First Church—Sun 10.45, 6.30; SS 10.45; W Dukes Brow RR Wed 12-7; Fri Sat 12-5—13A Preston I
BLACKPOOL First Church—Sun 11, 7; SS 11; Wed 7.30—drive RR 11-5—1 Whitegate drive
BOLTON First Church—Sun 10.45, 6.30; SS 10.45; W Bromwich st RR 12.30-4.30 except Wed—155 Deansgate
BURNLEY First Church—Sun 11, 6.30; SS 11; Wed 7.3 Thurs Fri Sat 2-4; Wed 6.30-7.20—Church, Hammerton
BURY First Church—Sun 11, 6.30; SS 11; Wed 7.30; 3-6.30; Thurs 2.30-4.30—Inwell st
CHORLEY Society—Sun 6.30; 1st Wed 7.30; RR Tues 2-3 Thomas sq
ECCLES First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 2.30-4.30, 6.30-8.30; Wed 6-7.15—5 Liverpool rd
LEIGH Society—Sun 11, 6.30; SS 11; 2d Wed 7.30—14A B
LIVERPOOL First Church—Sun 11, 6.30; SS 11; Wed 7.3 except Wed 11-1—Church, Heathfield rd, 15
Third Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30—Parliament st, 8 RR 10-6; Sat to 1—12 Moorfields, 2
Fourth Church—Sun 11, 6.30; SS 11; Wed 7.45; RR 2.30-4; Sun 5.45-6.20—Sandfield Park, Queens drive, W
LYTHAM ST ANNES First Church—Sun 11, 6.30; SS 11; W St. Davids rd, W RR 11-5—20 Wood st

STER First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 1-5 Sat—Daisy Bank rd, Victoria pk
and Church (Didsbury)—Sun 11, 6.30; SS 11; Wed 7.45—Clothorn rd RR 11-1; also 2-4 except Wed—690 Wilmslow rd Church—Sun 11; SS 11; Wed 7.30—135 Grosvenor st, All RR 11.30-3; Sat 10.30-12.30—203 Oxford rd, All Saints Church—Sun 11, 6.30; SS 11; Wed 1.05, 7.30; RR 10-1 to 7.30; Sat 1-8—23 Peter st, City
h Church—Sun 11, 6.30; SS 11; Wed 8; RR 2.30-4.30 except at; Wed 6.30-8—Church, Moseley rd, Levenshulme
MBE and HEYSHAM First Church—Sun 11, 6.30; SS 11; Wed RR Tues Thurs 2.30-4.30; Wed 6.30-7.20—Balmoral rd Society—Sun 10.45, 6.30; SS 10.45; 2d 4th Wed 7.30; RR Fri 2.30-4.30; Thurs 6.30-8.30—Eleanor st
First Church—Sun 11, 6.30; SS 11; Wed 8; RR 1.30-4.30; 30-4; also Mon 7.30-9; Wed 7.15-7.45—Crossbank st
First Church—Sun 10.45, also 1st Sun 6.30; SS 10.45; Wed RR Mon Wed Fri 12.30-3.30; also Wed 6-7.15—Stonegate LE First Church—Sun 11, 6.30; SS 11; Wed 8—Smith st 1.30-5; also Fri 7-9—130B Drake st
ORT First Church—Sun 11, 7; SS 11; Wed 8—Lord st West 1-5—Victoria House, 20c Houghton st
DN CLEVELYS First Church—Sun 11, 7; SS 11; Wed 7.30; es Fri 2.30-4.30—Church, Victoria rd, Clevellys
N Society—Sun 11, 6.30; SS 11; Wed 7.45; RR Tues 2-3.30; 4.5-7.30—26 Church rd
GTON First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Wed Wimmerleigh st
OOT Society—Sun 11; SS 11; 2d 4th Wed 8; RR 2d 4th Wed 7.45—Bacup rd
00 Society—Sun 11; SS 11; Wed 8—7 Crosby rd, S RR 2-4 Church rd
UGHTON Society—Sun 11; 1st 3d Wed 7.30—Park rd
First Church—Sun 11; SS 11; Wed 7.30; RR Wed 2-7.15—44 man Terrace

LEICESTERSHIRE

ER First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 1-5; o 7.15; Sat 10.30-12.30—Granville rd
ely—Sun 11, 6.30; SS 11; Wed 7.30; RR Wed 5.30-7.15; 4.30—35 Westleigh rd
DROUGH Society—Sun 11.15; 1st 3d Wed 7—Victoria st

LINCOLNSHIRE

f First Church—Sun 6.30; SS 10.30; Wed 7.30; RR Tues 7; Wed 6.30-7; Fri 2-4—Flottgate
l First Church—Sun 11; SS 11; Wed 7.30; RR Tues 2-4; Wed 7.15—38 Tenficroft st
Society—Sun 11; 1st Wed 7; RR Mon 6.30-8; Wed 2-4—36 to (near Town Hall)
JPE Society—Sun 6.30; 1st Wed 7.30—Canberra big
SS Society—Sun 11; 1st 3d Wed 7—1A Sooty av

LONDON

—Jointly-maintained Reading Rooms: 44 London Wall, EC 2, x Cross Key Court 9-6 except Wed Sat; Wed 9-5.30
Strand, WC 2, 9-6 except Sat
t Church—Sun 11, 7; SS 11; Wed 7—Sloane ter, SW 1 8-30; Wed to 6.30; Sun 2.30-6.30—16 Sloane st, SW 1
and Church—Sun 11, 7; SS 11; Wed 7.30—Palace gds ter, RR 10-8; Wed to 7; Sun 2.30-6.30—4 Wellington terrace, rter rd, opposite Kensington Palace gds, W 2
d Church—Sun 11.30, 7; SS 11.30; Wed 12.15, 7; RR 10-8; o 6.45; Sun 2.30-6.45—Curzon st, Piccadilly, W 1
th Church—Sun 11.30, 6.30; SS 11.30; Wed 7.30; RR Wed 7; Fri 3-5; Sun 3.30-6—Prince Arthur rd, Hampstead, NW 3
h Church—Sun 11, 7; SS 11; Wed 8; RR 2.30-4.45 except ri—Blythwood rd, Crouch Hill N 4
h Church—Sun 11, 7; SS 11; Wed 8; RR 11-7; Wed to 7.45; -6.45—Gwendolen av and Upper Richmond rd, Putney
nth Church—Sun 11, 7; SS 11; Wed 7—Wright's lane, Ken- y, W 8 RR 10-9; Wed to 6.30; Sun 2.30-6.30—186 Kens- ington st, W 8
th Church—Sun 11.30, 7; SS 11.30; Wed 7.30; RR 10.30-5; 12.30; Sun 4.30-6.30—20 Acre lane, Brixton, SW 2
h Church—Sun 11, 7; SS 11; Wed 7—Marshall st, Westminster 3.0 a.m.—8 p.m.; Wed to 6.30; Sun 2.30-6.30—Abbey House, oria st, Westminster
h Church—Sun 11, 7; SS 11; Wed 8; RR 11-6; Wed to 7.45; 30-6.45—78 Meadowcourt rd, Blackheath, SE 3, near Lee Green
enth Church—Sun 11, 7; SS 11; Wed 7—1 Nutford pl, W 1 a.m.-9 p.m.; Wed to 6.30; Sat 10-9; Sun 2.30-6.30—80 Baker 1
teenth Church—Sun 11.30, 7; SS 11.30; Wed 8—42 Harring- , South Kensington, SW 7 RR 11-2.30; Wed 6-7.45; Sun —38 Harrington rd, South Kensington, SW 7

MIDDLESEX

K First Church—Sun 11.30, 6.30; SS 11.30; Wed 7.30—rough rd, W 4 RR 11-7—135 Chiswick High rd, W 4
First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Sat Westminster rd, Harwell, W 7

HARROW Society—Sun 11; SS 11; 1st 3d Wed 8—Labour Hall, 32 Railway Approach, Station rd, Wealdstone
HAYES Society—Sun 11.30; SS 11.30; 2d 4th Wed 8; RR Wed 6-7.30 —56 Coldharbour Lane
HENDON First Church—Sun 11, 7; SS 11; Wed 8—Brent Green, NW 4 RR 11-5; also Tues Sat 7-9—814 Finchley rd, NW 11
HOUNSLOW and ISLEWORTH Society—Sun 11, also 2d 4th Sun 7; SS 11; 1st 3d Wed 8; RR Sat 2.30-4.30—24 The Grove, Isleworth
PINNER First Church—Sun 11, 6.30; SS 11; Wed 8; RR 10-5; Wed to 7.45—Elm Park rd
SOUTHGATE Society—Sun 11; SS 11; Wed 8; RR 2.30-4.30 except Wed Sat; Wed 7-7.50—131 Palmerston rd, Bowes Park, N 22
STAINES Society—Sun 11; SS 11; Wed 8; RR Fri 12-3; Wed 7-7.50 —Cherry Orchard, off Gresham rd
STANMORE Society—Sun 11, 7; SS 11; 2d 4th Wed 8; RR Tues 12-5 —Valencia rd
UXBRIDGE Society—Sun 11; SS 11; Wed 8; RR Tues 2.30-4—Lawn rd

MONMOUTHSHIRE

NEWPORT Society—Sun 11; SS 11; 1st Wed 7.30; RR Tues 3-5; 1st Wed 6.30-7.30—46 Fields Park rd

NORFOLK

GREAT YARMOUTH Society—Sun 11; SS 11; 1st Wed 7—11 Victoria rd, off Springfield rd, Gorleston
HUNSTANTON Society—Sun 11; SS 11; 1st Wed 6—Queens drive
NORWICH Society—Sun 11, 6.30; SS 11; Wed 7; RR 11.30-4 except Sat; also Wed 5.30-6.45—Recorder rd
SHERINGHAM Society—Sun 11; SS 11; 1st Wed 6.30; RR Tues Fri 2.30-4—18 St Peters rd

NORTHAMPTONSHIRE

KETTERING Society—Sun 6; SS 11.15; 1st Wed 7—75 Green lane
NORTHAMPTON First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Fri 3-5; Wed 5-7—E Park Parade
PETERBOROUGH First Church—Sun 6.30 pm; SS 11.15 am; Wed 7.30; RR Wed Sat 2.30-5—St Johns st

NORTHUMBERLAND

ASHINGTON First Church—Sun 11, 6.30; SS 11; Wed 7; RR Tues 6-8; Wed 5.30-6.30—Institute rd
NEWCASTLE-ON-TYNE First Church—Sun 11, 6.30; SS 11; Wed 7.30 228 Osborne rd RR 10-6; Sat to 2—13 Archbold ter, 2
Second Church—Sun 11, 6.30; SS 11; Wed 7.30—56 Bath lane RR 10.30-5.30—23 Leazes Park rd
WHITLEY BAY First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 2-5 except Sun; also Wed 7-7.30—Church, Holly av

NOTTINGHAMSHIRE

MANSFIELD First Church—Sun 11, 6.30; SS 11; Wed 7.15—St John st RR 2.30-4.15 except Sat; also Tues Fri 7-8—24 St John st
NOTTINGHAM First Church—Sun 11, 6.30; SS 11; Wed 7.30—Huck- nail rd (Mansfield road end) RR 11-5; Sat to 1—1 Shakespeare st
Second Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11-5; Wed to 7; Sat to 1—196 Mansfield rd
RETFORD Society—Sun 3; 2d Wed 7; RR Thurs 2-4—Exchange st

OXFORDSHIRE

OXFORD First Church—Sun 11, 6; SS 11; Wed 8; RR 11-4 except Sat; also Wed 6.30-7.45—36 St Giles
WITNEY Society—Sun 11; SS 11; 1st 3d Wed 7.30; RR Thurs 2.30-4; 1st 3d Wed 6.30-7.15—33 High st

SHROPSHIRE

OSWESTRY First Church—Sun 11, 6.30; SS 11; Wed 8; RR Wed 11-12, 3-4, 7-8; also Thurs 3-4—Lower Brook st
SHREWSBURY First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Thurs Sat 3-4.30; Wed 3-7—Town Walls

SOMERSET

BATH First Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30—Charlotte st, Queen sq RR 11-4; Wed to 7—28 Milson st
CLEVEDON Society—Sun 11, 6.30; SS 11; 2d, last Wed 7—134 Old st RR Tues 11-12.30; Thurs 3-4.30; Fri 6.30-8—136 Old st
MINEHEAD Society—Sun 11; 3d Wed 7—King George rd
STREET First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tues Fri 7-9; Wed 2.30-4.30—Orchard and S Leaze rd
TAUNTON Society—Sun 11, also 1st Sun 6.30; SS 11; 1st 3d Wed 7.30 —12 Middle st
WESTON-SUPER-MARE First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 10.30-12.30, 2.30-6.30; Wed to 7.15; Sat 3-6.30; Sun 5.15-6.15—Graham, off Station rd
YEOVIL Society—Sun 11; 1st Wed 7.45—Hendford Manor Lodge

STAFFORDSHIRE

NEWCASTLE-UNDER-LYME Society—Sun 11, 7; SS 11; Wed 7.30; RR Sat 2.30-5—5 Northcote place, King st
STAFFORD Society—Sun 11, 6.30; SS 11; 1st 3d Wed 7.30; RR Tue 3-4.30, 7-8—64 Lichfield rd

STOKE-ON-TRENT First Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30—Avenue rd, Shelton RR 11-4—5 Vale st, Stoke
WEST BROMWICH First Church—Sun 11.15; SS 11.15; Wed 7.15; RR Tues Thurs 2.30-4; Wed 6-7—Barrows st
WOLVERHAMPTON First Church—Sun 11, 6.30; SS 11; Wed 8; RR 2.30-4.30; also Wed 6.30-7.55—Compton rd

SUFFOLK

IPSWICH First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR Tue 11.30-4; Wed 6-7; Thurs 2.30-4.30; Fri Sat 10.30-12.30—21 Silent st

SURREY

CAMBERLEY First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11-3 except Wed 11-1.30, 6.30-7.20—Park st
CLAYGATE First Church—Sun 11, 6.30; SS 11; Wed 8; RR 2.30-4.30 except Sat Sun; also Tues 7-9; Wed 6.45-7.45—45 Hare lane
CROYDON First Church—Sun 11, 7; SS 11; Wed 8—Dingwall rd RR 10-6—246 High st
DORKING First Church—Sun 11, 6.30; SS 11; Wed 8; RR 12-3; also Wed 7-7.45—Moore's rd
FARNHAM First Church—Sun 11.15; SS 11.15; Wed 7; RR Tues Fri 10.30-12.30, 2.30-4.30—30 East st
GODALMING First Church—Sun 11.15, 6.15; SS 11.15; Wed 7.30; RR 11-3.30; Wed to 7.15; Sun 4-6—Ockford rd
KINGSTON-ON-THAMES First Church—Sun 11.30, 6.30; SS 11.30; Wed 8; RR 11-6 except Wed 11-7.50; Fri 11-2.30, 7-9; Sun 4.30-6.15—12 Penryn rd
NORWOOD Society—Sun 11, 7; SS 11; Wed 8; RR Thurs 3-5; Fri 10.30-12.30; also Wed 6.30-7.30; Sun 5.30-6.30—266 South Norwood Hill, SE 25
OXTESS First Church—Sun 11.15, also 3d Sun 6.30; SS 11.15; 1st 3d Wed 8—Church lane RR 11-4; Wed 11-1—Station rd E
PURLEY First Church—Sun 11, 7; SS 11; Wed 8—Christchurch rd, Brighton rd RR 11-4; Sat 2-4—3 High st
REIGATE and REDHILL Society—Sun 10.45, also 1st 3d Sun 6.45; SS 10.45; 1st 3d Wed 8; RR Tue 3-5; Thurs 11-1—Gatton Point, Redhill
RICHMOND First Church—Sun 11, 7; SS 11; Wed 8; RR 11-6; Wed to 7.45; Sun 3-6.45—Sheen and Paradise rds
SUTTON First Church—Sun 11, 7; SS 11; Wed 8—42 Cheam rd RR 11-4.30; Fri to 7—64 Grove rd
TADWORTH Society—Sun 11; SS 11; 2d 4th Wed 8; RR Mon Fri 2-4; 2d 4th Wed 7.30-8—High st
WALTON and WEYBRIDGE First Church—Sun 11.15, 7; SS 11.15; Wed 8—70 Otlands drive, Weybridge RR 11-4 except Wed Sat 11-1.30; Sun 3-4—17 Church st, Walton
WIMBLEDON First Church—Sun 11.30, 7; SS 11.30; Wed 8; RR 12-5; Sat 2.30-5—59 Worpole rd, SW 19
WOKING First Church—Sun 11, 7; SS 11; Wed 7.30—11 Heathside rd RR 11-5; Sat 2.30-4.30—Station Forecourt

SUSSEX

BEXHILL-ON-SEA First Church—Sun 11.30, 6.30; SS 11.30; Wed 7.30—Cantelupe rd RR 10.30-6—18 Marina court
BOGNOR REGIS First Church—Sun 11, 6.30; SS 11; Wed 7.30 (Apr through Sept Wed 8); RR 2.30-4.30 except Sat; Wed 5-7.15—46 Sudley rd
BRIGHTON First Church—Sun 11.30, 7; SS 11.30; Wed 7.30—97 Montpelier rd RR 10-6; Wed to 7—37 Montpelier rd
CHICHESTER Society—Sun 11; SS 11; 1st 3d Wed 7.30—Whyke lane RR Mon Wed Fri 12.30-3.30—39 West st
CRAWLEY Society—Sun 9.45; SS 9.45; 4th Wed 8—Northgate Community Centre
EASTBOURNE First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11-12.30; Tues 11-4.30; also Mon Thurs Fri 2.30-4.30; Wed 6.15-7.15—Spencer rd
EAST GRINSTEAD Society—Sun 11, 6.15; SS 11; 1st 3d Wed 8; RR Tues Thurs 11-12.30, 2.30-4; 1st 3d Wed 7-8—43 Cantelupe rd
HASTINGS and ST LEONARDS First Church—Sun 11, 6.30; SS 11; Wed 7.30—18 Cornwallis gdns RR 10.30-4.30—195 Queens rd
HAYWARDS HEATH First Church—Sun 11.15, 6.30; SS 11.15; Wed 7.30; RR 10.30-12.30 except Sat—Church rd
HORSHAM First Church—Sun 11; SS 11; Wed 7—Guildford rd at Blackbridge lane RR Mon Wed Fri 1.30-4—11 North st
HOVE First Church—Sun 11.30, 7; SS 11.30; Wed 7.30; RR 10.30-5; Wed to 7.15—Salisbury rd
RUSTINGTON First Church—Sun 11.15; SS 11.15; Wed 7.30—The Street RR Tues Thurs Sat 2.30-5; Wed 5-7—9 Sea Lane
SEAFORD First Church—Sun 11, also 6.30 except Dec Jan Feb; SS 11; Wed 7.30; RR 10.30-12.30; also Tues Fri 2-4—High st
STEYNING Society—Sun 11.10; 1st Wed 5.30—St Andrews Hall, Jarvis lane
WORTHING First Church—Sun 11, 6.30; SS 11; Wed 7—Broadwater rd RR 10.30-6; Wed to 5—37 Brighton rd
Second Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11.30-4; Wed to 1.30—157 Tarring rd

WARWICKSHIRE

BIRMINGHAM First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 12-8; Wed to 7.15; Sat to 5; Sun 3-6.15—121 Sandon rd, Edgbaston
Second Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11-6; Wed to 7.15; Sat to 1—55 Broad st
Third Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 11-4; Sat 11-1; also Wed 6-7.15—225 Yardley Wood rd

Fourth Church (Kings Norton)—Sun 11, 6.30; SS 11; V Wharf rd RR 2.30-5 except Wed 6-7.45—2a Wharf rd
COVENTRY First Church—Sun 11, 6.30; SS 11; Wed 7.30; except Wed Sat; Wed 5.30-7.15—1 Regent st
LEAMINGTON SPA First Church—Sun 11.15, 6.30; SS 11.15; V—Augusta pl RR 11-1, also 3-5 except Thurs Sat; Wed to Bedford st
RUGBY Society—Sun 11; SS 11; 1st Wed 7.30; RR Tues 12 3 Church Walk
SOLIHULL First Church—Sun 11, 6.30; SS 11; Wed 7.30; Thurs Fri 2-4—62 Lode lane
STRATFORD-UPON-AVON First Church—Sun 11, also 1st SS 11; Wed 7; RR 10.30-12.30; also Wed 6-6.45—Ely pl, 2
SUTTON COLDFIELD First Church—Sun 11, 6.30; SS 11; Wed 11-5; Wed to 7.15; Fri to 9; Sun 5.30-6.15—Maney Carr

WESTMORLAND

KENDAL First Church—Sun 11; SS 11; Wed 7; RR Tues 10.30 Wed 3-6.45; Fri 2-4—Entry lane, opposite Market Place

WILTSHIRE

CHIPPENHAM Society—Sun 6.30 pm; 1st Wed 7.30—Lowden
SALISBURY First Church—Sun 11, also 1st 3d Sun 6.30; SS 7.30; RR Tues 1-4; Wed 6-7; Fri 2-4—24 Milford st
SWINDON Society—Sun 11; SS 11; 1st 3d Wed 7.45; RR Mon 4.30; 1st 3d Wed 6.45-7.30—66 Victoria rd
WARMINGSTON Society—Sun 11.30; SS 11.30; Wed 7; RR T Wed 4.30-6.30; Fri 6-8—Ash Walk

WORCESTERSHIRE

EVEESHAM Society—Sun 11; 1st Wed 7—74 High st
KIDDERMINSTER Society—Sun 6.30; SS 11; 1st 3d Wed 7 Tues 3-4.30—Cobden st
MALVERN Society—Sun 11; SS 11; 2d 4th Wed 7.30; RR Thu 4; 2d 4th Wed 6.45-7.15—Albert Park rd
REDDITCH First Church—Sun 11; SS 11; Wed 7.30; RR Wed 1st Thurs 2-4—Plymouth rd
STOURBRIDGE Society—Sun 11, 6.30; SS 11; Wed 7.30; 1 6-7.15—Brettell lane, Ambicote
WORCESTER Society—Sun 11; SS 11; Wed 8; RR 3-4; Sat 3 Wed 7-7.30—King's hall, Little London

YORKSHIRE

BARNESLEY Society—Sun 3; SS 3; 1st Wed 6.45—YMCA, El
BRADFORD First Church—Sun 11, 6.30; SS 11; Wed 7.30; 4.30 except Sat 11-3—Carlisle rd
Second Church—Sun 11, 7; SS 11; Wed 7.30; RR 10. except Sat; also Wed 2-7.20—Lansdowne place, Morley st
Third Church—Sun 11; SS 11; Wed 7.30; RR Tues 3-4.3 Toller lane, Heaton
BRIDLINGTON First Church—Sun 11, 7; SS 11; Wed 7.30; 1 Thurs 2.30-4.30—Victoria rd
BRIGHOUSE Society—Sun 11, 6.30; SS 11; Wed 7.30; RR 1 2-4—Parsonage Lane
CASTLEFORD Society—Sun 6.30; SS 6.30; 1st 3d Wed 6. Council Offices, Sagar st Rooms
DEWSBURY Society—Sun 6; SS 6; 1st 3d Wed 7—Bradford r
DONCASTER First Church—Sun 11, 6.30; SS 11; Wed 7.30 except Wed 6.30-7.30—98 Balby rd
FILEY Society—Sun 11; SS 11; 1st Wed 7.30; RR Wed Fr 44 Rutland st
HALIFAX First Church—Sun 10.45, 6.30; SS 10.45; Wed 7. 1-5 except Sat—Well Head lane
HARROGATE First Church—Sun 11, 6.30; SS 11; Wed 8—38 av RR 10-5—8 Cambridge rd
HORNSEA Society—Sun 11; SS 11; 1st 3d Wed 7.30; RR Tue 2.30-4—Cliff rd
HORSFORTH Society—Sun 11; SS 11; Wed 7.45—54 Featherba
HUDDERSFIELD First Church—Sun 11, 6.30; SS 11; Wed Mountjoy rd RR Tues Thurs Fri 1-4.30; Sat 10-12—3 Imperial
HULL First Church—Sun 11, 6.30; SS 11; Wed 7.45—383 Bev RR 11-4.30—3 Baker st
Society—Sun 11, 6.30; SS 11; Wed 7.45—435 Holdeme
ILKLEY First Church—Sun 11, 6.30; SS 11; Wed 7.45; RR 12.30, 2.30-4.30; Sat 10.30-12.30—Wells rd
KEIGHLEY First Church—Sun 11, 6.30; SS 11; Wed 7.30; 2 2.30-4.30; Tues 7.15-8.45—Skipton rd
LEEDS First Church—Sun 11, 7; SS 11; Wed 7.30—Heading; RR 9-9; Wed to 6; Sun 2-4.30; holidays 10-6—14 E Parade
Third Church—Sun 11, 6.30; SS 11; Wed 8; RR 12-2.30-erly rd, Harehills
Society—Sun 11, also 2d Sun 6.30; SS 11; Wed 7.30; R 2.30-4, 7-7.30—Cross Flatts Grove, Dewsbury rd
Society (Cross Gates)—Sun 11, also 1st Sun 6.30; SS 11; last Wed 7.30—Marshall st
MIDDLESBROUGH First Church—Sun 11; SS 11; Wed 7.30—Sn rd RR 11-4 except Wed Sat 10-12—50 Albert rd
PONTEFRACCT Society—Sun 3; 1st 3d Wed 7; RR Wed 6-7—P
PUDSEY Society—Sun 11, 7; SS 11; Wed 8—Radcliffe lane

RAWDON First Church—Sun 11, 6.30; SS 11; Wed 8; RR Tues Thurs 2-4—Quakers lane
SCARBOROUGH First Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 10-12, 2-4; Sat 10-12; (July Aug also Tues Thurs 7-9)—Belgrave cres
SHEFFIELD First Church—Sun 11, 6.30; SS 11; Wed 7.30—Severn rd, Broomhill RR 10-5.30—12 Pinfold st
 Second Church—Sun 11, 6.30; SS 11; Wed 7.30; RR 1-3 except Wed Sat; Wed 6-7.15—South View rd, Abbeydale
SKIPTON Society—Sun 10.30; SS 10.30; 1st 3d Wed 7.30—Temperance Hall, Sackville st
TODMORDEN Society—Sun 11; SS 11—Roomfield
WAKEFIELD First Church—Sun 11, 6.30; SS 11; Wed 7.30—Wentworth st RR 10-4 except Sat 11-1; also Fri 7-8.30—15 Wood st
YORK First Church—Sun 11, 6.30; SS 11; Wed 7.30—Kilburn rd, Fulford rd RR 11-4; Wed to 1—8 High Petargate

ISLE OF MAN

DOUGLAS First Church—Sun 11, 6.30; SS 11; Wed 7.15; RR Mon Thurs Sat 3-5; Wed 5-7—Hillary rd, Woodbourne rd

SCOTLAND

ABERDEENSHIRE

ABERDEEN Society—Sun 11; SS 11; Wed 7.30; RR Tues Thurs 3-5; Wed 6.45-7.15—5 Carden pl

ANGUS

DUNDEE Society—Sun 11; SS 11; 1st and 3d Wed 7.30; RR Tues Thurs 2-30-4.30—16a West Wynd, Perth rd

AYRSHIRE

AYR Society—Sun 11; SS 11; 2d Wed 7.30; RR Tues Thurs 2-4.30—2 Citadel place, off Fort st
KILMARNOCK Society—Sun 11; SS 11; 3d Wed 7.30; RR Thurs 3-4.30, 7-9—4 Bank Place

DUNBARTONSHIRE

HELENSBURGH First Church—Sun 11, 6.30; Wed 8—140 W Princes st SS 11—21 William st RR 10.30-12.30 except Sat 3-5—106 W Princes st

MILNGAVIE Society—Sun 11.30; SS 11.30; Wed 8; RR Tues Thurs 2.30-4.30—Grange av, Buchanan st

LANARKSHIRE

GLASGOW First Church—Sun 11, 6.30; SS 11; Wed 8—La Belle Place, Clifton st, C3 RR 11-9; Wed to 7; Sat to 4.30—18 Woodlands rd, C3
 Second Church—Sun 11, 6.30; SS 11; Wed 8—341 Eglinton st, C5 RR 11-5; also Tues Thurs 7-9—322 Victoria rd, S2
 Third Church—Sun 11, 6.30; SS 11; Wed 8—88 Highburgh rd, W2 RR 10.30-5; Sat to 12.30—641 Great Western rd
RUTHERGLEN Society—Sun 11, also 1st Sun 6.30; SS 11; 1st 3d Wed 8—46 Greenhill rd

MIDLOTHIAN

EDINBURGH First Church—Sun 11, 6.30; SS 11; Wed 8—Inverleith ter RR 10.30-8; Wed to 7.30; Sun 3-6—15 Waterloo place
 Second Church—Sun 11, 6.30; SS 11; Wed 8; RR 10.30-4 except Sat 10-1; also Wed 6.30-7.45—Young st off N Castle st

PERTSHIRE

PERTH Society—Sun 11.15; SS 11.15; 1st Wed 7.30; RR Fri 3-4.30; also 1st Wed 6.15-7.15—11 Kings Place

RENFREWSHIRE

GREENOCK Society—Sun 11; SS 11; 1st 3d Wed 7.30—Campbell st at Newton st RR 3-5 except Wed—24 Union st
PAISLEY Society—Sun 11, also 1st Sun 6.30; SS 11; 1st 3d Wed 8; RR Wed Thurs Sat 2.30-4.30; also Thurs 7.30-9—16 Ferguslie

STIRLINGSHIRE

STIRLING Society—Sun 11.15; SS 11.15; Wed 7.30; RR Mon Thurs 3-5—Park av

WALES

CAERNARVONSHIRE

BANGOR Society—Sun 11.30; SS 11.30; 1st 3d Wed 7; RR Tues Fri 2-4—Opposite Bus Terminus
LLANDUDNO First Church—Sun 11, 6.30; SS 11; Wed 8; RR 11-12.45, 2.30-4.30; also Wed 6.45-7.45—Clarence rd, Craig-y-don

DENBIGHSHIRE

COLWYN BAY Society—Sun 11; Wed 8; RR Mon 6.45-8; Fri 3-4.30—Woodland rd, West

FLINTSHIRE

RHYL First Church—Sun 11; SS 11; Wed 7.30; RR Tues 2.30-4 Wed 6.15-7.15—Coast rd

GLAMORGANSHIRE

CARDIFF First Church—Sun 11.15; SS 11.15; Wed 7.30; RR 1 Sat 11-1—Unitarian Church, West Grove
SWANSEA First Church—Sun 11.30, 6.30; SS 11.30; Wed 7 RR 2.30-5—Mirador Crescent

MERIONETH

BARMOUTH Society—Sun 4; 2d Wed 3.45—Llanaber RR Tues 3-5—Buxton House, King Edward st

IRELAND

NORTHERN IRELAND

COUNTY ANTRIM

BELFAST First Church—Sun 11.30, 7; SS 11.30; Wed 8—Universal RR 11-6; Tues Thurs to 9.30; Wed to 7.15—7 College Square,

COUNTY DOWN

BANGOR Society—Sun 11.30; SS 11.30; 2d and last Wed 8; RR Fri 3-5—43 Clifton rd
NEWRY Society—Sun 11.30; 1st Wed 8—William st

REPUBLIC OF IRELAND

COUNTY CORK

CORK Society—Sun 10.45; SS 10.45; 1st Wed 7.30; RR Tues 1 Sat 11-12.30—9 Bowling Green st

COUNTY DUBLIN

DUBLIN First Church—Sun 11.30, 7; SS 11.30; Wed 8; RR Mon Thurs 12-3.30; also Wed 7-8; Sun 6-7—Lower Baggot st
 Second Church—Sun 11.30, 7; SS 11.30; Wed 8—Rathmine RR 10.30-5; Sat to 1—45 Moleenworth st

GREECE

ATHENS First Church—Sun Gr 10, Eng 11.15; SS Gr 10, Eng 11 Wed 8—7 Vissareonos st RR 11-1; also 5.30-7.30—4 Vissareon

ITALY

FLORENCE First Church—Sun Eng 11; also last Sun Italian 9.45 11; Wed Eng Italian 6; RR 4-6—1 via della Spada
MILAN Society—Sun Italian 9.45, Eng 11; SS Italian 9.45, Eng 1st 3d Wed 7.30; RR Mon Wed Sat 5-7—16 via Bigli, 3d floor
ROME Society—Sun Eng 11, also 1st Sun Italian 9.30; SS 11; We RR Mon Fri 4-7; Wed 4-6.30—Via Quattro Fontane 143, ent via Giardin 42

NETHERLANDS

AMERSFOORT Society—Sun Dutch 10, Eng 11.15; SS 10; 1st Dutch 8—Rijks H.B.S., Thorbeckeplein 1
AMSTERDAM First Church—Sun Dutch 10, Eng 11.15; SS 10; Wed Dutch 8—Richard Wagnerstr 32 RR 10-5; also Tues Thurs Fri 8 Sun 2-4—P. C. Hooftstr 68
APELDOORN Society—Sun 10.30; SS 11.45—Deventerstraat 38
ARNHEM Society—Sun Dutch 10, English 11.15; SS 10; last Wed; RR Tues 2.30-4.30—Volksuniversiteitsgebouw, Rijnstraat 42
GRONINGEN Society—Sun 10.15; SS 9—Haddingestraat 23
HAARLEM First Church—Sun Dutch 10, Eng 11.15; SS 10; We RR Mon Tues Thurs 2-4.30; Fri 7-9—Raamsingel 36
LAREN, N. H. Society—Sun Dutch 10, English 11.15; SS 10; Wed 8; RR Fri 2-4.30—Torenlaan 19a
LEEWARDEN Society—Sun 9.45; last Wed 8; RR Fri 3-5.30—V de Geeststr 33B
ROTTERDAM Society—Sun Dutch 10, English 11.15; SS 10; 1st 3e 8—Meent 110 RR 11-5; also Tues Thurs 8-9.30—St Janstr 7
THE HAGUE First Church—Sun Dutch 9.45, Eng 11.15; SS 9.45; Dutch 7, Eng 8.15—Andries Bickerweg 1 RR 10.30-5.30; also Fri 7.30-9.30; Sun 3-5—Anna Paulownaplein 13
UTRECHT Society—Sun Dutch 9.30, 1st Sun Eng 10.45; SS 9.30 Wed 8; RR Wed 2-4—Peterskerkhof 5
VLAARDINGEN Society—Sun 10; SS 11—Callenburgstraat 67
VOORBURG Society—Sun Dutch 9.45; also 1st Sun Eng 11; SS 2d and last Wed 8—Kerkstraat 35
ZWOLLE Society—Sun Dutch 10.30, also 1st Sun Eng 11.30; S—Groote Societelt, Koestraat 8

NORWAY

BERGEN Society—Sun 11 (Eng June through Aug; Norwegian Sept through May); last Wed 6.30—Domkirkegaten 5
OSLO First Church—Sun Norw 10.30, Eng 12; SS 10.30; Wed Eng Norw 7.30; RR 11-4; also Tue Fri 6-8; Wed 6-7.20—Frognervelien 51

SWEDEN

GOTHENBURG First Church—Sun Eng 10, Swed 11.15; SS 11.15; Wed 7—Storgat 3 RR 12-3; Mon 12-6; also Fri 6-8—Kungssportsav 27
HALSINGBORG Society—Sun 11.15; SS 10; Wed 7.30; RR Wed Fri 5-7—Erik Dahlbergsgatan 5
MALMÖ First Church—Sun 11.15; SS 11.15; Wed 7.30—M. Henriksg 13 RR 1-3 except Mon Sat (June July Aug Wed Thurs 1-3)—Djälkneg 4
STOCKHOLM First Church—Sun Eng 10, Swed 11.15; SS 10, 11.15; Wed Eng 7, Swed 8—Eriksbergsgatan 10 RR 11-6; Thurs 11-9—Normalmstorg 1, 4th floor
Second Church—Sun Eng 10, Swedish 11.15; SS 11.15; Wed Eng 7, Swedish 8; RR 12-6; Fri 12-9 except June July Aug 12-6; Sat 12-3—Kungsgatan 88

SWITZERLAND

AARAU First Church—Sun 8.55, also 1st Sun Eng 10.15; SS 8.55; Wed 7.30; RR Mon Sat 4-7; Wed 2-7—Vordere Vorstadt 8
AMRISWIL Society—Sun 9.15; SS 9.15; Wed 7.45; RR Wed 6.30-7.45—Neumühlestr 19
ARBON Society—Sun 9.30; Wed 8.10—Sonnenhügelstr 53a
BADEN Society—Sun 8.55 am; Wed 8.05 pm—Martinsbergstr 15
BASEL First Church—Sun Ger 9.30, Eng 10.50; SS 9.30; Wed 8—Dufourstr 27 RR 9-9; Wed to 6; Sun holidays 2-5—Freiestr/Rüden-gasse 1
BERNE First Church—Sun German 9.30, also 8 except July and August; English 11; SS 9.30; Wed English 7.15, German 8.15—Helvetiaplatz 6 RR 9.30-9; Wed to 6; Sun 2-5—Mürzgraben 6
BEX Society—Sun Fr 9.30; Wed Fr 7.45—Maison Guillard near new College RR Wed Sun 3-5—rue Avancan
BIEL-BIENNE First Church—Sun German 9.30; SS 9.30; Wed 8; RR 2.30-6 except Mon; Sat 2.30-5; also Tues 7-9—Florastr 22
Society—Sun French 10.15; Wed 8; RR 2-4 except Mon; also Wed 6-8—Rue Vêrélus 18
BURGDORF Society—Sun 9; SS 10.10; Wed 7.45; RR Wed 6.30-7.45; Sat 3-5—Hunladegasse 8
CHUR First Church—Sun 9.15; SS 10.30; Wed 8; RR Wed 4-6—Theaterweg 5
GENEVA First Church—Sun Fr 9.45, Eng 11; SS 9.45; Wed Eng 7, Fr 8.30—8 Blv des Philosophes RR 9.30-9; Wed to 6.15; Sun 3-6—5 Rotisserie/12 rue du Marché
Society—Sun Fr 9.15; SS 9.15; Wed 7.45; RR Thurs Fri Sat 2-6—28 Rue du Cendrier
INTERLAKEN First Church—Sun Ger 9.30; SS 10.40; Wed Ger 8.15; RR 2-5 except Mon—Bernastr 12
LA CHAUX DE FONDS First Church—Sun 9.45; SS 9.45; Wed 8.15; RR Thurs Sat 4-6—Rue du Parc 9
LANGENTHAL Society—Sun 9.30; Wed 8.15; RR Tues Sat 3-5; Wed 7-8—Rosenweg 3
LAUSANNE First Church—Sun Fr 9.45, Eng 11; SS 9.45; Wed Eng 7, Fr 8.15; RR 9.30-12, 2-7; Wed Sat to 5; Sun 2-5—9 av Ste Luce
LENZBURG Society—Sun 9.15; SS 9.15; 1st 3d Wed 7.00; RR 1st 3d Wed 5-7—Steinbrüchli 76
LUCERNE Society—Sun Ger 9.15, Eng 10.40; SS 9.15; Wed 8.15; RR Mon Thurs 3-5—Grabenstr 6
LUGANO Society—Sun Ger 9.30, Eng 10.45; Wed Eng Ger 5, Ger 8; RR Mon 3-5; Fri 11-1, 2-4—V Marconi 2
MONTREUX Society—Sun French 9.45, also Eng 11 June to October; Wed 8.15; RR Mon Thurs 3-5—Rue Industrielle 6
MORGES Society—Sun 9.15; Wed 7.45; RR Wed Sat 2-4—Savoie 63
MOUTIER Society—Sun 9.30; SS 9.30; 1st 3d Wed 8; RR Wed 6.30-7.45; Sat 1.30-3.30—Rue de l'Ouest
NEUCHÂTEL First Church—Sun 9.30, also 2d Sun Eng 10.45; SS 9.30; Wed 8.15; RR 2.30-5—Faubourg de l'Hôpital 20
OLTEN Society—Sun 9.20; Wed 8; RR Thurs 2-4—Amthausquai 23
ST GALL First Church—Sun Ger 9, Eng 10.15; SS 9; Wed 8.15—2 Böcklinstr RR Mon Thurs Fri 1-6; Tues Sat 1-9; Wed 10-6; Sun 2-5—Neugasse 35
ST MARGRETHEN Society—Sun 9.30; Wed 7.15; RR Wed 6-7—Church
SCHAFFHAUSEN Society—Sun 9.20; SS 9.30; Wed 7.45—Vorstadt 9
SOLOTHURN Society—Sun 9.30; Wed 8.15; RR Sat 1.30-4.30—Lagerhausstr 5
THUN First Church—Sun 9.15, also 2d Sun Eng 7.45; SS 10.20; Wed 7.45; RR Mon Tues Sat 2-6; Wed 12.30-5; Fri 3-7—Niesenstr 3
VEVEY Society—Sun 9.45; SS 9.45; Wed 8.15; RR Thurs Thurs 3-5—12 av de la Gare
WEINFELDEN Society—Sun 9.25; SS 9.25; Wed 8—Scherbenhof
WETZIKON Society—Sun 8.45; SS 8.45; Wed 7; RR Wed 5.45-6.45—Morgenstr 34
WINTERTHUR First Church—Sun Ger 9, also 2d Sun Eng 10.30; SS 9; Wed Ger 8, also 2d Wed Eng 6.45; RR Wed 3-7.45; Sat 3-5; Sun 7.45-8.45, 3-5—Elchgulstr

YVERDON Society—Sun 9.45; Wed 7.30; RR Wed 5-7—Fleurettes
ZÜRICH First Church—Sun Ger 9.15 (also 6 Oct 1 to Mar 3 10.45; SS Ger Fr 9.15, Eng 10.45; Wed Eng 6.45, Ger 8—A 2 RR 9-9; Wed to 6; Sun 2-5.30—Merkurst 4, entrance K
Society—Sun Ger 9.30, also last Sun Eng 11; SS 9.30; Wed—Kramhofsaa, Flüssistr 4

CENTRAL AMERICA AND WEST INDIES

BAHAMA ISLANDS

(SEE NORTH AMERICA)

BERMUDA

(SEE NORTH AMERICA)

CANAL ZONE

ANCON First Church—Sun 11; SS 9.30; Wed 8—560 Ancon 1 9.30-11.30, 1.30-5; Sun 9.30-11.30; also 6-8 except Wed
808 Balboa rd, Balboa
MARGARITA Society—Sun 11; SS 9.30; 3d Wed 8; RR Mon 6 pm to 8 pm—8152 Margarita av

CUBA

HAVANA First Church—Sun 9.30; SS 9.30; Wed 8.30—Av 39 and 42d, Marianao RR 11-8; Mon to 10; Wed to 5—Campana
Second Church—Sun 9.30; SS 9.30; Wed 8.45—Retiro G gico big, 353 L st RR 11-7—Centro Comercial big, Infanta an

JAMAICA

KINGSTON First Church—Sun 11, 7; SS 9.15; Wed 7.30—1 Race Course RR 9.30-3; Sat 9.30-1—15 East st

MEXICO

(SEE NORTH AMERICA)

PANAMA

(SEE CANAL ZONE)

PUERTO RICO

SAN JUAN First Church—Sun Span 9.30, Eng 11; SS 9.30, 1 8; RR 12-5; Wed 12-4.30; Sat 10-1—351 de Diego av. 1

WEST INDIES

BARBADOS

BRIDGETOWN First Church—Sun 11, 7; SS 11; Wed 8; RR T. Fri 10-2; also Mon 3.30-5.30; Sat 10-12—Church, Garrison

TRINIDAD

PORT OF SPAIN First Church—Sun 9.30; SS 8.15; Wed 8.15 Tues 9.30-11.30; Wed 5-6.15—Rookery Nook, Maraca
Second Church—Sun 9.30, 7; SS 9.30; Wed 7; RR 5.5-6.45 except holidays—52 Richmond st

NORTH AMERICA

BAHAMA ISLANDS

NASSAU First Church—Sun 11; SS 11; Wed 8.30—College 9.30-12.30 except Fri 9.30-12—Shirley and Frederick sts

BERMUDA

HAMILTON First Church—Sun 11; SS 11; Wed 8; RR Mon 10-1 Sun 3-5; Wed 2-4, 6.45-7.45; Sat 1-4—Cedar av

CANADA

ALBERTA

' First Church—Sun 11; 7.30; SS 11; Wed 8—14th av at 6th RR 9.30-6; Thurs Fri to 8.30—133A 6th av, SW
 ON First Church—Sun 11; SS 11; Wed 8—108th st at 100th 9.30-5; Thurs to 9—10120-100 A st
 DGE First Church—Sun 11; Wed 7.30; RR 2.4—12034th av, S
 E HAT First Church—Sun 11; Wed 8; RR 2.30-4—423 2d st

BRITISH COLUMBIA

ORD Society—Sun 11; SS 11; 2d 4th Wed 8—Boundary rd / Society—Sun 11; SS 11; Wed 8—6900 Halifax, N Burnaby
 ACK Society—Sun 11; SS 11; Wed 8—212 Yale rd, W RR 1 Princess av, W
 IAY Society—Sun 11; SS 10; last Wed 8—505 Fitzgerald av Society—Sun 11; SS 11; Wed 8; RR Wed 2.4—Ingram st
 ociety—Sun 11; SS 11; 1st 3d Wed 8; RR Sat 2.4—6th av
 S Society—Sun 11; SS 11; 1st 3d Wed 8; RR Sat 3.5—icola st
 A Society—Sun 11; SS 11; Wed 8; RR Wed 3.5—Bernard av / Society—Sun 11; SS 11; Wed 8—5806 200th st RR 11.4 Wed Sat—20499 Trans-Canada Highway
) Society—Sun 11; SS 9.45; 1st Wed 8—Chapel st
 First Church—Sun 11; SS 9.40; Wed 8; RR Tues Thurs Sat 3; Wed 7.7.45; Sun 7.9—209 Baker st
 STMINSTER First Church—Sun 11; SS 11; Wed 8—633 RR 11.4; Sat 10.4—604 Columbia st
 /ANCOUVER First Church—Sun 11; SS 11; Wed 8—185 E rd RR 12.4 except Sat—116 E 14th st
 ON Society—Sun 11; SS 9.45; 1st 3d Wed 8; RR Tues Thurs 4.30—815 Fairview rd Mail P O Box 357
 RUPERT Society—Sun 11; RR Fri 2.4—2d av at 4th st ID Society—Sun 11; SS 11; 3d Wed 8—740 No. 3 rd
 /ER First Church—Sun 11; 7.30; SS 11; Wed 8—1160 W / RR 9-9; Wed to 7; Sun holidays 2.7—832 Dunsmluir st nd Church—Sun 9.30, 11; SS 11; Wed 8—1900 W 12th RR /ed 8-7; Sat 8-6; Sun holidays 2.6—1482 W Broadway d Church—Sun 11, 7.30; SS 11; Wed 8—796 E 17th av RR -3919 Knight
 th Church (Karrisdale)—Sun 11; SS 11; Wed 8; RR 1.4 except 0.4; also Wed 6.30-7.45—2095 W 43d av
 Society—Sun 11; SS 11; 3d Wed 8—4009 Barnard av
 A First Church—Sun 11, 7.30; SS 11; Wed 8—Chambers at a RR 9-6; Sun holidays 2.5—1210 Broad st
 ANCOUVER First Church—Sun 11, also 1st Sun 7.30; SS 11; —714 20th st RR 12.5, Sun 2.30-4.30—1720 Marine dr
 Y Society—Sun 11; SS 9.30; 2d 4th Wed 8—13664 104 A av
 TOCK First Church—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 11.30 Fir st

MANITOBA

N First Church—Sun 11; SS 11; Wed 8; RR Wed 2.4—750 Victoria av
 Society—Sun 11; SS 12.10; Wed 8—Queens st
 EG First Church—Sun 11; SS 11; Wed 8—River av and Nassau / 9.15-5.15—290 Graham av
 nd Church—Sun 11; SS 11; Wed 8—265 Inkster blv RR /; Thurs Fri to 9—1739 Main st

NEW BRUNSWICK

N Society—Sun 11.15; SS 9.45; 1st Wed 8—Reade and sts
 First Church—Sun 11; SS 11; Wed 8; RR 3.5 except Sat—, Germain and Queen sts

NEWFOUNDLAND

I'S Society—Sun 11; SS 11; Wed 8; RR Sat 3.4-3.30—Empire / Remlies Mill rd

NOVA SCOTIA

(First Church—Sun 11; SS 11; Wed 8—1018 S Park st RR also Fri 7.9—253 Barrington st

ONTARIO

Society—Sun 11; SS 11; 2d Wed 8—159 Collier st
 LLE Society—Sun 11; SS 11; 4th Wed 8—132 Foster av
 ORD First Church—Sun 11; SS 11; Wed 8; RR Tues 2.4; Wed /; Fri 7.9—West and Chatham sts
 TON Society—Sun 11; SS 11; 2d 4th Wed 8—Central Public 638 Brant st
 W First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 1.4 First st
 i Society—Sun 11; SS 11; 1st Wed 8—241 A Division st, N
 ILLIAM First Church—Sun 11; SS 9.30; Wed 8; RR Mon Fri / Church, Luci court and Isabella st
 st Church—Sun 11; SS 9.30; Wed 8; RR Mon Fri 2.30-4.30; 1 7.30-9—84 Grand av, N
 Society—Sun 11; SS 11; last Wed 8; RR Thurs 3.5, 7.30-9 ch, James and Forbes sts

HAMILTON First Church—Sun 11, 7.30; SS 11; Wed 8—616 Main st, East RR 9.5-30—59 King st, W
 KINGSTON First Church—Sun 11; SS 11; Wed 8—121 Johnson st RR 11.4—234 Princess st

KITCHENER First Church—Sun 11; SS 11; Wed 8—Water st at Francis RR 10.30-4.30; also Fri 7.30-9—87 Ontario st, S

LEAMINGTON Society—Sun 11; SS 11; Wed 8—Fox st

LONDON First Church—Sun 11, also 7 except July Aug; SS 11; Wed 8—89 Ridout st, S RR 11.4; also Tues Fri 7.9—334 Dundas st

NIAGARA FALLS First Church—Sun 11; also 2d Sun 7.30; SS 11; Wed 8—940 Jepson st RR 12.4; also Thurs 7.9—911 Victoria av

NORTH BAY Society—Sun 11; SS 11; 2d Wed 8; RR Sat 2.30-4.30; Tues 7.9—222 Worthington st, W

OAKVILLE First Church—Sun 11; SS 11; Wed 8.15; RR 2.4 except Sat Sun holidays (July Aug Tues 2.4)—1111 Lakeshore hwy, E

OSHAWA First Church—Sun 11; SS 11; Wed 8; RR Tues 1.4 except holidays—64 Colborne st, E

OTTAWA First Church—Sun 11, also 7.30 except June 14 through Sept 13; SS 11; Wed 8—288 Metcalfe st RR 9.9 except Sun; Wed to 7.30; Sat to 6; holidays 2.5—Hardy Arcade, 130 Sparks st

Society—Sun 11; SS 11; Wed 8—Broadview av Public School

OWEN SOUND Society—Sun 11; SS 11; 2d 4th Wed 8—900 1st av, W

PETERBOROUGH First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2.30-4.30—598 Charlotte st

PORT ARTHUR First Church—Sun 11; SS 9.30; Wed 8—Ambrose st near High st RR 11.30-3.30 except Sun holidays—219 Park st

ROUGE HILLS Society—Sun 11; SS 11; Wed 8; RR Tues Thurs Fri 2.4—Altona rd

ST CATHARINES First Church—Sun 11, also 1st Sun 7.30; SS 11; Wed 8—Geneva and Junkin sts RR 12.4; also Fri 7.9—40 Queen st

ST THOMAS First Church—Sun 11; SS 11; Wed 8—Princess av RR 12.4—578 Talbot st

SARNIA First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2.4; Fri 7.9—251 N Vidal

SAULT STE MARIE Society—Sun 11; SS 12.15; Wed 8; RR Tues Fri 2.30-4.30—914 Queen st, E

SIMCOE Society—Sun 11; SS 11; 1st Wed 8; RR Tue 2.4—177 Kent, S

STRATFORD First Church—Sun 11; SS 11; Wed 8; RR Tues 2.4; Thurs 7.9—308 Erie st

SUDBURY Society—Sun 11; SS 11; 3d Wed 8—Sudbury Legion Hall

TIMMINS Society—Sun 11; SS 11; 1st 3d Wed 8; RR Tues 2.4-3.30—100F Hall, 30 Spruce, N

TORONTO—Jointly-maintained Reading Room: 101 Concourse bldg, 100 Adelaide st, W, 9.5-3.30; also Sat to 5 except July Aug

First Church—Sun 11, 7; SS 11; Wed 8—196 St George st RR 9.30-9; Wed to 7.30; Sun holidays 1.30-6—120 Bloor st, W

Second Church—Sun 11; SS 11; Wed 8; RR 2.4 except Sat; also Mon Fri 7.30-9.30—1015 Danforth av

Third Church—Sun 11; SS 11; Wed 8.15—70 High Park av RR 11.6; also 7.9 except Wed Sat; Sat 1.5—2340 Bloor st, W

Fourth Church—Sun 11; SS 11; Wed 8.15—245 Beech av RR 1.4-3.30; also 7.9 except Wed Sat—922 Kingston rd

Fifth Church—Sun 11, 7; SS 11; Wed 8.15—41 Chatsworth dr RR 10.8; Wed to 7; Sat to 6; Sun 2.5—2389 Yonge st

Sixth Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs 2.3-3.30, 7.8-30—318 Oakwood av

WELLAND First Church—Sun 11; SS 11; Wed 8; RR Tues 2.4; Fri 7.9—Division and Burger sts

WINDSOR First Church—Sun 11; SS 11; Wed 8—104 Giles blv W RR 11.5; Fri to 8—41 Park st, W

QUEBEC

MONTREAL First Church—Sun 11, also 7.30 except July through 1st Sun Sept; SS 11; Wed 8—Cote des Neiges at McGregor RR 9.30-9; Wed to 7.30; Sun holidays 1.30-4.30—1446 St Catherine, W

POINTE CLAIRE Society—Sun 10.30; SS 10.30; Wed 8.30—Cedar Park School, Cedar av

SHERBROOKE First Church—Sun 11; SS 9.45; Wed 8—530 Montreal st RR Wed Fri 3.5—350 Island st

WESTMOUNT First Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs Fri 2.4; Wed 6.30-8—Church, 390 Lansdowne av at Sherbrooke st

SASKATCHEWAN

MOOSE JAW First Church—Sun 11; SS 12.15; Wed 8; RR Tues Sat 2.30-4.30—40 Athabasca st, E

REGINA First Church—Sun 11; SS 11; Wed 8—College av and Angus st RR 11.30-4 except Sun holidays—1821 Scarth st

SASKATOON First Church—Sun 11; SS 12.15; Wed 8—525 24th st, E RR 2.5 except Sun holidays—303 Central Chambers, 22d st, E

SWIFT CURRENT Society—Sun 11; SS 11; 3d Wed 8; RR Thurs Sat 3.5; Tues 7.30-9—Prassas Block, 106 Central av

MEXICO

GUADALAJARA Society—Sun English 8 am; SS 8 am; 1st Wed 6—Calle Rayon 375 Mall Apartado 1105

MEXICO CITY First Church—Sun English 10.30, Spanish 12; SS English 10.30, Spanish 12; Wed 7.30; RR 2.5-3.30; Mon Wed to 7.30—Colonia Anzures, Calle Dante 21

UNITED STATES

ALABAMA

AUBURN Society—Sun 11; SS 9.30—S Cary drive
 BESSEMER First Church—Sun 11; SS 9.30; Wed 8; RR Tues 1-4—209 15th
 BIRMINGHAM First Church—Sun 11, also 5 except June through Aug;
 SS 11; Wed 8—3116 Highland RR 9-6; Sun 2-4.30—312 N 20th st
 Second Church—Sun 11; SS 10; Wed 7.30; RR Sat 2-5; also Wed
 6-7—1944 Bessemer rd
 Society—Sun 11; 1st 3d Wed 8—817 N 5th st
 DECATUR First Church—Sun 11; SS 11; Wed 7.30—6th av and John-
 ston st RR 10-4; also Thurs 7-8.30—112 2d av, NE
 DOTHAN Society—Sun 11; SS 11; Wed 7.30—708 N Park av
 ENTERPRISE Society—Sun 11; SS 9.30; Wed 7.30—Rawls Hotel
 FAIRHOPE First Church—Sun 11; SS 9.30; Wed 8; RR Tues 9.30-12;
 Thurs Sat 1-4—Fels av and Church st
 GADSDEN Society—Sun 11; SS 9.45; 1st Wed 7.30; RR Tues Fri 2-4
 —806 Walnut st
 HUNTSVILLE First Church—Sun 11; SS 9.30; Wed 8—White st and
 Wells av, SE RR 11-5; Thurs to 8—106 Washington st, S
 MOBILE First Church—Sun 11; SS 11; Wed 8—1151 Dauphin st RR
 10-5; Sun 2-5—258 Government st
 MONTGOMERY First Church—Sun 11; SS 11; Wed 8—2000 Woodley
 rd RR 10-4—83 Commerce st at Bibb
 SHEFFIELD Society—Sun 11; SS 9.30; Wed 7.30—202 E 7th
 SYLACAUGA Society—Sun 11; SS 9.45; 1st Wed 7.30—Calhoun at 1st
 TUSCALOOSA Society—Sun 11; SS 9.30; Wed 8; RR 2-4 except Wed
 Sat—1105 12th av

ALASKA

ANCHORAGE First Church—Sun 9.30, 11; SS 9.30; Wed 8—1347
 L st RR 10-4.30; also Mon Thurs Fri 7-9; Sun 1-4.30—515 F st
 FAIRBANKS First Church—Sun 11; SS 9.30; Wed 8; RR 12-4 except
 Sat; also Mon 7-9; Wed 6-7.30—811 1st av
 JUNEAU First Church—Sun 11; Wed 8; RR Sat 2-4—5th and Main
 KETCHIKAN First Church—Sun 11; SS 9.30; Wed 8; RR 1-3—330
 Main st
 KODIAK Society—Sun 11; SS 9.30; 2d 4th 5th Wed 8—31 Benson

ARIZONA

DOUGLAS Society—Sun 11; SS 9.30; 2d Wed 7.30—1500 9th st
 FLAGSTAFF Society—Sun 11; SS 9.30; Wed 8—212 W Aspen av
 GLOBE First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4—240
 E Sycamore st
 HOLBROOK Society—Sun 11; SS 9.30; Wed 8—Masonic Temple
 KINGMAN Society—Sun 11; SS 9.45—Library Rooms
 MESA First Church—Sun 11; SS 9.30; Wed 8—134 E 2d av RR
 10-4—24 S Macdonald st
 PARKER Society—Sun 11; (2d Wed 8 Sept through May)—Masonic Hall
 PHOENIX First Church—Sun 11; SS 11; Wed 8—1st st and Roosevelt
 RR 9-6; Thurs to 9; Sun holidays 2-5—820 N Central av
 Second Church—Sun 11; SS 11; Wed 8—250 W Bethany Home rd
 RR 10-5.30; Fri to 9; Sun 2-5—4735 N Central av
 PRESCOTT First Church—Sun 11; SS 9.30; Wed 8—410 E Gurley st
 RR 12-4 except Sun and holidays—133 S Cortez st
 SCOTTSDALE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—
 637 W Indian School rd RR 9-5; Thurs 9-9; Sun 2-4—90 W 5th av
 SEDONA Society—Sun 11; SS 11; Wed 8—Wilson rd at Forest
 SUN CITY-YOUNGTOWN Society—Sun 9.30; SS 9.30; Wed 8—Community
 Center, Oakmont drive, Sun City Mall P O Box 401
 TEMPE Society—Sun 11; SS 11; Wed 8—28 E 5th st
 TUCSON First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—3035
 E 5th st at Country Club rd RR 10-5; Mon Fri to 9; Sun holidays
 2-5—201 N Stone av
 Second Church—Sun 11; SS 11; Wed 12.10, 8—29 S Scott RR
 10-5—61 E Broadway
 WICKENBURG First Church—Sun 11; SS 11; Wed 8; RR Wed Fri 1-4
 —140 S Mesquite st
 YUMA First Church—Sun 11; SS 11; Wed 8; RR 11-2 except Wed
 6-7.50 (July Aug Sept Wed 6-7.50; Sat 11-2)—Church, 1st at 3d

ARKANSAS

ARKADELPHIA Society—Sun 11; SS 9.30; Wed 7.30; RR Tues Fri
 3-5—1300 Pine st
 BATESVILLE Society—Sun 11; SS 9.45; 1st 3d Wed 7.30—18th and
 College RR Mon Fri 1-3—323 E Main st, rm 6
 BLYTHEVILLE Society—Sun 11; SS 9.30; 1st 3d Wed 8—1211 W Main
 EL DORADO Society—Sun 11; SS 9.30; Wed 7.30; RR Mon Wed 1-4
 —451 N Jefferson
 EUREKA SPRINGS Society—Sun 11; SS 11; Wed 8; RR Wed 7.30-8
 —Church, 68 Mountain st
 FAYETTEVILLE First Church—Sun 11; SS 9.30; Wed 8—W Lafayette
 and Forest avs RR 12-4—119 N Block st
 FORT SMITH First Church—Sun 11; SS 9.30; Wed 8—N 15th and D
 sts RR 10-5—19 N 9th st
 HARRISON Society—Sun 11; SS 11—315½ W Stephenson
 HELENA First Church—Sun 11; Wed 7.30; RR Wed 2-4—815 Miller st
 HOT SPRINGS First Church—Sun 11; SS 11; Wed 8—Orange at Wood-
 bine st RR 9-5—Como blg, 203 Ouachita av
 JONESBORO Society—Sun 11; SS 11—1105 S Main st
 LITTLE ROCK First Church—Sun 11, also 5 except June through Sept;
 SS 11; Wed 8; RR 9-4—4th and State st
 Second Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri 1-4
 —University and R sts

MONTICELLO First Church—Sun 11; SS 11; Wed 7.30; RR 8
 2-4—N Main st
 MOUNTAIN HOME-COTTER Society—Sun 11—5th at Powell, I
 NORTH LITTLE ROCK Society—Sun 11; SS 11; Wed 8; RR
 2-4; Wed 7.15-8—3305 John F. Kennedy blv
 PINE BLUFF First Church—Sun 11; SS 9.30; Wed 8; RR Mon
 2-4.30—121 Martin av
 ROGERS First Church—Sun 11; SS 11; Wed 8—218 W Cherr
 12.30-4.30—125 S 2d st
 SILOAM SPRINGS Society—Sun 11; 1st Wed 8; RR Sat 2-4
 SPRINGDALE Society—Sun 11; SS 11; 1st Wed 8—121 Jk
 RR 12-4—101 E Emma
 TEXARKANA First Church—Sun 11; SS 11; Wed 8; RR Mon
 1-4.30; also Wed 6.30-7.30—2724 County av
 WALNUT RIDGE Society—Sun 10.30; RR Wed 2-4

CALIFORNIA

ALAMEDA First Church—Sun 11; SS 11; Wed 8—2164 Center
 9.30-5.30; Fri 9.30-9—1407½ Park st
 ALBANY Society—Sun 11; SS 11; Wed 8—533 San Pablo a
 ALHAMBRA First Church—Sun 9.30, 11; SS 9.30; Wed 8—
 Commonwealth RR 10-8; Wed Sat to 6; Sun 2-4—53 S Ga
 ALTADENA First Church—Sun 9.30, 11; SS 9.30, 11; We
 10-4; also 7-9 except Wed Sat—942 E Altadena drive
 ANAHEIM First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8
 Citron st RR 9-9; Wed to 7; Sun holidays 2-5—119 W L
 ANGELS CAMP First Church—Sun 11; SS 11; Wed 8; RR Mon
 1.30-4—Vallecito and Depot rds
 ANTIPOCH First Church—Sun 11; SS 9.30; Wed 8; RR Tues 1:
 7.15-8—408 D st
 APPLE VALLEY First Church—Sun 11; SS 9.30; Wed 8—9 E
 big RR Mon Wed Fri 11-2—10 El Pueblo big
 ARCADIA First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8
 Duarte rd RR 9-9; Wed to 7.45; Sat to 5—719 W Duarte
 ARCATA First Church—Sun 11; SS 9.30; Wed 8; RR 1-4—6
 ARROYO GRANDE Society—Sun 11; SS 9.30; 2d 4th Wed
 Branch
 ARTESIA First Church—Sun 11; SS 11; Wed 8; RR Mon Wed:
 —18116 S Arline av
 ATASCADERO First Church—Sun 11; SS 9.30; Wed 8; RR I
 Fri 2-4—Traffic Way
 AUBURN First Church—Sun 11; SS 11; Wed 8—190 Finley RR
 851 Lincoln Way
 AVALON Society—Sun 11; SS 9.30; Wed 8—209 E Whittley
 AZUSA First Church—Sun 9.30, 11; SS 9.30; Wed 8—735 N Anza
 12-3—737 N Azusa av
 BAKERSFIELD First Church—Sun 9.30, 11; SS 9.30, 11; Wed
 at C st RR 9-9; Wed to 6; Sun holidays 2-4.30—1662 C
 Second Church—Sun 11; SS 9.15; Wed 8—2825 Mt Vern
 11-5—906 Baker st
 BANNING First Church—Sun 11; SS 9.15; Wed 8; RR 1-4 ex
 Sat—833 W Williams st
 BARSTOW First Church—Sun 11; SS 9.30; Wed 8; RR Thurs
 —217 N 2d st
 BEAUMONT Society—Sun 11; SS 9.15; Wed 8—American Leg
 752 California st RR Tues Thurs Sat 2-4; Fri 7-9—364 E
 BELL and MAYWOOD First Church—Sun 11; SS 9.30; Wed
 Vinevale av, Bell RR 11-4—4513 E Gage av, Bell
 BELLFLOWER First Church—Sun 11; SS 9.30, 11; Wed 8; I
 Wed to 7.45; also Tues 7-9—9740 Park av
 BELVEDERE First Church—Sun 11; SS 9.30, 11; Wed 8—
 Rafael av RR 10-4—Boardwalk Shopping Center
 BENICIA Society—Sun 11; 2d Wed 7.30—1200 West J st
 BERKELEY—Jointly-maintained Reading Room:
 2142 Center st, 8-9; Wed to 6; Sun and holidays 2-5
 First Church—Sun 11, 8; SS 9.30, 11; Wed 8—2619 D
 RR 8.30 am-9 pm; Wed to 7; Sun holidays 2-5—2482 Tel
 Second Church—Sun 11; SS 9.30, 11; Wed 8—Church, 15:
 RR 9.30-5; also 7-9 except Wed—892 Colusa av
 Third Church—Sun 11; SS 11; Wed 8; RR 1-4—2715 I
 BEVERLY HILLS First Church—Sun 11, 8; SS 9.30, 11; Wed
 S Rexford rd RR 8.30-9; Wed to 7; Sun holidays 1-5—9401
 way at Canon drive
 BIG BEAR LAKE First Church—Sun 11; SS 9.30; Wed 8; RR
 1-4—Cottage lane, near Lake View drive
 BISHOP First Church—Sun 11; SS 9.30; Wed 8—407 N Ma
 Mon Wed Fri 1-4—324 N Main st
 BLYTHE Society—Sun 11; SS 9.45; 3d Wed 8—210 S Mai
 BOLINAS First Church—Sun 11; SS 11; Wed 8; RR 1-4
 BOULDER CREEK First Church—Sun 11; SS 11; Wed 8; RR
 1.30-4.30 except holidays
 BRAWLEY First Church—Sun 11; SS 9.30; Wed 8; RR 2-4 ex
 also Mon 7-9—268 Main st
 BRENTWOOD—See Forty-fourth Church, Los Angeles
 BUENA PARK First Church—Sun 11; SS 9.15; Wed 8—67
 blv RR Tues Wed Thurs 11-4—6726 Beach blv
 BURBANK First Church—Sun 11; SS 9.30; Wed 8—300 E
 av RR 9-5; also 7-9 except Wed—407 N San Fernando blv
 Second Church—Sun 11; SS 9.30; Wed 8—290 N Buena
 RR 10-5: Fri to 6—3414 W Magnolia
 BURLINGAME First Church—Sun 9.30, 11; SS 9.30, 11; Wed
 Oak Grove av RR 10-9; Wed to 5:30; Sun 2-4—251 Pym
 CALEXICO Society—Sun 11; 2d Wed 8; RR Tues Thurs 3-5
 CALISTOGA Society—Sun 11; 1st Wed 8; RR Tues 2.30-4

- A Society**—Sun 11; SS 9.30; 1st 3d Wed 7.30
AL First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri Sat 3-30; also Wed 7-45—395 W Rincón av
PARK—See Twenty-fourth Church, Los Angeles
AD First Church—Sun 11; SS 9.30; Wed 8—Scout Center, at Basswood RR 12-3; Fri 12-6—525 Elm Mall P O Box 271
First Church—Sun 11, 8; SS 11; Wed 8—Monte Verde at RR 10-9; Wed to 7.30; Sun holidays 2-5—7th at Monte Verde
HAEL First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—Kenneth av RR 10-4; also Tues Fri 7-9—6436 Fair Oaks blv
TERIA First Church—Sun 11; SS 9.30; Wed 8—924 Walnut av 2-5; Sun 2-4—5038 Carpinteria av
First Church—Sun 11; SS 9.30; Wed 8—770 Palmetto RR 4-30 except Sun holidays—530 Broadway
LAKE Society—Sun 11; SS 11; 1st 3d Wed 8; RR Tues Thurs Chapel Annex
ILLA Society—Sun 11; SS 9.45; 3d Wed 8—Legion Hall
VISTA First Church—Sun 11; SS 9.30; Wed 8—Center and lar RR 12-4.30; also Fri 7-9—382½ 3d av
IONT First Church—Sun 11; SS 9.15; Wed 8—Odd Fellows 8th at Yale av RR 12-4 except Sat 10-12—115 Harvard av
AKE OAKS Society—Sun 11—Womens Club bldg
GA First Church—Sun 11; SS 9.30; Wed 8; RR Mon Fri Sat Wed 7.30—8—Monroe and Sunset
Society—Sun 11; 1st 3d Wed 8—Womens Club, 7th and F st 0-4 except Sat—345 N 8th st
Society—Sun 11; SS 9.30; 1st 3d Wed 8—539 Oak st
ON First Church—Sun 11; SS 9.30, 11; Wed 8; RR 10-4; also 7-7.45; Thurs 7-9—320 S Acacia st
D First Church—Sun 11; SS 11; Wed 8—Grant and Park sts 0-4; Tues to 7; also Wed 7-7.50—1630 Grant st
G Society—Sun 11; SS 9.30; 1st 3d Wed 8; RR Wed Sat 2-4 and Tehama sts
First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 10-21 Main st
DEL MAR—See Second Church, Newport Beach
DO First Church—Sun 11; SS 9.30; Wed 8—C av and 8th RR except Sun holidays—1019 C av
MESA First Church—Sun 11; SS 9.15; Wed 8—610 W 18th st 0-4; Fri 10-6—1869 Newport av Mall P O Box 95
Y CLUB CENTRE First Church—Sun 11; SS 11; Wed 8; RR 2-424 Maryal drive
First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—173 W r st RR 10.30-5; Mon Fri to 9; Sun 2-5—238 N Citrus
NT CITY Society—Sun 11; SS 9.30—8th at Wendall
JNE Society—Sun 11; SS 9.30; 1st Wed 8; RR Tues 2-4—Lake Dr
IT CITY—See Fourteenth Church, Los Angeles
LE Society—Sun 11; SS 9.30; Wed 8—242 Linda Mesa RR except Sat—169 E Prospect av
First Church—Sun 11; SS 9.30, 11; Wed 8—6th and D sts RR except Sat—510 6th st
First Church—Sun 11; SS 9.30; Wed 8—1101 11th av RR Wed Fri 2.30-4.30—1106 Kensington
Y First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—8454 r st RR 10-5; also Tues Thurs 7-9—8313 E 2d st
UIR First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-4—Florence av
ON First Church—Sun 11; SS 9.30; Wed 8—846 S Johnson av 0-5—195 N Magnolia av Mall P O Box 341
TRO First Church—Sun 11; SS 9.30; Wed 8—Olive and 7th sts 1-4; also Thurs 7-9; Sun 1-4—131 S 6th st
RITO First Church—Sun 11; SS 11; Wed 8—601 Lexington R 10-4; also 7-9 except Wed—10219 San Pablo av
NTE First Church—Sun 11; SS 9.30; Wed 8—11070 Oak st 1-4; also Fri 7-9—11350 E Valley blv
UNDO First Church—Sun 11; SS 9.30; Wed 8—528 Standard R 11-3 except Sat—531 Main st
RE Society—Sun 11; SS 9.30; Wed 8—Riverside drive
TAS First Church—Sun 11; SS 9.30; Wed 8; RR 11-4—458 3d
 —See Thirty-eighth Church, Los Angeles
IDO First Church—Sun 11; SS 11; Wed 8—440 S Broadway 30-4.30—125 S Kalmia
A First Church—Sun 11; SS 9.30; Wed 8—11th and H sts RR 1-3 except Fri 7-9—426 6th st
ELD-SUISUN Society—Sun 11; SS 11; Wed 8; RR 1-3 except 9-01 Main st, Suisun
LOOK First Church—Sun 11; SS 9.30; Wed 8—1109 E Fallbrook R Mon Wed Fri 11-4 except holidays—110 E Hawthorne
IVER MILLS Society—Sun 11; Wed 8—Grange Hall SS 11—Wms Memorial Hall RR Mon Wed Fri 11-4—Main st
I First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2.30-4.30 and drive
IRE First Church—Sun 11; SS 9.30; Wed 8—Central at 3d RR 4-30 except Sun holidays—365 Central av
IA First Church—Sun 11; SS 9.30; Wed 8; RR 12-4 except Sat 87 Palmetto
RAGG Society—Sun 11; SS 9.30; 1st Wed 8—243 N Harrison R Tues Thurs Sat 2-4 except holidays—420 N Main st
IA First Church—Sun 11; SS 9.30; Wed 8; RR 2-4 except Sat—13th st
NT First Church (Niles)—Sun 11; SS 9.15; Wed 8; RR Tues 2-4; Fri 7-9—37112 2d st at E
I First Church—Sun 11, 8; SS 11; Wed 8—1615 N st RR 8-6; holidays 3-9—2023 Mariposa st
 Second Church—Sun 11; SS 9.15; Wed 8; RR 12-3.30 except Sat 2-80 W Shaw av
FULLERTON First Church—Sun 11; SS 9.30; Wed 8—142 E Chapman RR 10-5; also Mon 7-9—123 E Commonwealth
GARBENVILLE First Church—Sun 11; SS 11; Wed 8—531 Elm st RR 1-3—438 Maple Lane
GARDENA First Church—Sun 11; SS 9.15, 11; Wed 8—1655 W Compton blv RR 10.30-5 except Sat 11.30-4, 7-9—15127 Crenshaw blv
GARDEN GROVE First Church—Sun 11; SS 9.30—Womens Club, 9501 Chapman Wed 8—8552 Lampson RR 11-4—12883 Euclid
GILROY Society—Sun 11; SS 11; Wed 8; RR Fri 2-4—283 W 5th st
GLENDAL First Church—Sun 11, 8; SS 9.30, 11; Wed 8—500 S Central av RR 8-9; Wed to 6; Sun and holidays 2-6—112 N Brand blv
 Second Church—Sun 11; SS 9.30; Wed 8—1020 Kenneth rd RR 10-5 except Sun and holidays—1028 Kenneth rd
 Third Church (Montrose)—Sun 11; SS 9.30; Wed 8; RR 11-4—2406 Honolulu av
GLENDORA First Church—Sun 11; SS 9.30; Wed 8—424 N Michigan av RR 10.30-5.30; Fri to 9—151 N Michigan av
GOLETA Society—Sun 11; SS 11; Wed 8—425 Arroyo rd
GRASS VALLEY First Church—Sun 11; SS 11; Wed 8—407 W Main st RR 11-3—111 Bank st
GRIDLEY First Church—Sun 11; SS 9.30; Wed 8—545 Ohio st RR 2-5—551 Kentucky st
GUERNEVILLE Society—Sun 9.15; SS 9.15; 1st 3d Wed 8—Community Church, 1st st RR Mon Wed Sat 12-3—1st st
HANFORD First Church—Sun 11; SS 9.30; Wed 8; RR 2-4; also Wed 7-7.55—1105 N Irwin st
HAWTHORNE First Church—Sun 11; SS 9.15, 11; Wed 8—273 E Broadway RR 11-4 except Sat—263 E Broadway
HAYWARD First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—1814 B st RR 10-6; Tues Fri to 9—923 A st
HEALDSBURG Society—Sun 11; SS 11; 1st 3d Wed 8—424 East st RR 12-4—307 Center st
HEMET First Church—Sun 11; SS 9.30; Wed 8—875 E Acacia av RR 10-5 except Sun holidays—134 S Harvard st
HERMOSA BEACH First Church—Sun 11; SS 9.30; Wed 8—Manhattan av and 16th st RR 10-6; Fri to 9; Sun holidays 2-5—1114 Hermosa av
HUNTINGTON BEACH First Church—Sun 11; SS 9.30; Wed 8—8th st and Olive av RR 10-4—222 Main st
HUNTINGTON PARK First Church—Sun 9.30, 11; SS 11; Wed 8—Gage and Rugby avs RR 9-9; Wed to 7.45—6411 Rugby
IDYLLWILD First Church—Sun 11; SS 9.30; Wed 7.30; RR Tues Thurs Sat 1-4—Cedar st and River drive
IMPERIAL BEACH First Church—Sun 11; SS 9.30; Wed 8; RR Tues Sat 2-4; also Wed 7-7.45—1181 Coronado av
INDIO First Church—Sun 11; SS 9.30; Wed 8; RR 11-3—45-231 King
INGLEWOOD First Church—Sun 11, 8; SS 9.30, 11; Wed 8—Grevillea and Kelso sts RR 9-7; Mon Fri to 9—218 E Nutwood st
 Second Church (Morningside Park)—Sun 11; SS 9.30, 11; Wed 8—3406 W Manchester blv RR 10-5; Fri to 7—2939 W Manchester
JACKSON Society—Sun 11; SS 11; Wed 8—20 Bright av
LA CANADA First Church—Sun 11; SS 9.30, 11; Wed 8—600 Foothill blv RR 9-5 except Sat 10-2; also Tues Fri 7-9—610 Foothill blv
LAFAYETTE First Church—Sun 11; SS 11; Wed 8; RR 11-3—3422 Mt Diablo blv
LAGUNA BEACH First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—635 High dr RR 9.30-5.30; Sun 2-5—284 Forest av
LA HABRA First Church—Sun 11—200 W Greenwood SS 9.15, 11; Wed 8—521 N Euclid st RR 10-4; Sat 10-1—107 W Central av
LA JOLLA—See Fourth Church, San Diego
LAKEPORT First Church—Sun 11; SS 9.45; Wed 8; RR 2-4 except Sat 2d st
LAKESIDE First Church—Sun 11; SS 9.30; Wed 8—9573 Los Coches rd RR 12.30-4—9829 Maine st
LAKEWOOD First Church—Sun 11; SS 9.15; Wed 8; RR Tues Thurs Fri 11-3—Dutch Village Center, 5440 Woodruff av
LA MESA First Church—Sun 11; SS 9.30, 11; Wed 8—8262 Allison av RR 10-5; Fri to 9—8282 La Mesa blv
LANCASTER First Church—Sun 11; SS 9.30; Wed 8—44802 N Fern av RR 12-4—44818 N Cedar av
LARKSPUR First Church—Sun 10.30; SS 10.30; Wed 8—Masonic Temple, 1122 Magnolia av RR 10-4—490 Magnolia av
LEMON GROVE Society—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 1-4—7741 Pacific av
LINCOLN Society—Sun 11; SS 9.45; Wed 8; RR Wed 7-8—524 5th st
LINDSAY First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4 (June through Sept Tues Fri 10-12)—202 S Mirage
LIVERMORE First Church—Sun 11; SS 11; Wed 8—1772 W 3d st RR Mon Thurs Fri 12-2; Wed 7.30-8—263 South N st
LODI First Church—Sun 11; SS 9.30, 11; Wed 8—322 W Elm st RR 10-4; also Mon 7-9—5 S School st
LOMITA Society—Sun 11; SS 9.20; Wed 8; RR Tues Fri 11-2—25604 Narbonne av
LOMPOC Society—Sun 11; SS 9.15; Wed 8; RR Tues Sat 2-4—Church, 210 South H st
LONG BEACH First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—440 Elm av RR 8-8; Wed Sat 8-6; Sun holidays 1-5—110 Locust av
 Second Church—Sun 11, 5; SS 11; Wed 8—302 W 7th st RR 9-5 except Sun and holidays—126 W 3d st
 Third Church—Sun 11; SS 11; Wed 8—3000 E 3d st RR 9-5; Sun 2-5—3232 E Broadway
 Fourth Church—Sun 11; SS 9.30, 11; Wed 8—201 E Market RR 10-8; Wed Sat 10-5—5618 Atlantic av

LONG BEACH (continued)

Fifth Church—Sun 9, 11; SS 9.30, 11; Wed 8—5871 Naples Plaza RR 9-5.30; also Mon Fri 7-9—4925 E 2d st
Sixth Church—Sun 11; SS 9.15, 11; Wed 8; RR 11-3—3401 Studebaker rd

LOS ALTOS First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—401 University av at Lincoln RR 10-9; Wed Sat 10-5—60 Main st
LOS ANGELES Airport (International)

Jointly-maintained Reading Room: Mezzanine United Satellite #7, 24 hours daily including Sun and holidays

LOS ANGELES—Jointly-maintained Reading Rooms:

621 S Olive st, 8-9; Wed to 7; Sun 1.30-6; holidays 10-9
539 S Spring st, 8-6 except holidays; Sun 12.30-5

First Church—Sun 11, 7; SS 11; Wed 8—1366 S Alvarado st RR 10-9; Wed to 7.45; Sun 12-6.45; holidays 2-6—1360 S Alvarado

Second Church—Sun 11; SS 11; Wed 8—948 W Adams RR 10-6; Mon to 9; Sun 12.15-4.30; holidays 1-4—2636 S Hoover

Third Church—Sun 11, 8; SS 11; Wed 12, 8; RR 8-9; Wed to 7.30; Sun 12.15-7.30; holidays 10-9—730 S Hope st

Fourth Church (Highland Park)—Sun 11; SS 11; Wed 8—Church, 5206 N Figueroa st RR 10-5; Tues Fri to 9—5630 N Figueroa st

Fifth Church—Sun 11, 8; SS 11; Wed 8—7107 Hollywood blv RR 9-9; Wed to 7; Sun 1.30-5.30; holidays 10-9—6625 Hollywood

Sixth Church—Sun 11; SS 11; Wed 8; RR 10-5; Sun 2-5—3850 Santa Rosalia dr

Seventh Church (San Pedro)—Sun 9.30, 11; SS 9.30, 11; Wed 8 1010 Cabrillo RR 9.30-5; also Tue Fri 7-9; Sun 2-4—1020 S Gaffey

Eighth Church (Playa del Rey)—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 11-2; Wed 7-8—307 Culver blv

Ninth Church—Sun 11, 5; SS 11; Wed 8—433 S Normandie RR 9-9; Wed to 7; Sun holidays 12.30-4.30—3301 Wilshire blv

Tenth Church—Sun 11; SS 9.30; Wed 8—936 W 49th st RR 11-5—4611 S Vermont av

Eleventh Church—Sun 10.45, Spanish 12; SS 9.30; Wed 8—2912 Guirado st RR 12-5—4941 Whittier blv

Twelfth Church (Van Nuys)—Sun 9.15, 11; SS 9.15, 11; Wed 8—14654 Hamlin st RR 9-9; Wed to 7.30; Sat to 5; Sun 2-5—6610 Van Nuys blv

Thirteenth Church—Sun 11, 8; SS 11; Wed 8—1750 N Edgemont st RR 9-9; Wed to 6; Sun holidays 1-5—4747 Hollywood blv

Fourteenth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—3690 Motor av, Palms RR 10-9; Wed Sat to 5—3816 Main st, Culver City

Fifteenth Church—Sun 11; SS 9.30; Wed 8—1800 S Gramercy pl RR 11-4—2202 W Washington blv

Sixteenth Church (Eagle Rock)—Sun 11; SS 9.30; Wed 8—5006 Ellenwood dr RR 10.30-5—2038 Colorado blv

Seventeenth Church—Sun 11, 5; SS 11; Wed 8—1401 N Crescent Hgts blv RR 9-9; Wed to 7; Sun holidays 1-5—7554 Sunset blv

Eighteenth Church—Sun 11; SS 11; Wed 8; RR 10-4; Wed to 7.45—4831 S Gramercy pl

Nineteenth Church—Sun 11; SS 11; Wed 8—1650 Federal av RR 9-7—1918 Santa Monica blv

Twentieth Church (Venice)—Sun 9.30, 11; SS 9.30, 11; Wed 8; RR 10-5; Wed to 7.55—132 Brooks av

Twenty-first Church (North Hollywood)—Sun 11; SS 9.15; Wed 8—11145 Morrison st RR 8 am-9 pm; Wed to 6; Sun holidays 1-5—5141 Lankershim blv Mail P O Box 84

Twenty-second Church (Sun Valley)—Sun 11; SS 11; Wed 8; RR 11-2—10651 Vinelande st

Twenty-third Church—Sun 11; SS 9.30; Wed 8; RR 11-5—9400 S Western av

Twenty-fourth Church (Canoga Park)—Sun 9.30, 11; SS 9.30, 11; Wed 8—7400 Jordan RR 10-6; Fri to 9—21623 Sherman way

Twenty-fifth Church—Sun 11, 8; SS 11; Wed 8—1014 S Cochran av RR 9-9; Wed to 6; Sun and holidays 1-5—5354 Wilshire blv

Twenty-sixth Church—Sun 11; SS 9.30; Wed 12, 8—470 N Saint Andrews pl at Maplewood av RR 9-5—329 N Western av

Twenty-seventh Church—Sun 11; SS 9.30; Wed 8—2737 Sunset blv RR 10-5; Wed to 7.45—2741 Sunset blv

Twenty-eighth Church (Westwood Village)—Sun 11, 8; SS 9.15, 11; Wed 8—1018 Hilgard av RR 8-9; Wed to 7.30; Sun holidays 1-5—1129 Glendon av

Twenty-ninth Church—Sun 11; SS 9.30; Wed 8; RR 11-5; Wed to 7.45—4610 Hooper av at E 46th st

Thirtieth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—3669 W 54th st RR 9-9; Wed Sat to 5—5324 Crenshaw blv

Thirty-first Church—Sun 11; SS 9.30; Wed 8; RR 11-4—3525 Glenhurst av

Thirty-second Church—Sun 11; SS 9.30; Wed 8; RR 9-9; Wed to 7.30; Sat to 5; Sun holidays 1-5—659 South Saint Andrews place

Thirty-third Church (Wilmingtong)—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 1-4—1067 Neptune av

Thirty-fourth Church (Tujunga)—Sun 11; SS 9.30; Wed 8—10210 Commerce av RR 11-5—10009 Commerce av

Thirty-fifth Church—Sun 11; SS 9.30; Wed 8—5161 Huntington drive, N RR 11-4—4955 Huntington drive, N

Thirty-sixth Church (Studio City)—Sun 11, 8; SS 9.15, 11; Wed 8—4032 Whittsett av RR 9-9; Wed to 7.30; Sun holidays 1-5—12360 Ventura blv

Thirty-seventh Church (Pacific Palisades)—Sun 11; SS 9.15, 11; Wed 8—15201 Bestor blv RR 9-5; also Fri 7-9—15320 Antioch

Thirty-eighth Church (Encino)—Sun 11, 8; SS 9.20, 11; Wed 8—4830 Genesta av RR 10-5.30, Thurs to 9—4911 Genesta av

Thirty-ninth Church—Sun 11, 5; SS 9.30; Wed 12, 8; RR Tues 2-5; Wed 2-7.30; Sun 12-2—2312 W Florence av

Fortieth Church (Westchester)—Sun 11; SS 9.15, 11; Wed 8—7855 Alverstone av RR 9-9; Wed Sat to 5—8834 S Sepulveda st

Forty-first Church (Northridge)—Sun 11; SS 9.15; Wed 8—77, White Oak av RR 11-3; Fri to 6—18505 Gresham st

Forty-second Church (North Hollywood)—Sun 11; SS 9.15; Wed 8—RR Mon Fri 2-4; Wed 7-7.45—7763 Bellaire av

Forty-third Church (Woodland Hills)—Sun 11; SS 9.15, 11; Wed 8—6117 Shoup av RR 10-5—5351 Topanga Canyon blv

Forty-fourth Church (Brentwood)—Sun 11; SS 9.15; Wed 8—11806 Gosham av RR 10-4.30—11715 San Vicente blv

Forty-fifth Church (Reseda)—Sun 11; SS 9.15; Wed 8—6111 Etiwanda av RR 12-3 except Sun holidays—6418 Etiwanda av

Society (Watts)—Sun 11; SS 9.30; Wed 8; RR Wed 3-7.30 Thurs Sat 2-5; Sun 12.15-5—1474 E 108th st

LOS GATOS First Church—Sun 11; SS 11; Wed 8—238 E Main st RR 10-5; Fri to 9—216½ N Santa Cruz av

LYNWOOD First Church—Sun 11; SS 11; Wed 8—3229 Lynwood RR 10-4—12129 Long Beach blv

MADERA First Church—Sun 11; SS 9.30; Wed 8—Yosemite and H st RR 11-3—106 North D st

MALIBU First Church—Sun 11; SS 9.15; Wed 8—Malibu Courthouse RR 11.30-3.30 except Sat—22514 Pacific Coast Highway

MANHATTAN BEACH First Church—Sun 11; SS 9.15; Wed 8—Aetolian Club, 920 Highland av RR 10-3; Sat 2-6—126 11th st

MANTECA Society—Sun 11; SS 9.30; Wed 8; RR Thurs 2-4—Pope's

MARTINEZ First Church—Sun 11; SS 11; Wed 8—909 Mellus st RR 12-3 except Sat—1035 Las Juntas st

MARYSVILLE First Church—Sun 11; SS 11; Wed 8; RR 11-3—7th and E sts

MAYWOOD—See Bell and Maywood

MENLO PARK First Church—Sun 11; SS 9.30; Wed 8—201 Ravenscroft av RR 9-9; Wed 9-5; Sun holidays 2-5—1129 Chestnut st

MERCED First Church—Sun 11; SS 9.30, 11; Wed 8—E 21st and Cherry av RR 11-4—1714 J st

MILL VALLEY First Church—Sun 11; SS 11; Wed 8—Lovell and C sts RR 9.30-5; also Tues 7-9—15 Throckmorton av

MODESTO First Church—Sun 11; SS 9.30; Wed 8—14th and H sts RR 9-5—1021 J st

Second Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 12-3—3133 McHenry

MONROVIA First Church—Sun 11; SS 11; Wed 8—216 E Palm av RR 11-5—112 E Lemon av

MONTEBELLO First Church—Sun 11; SS 9.30; Wed 8—149 S Park RR 11.30-5; also Mon Fri 7-9—1611 Whittier blv

MONTREY First Church—Sun 11; SS 9.30, 11; Wed 8—Madison and Herman RR 10-4.30; also 7-9 except Wed—288 W Franklin

MONTREY PARK First Church—Sun 11; SS 9.30; Wed 8; RR 10-4; Fri to 9—400 N Garfield av

MONTROSE—See Third Church, Glendale

MORGAN HILL First Church—Sun 11; Wed 8; RR Tues Thurs 2-4

MORRO BAY First Church—Sun 11; SS 9.30; Wed 7.30—6th and Morro sts RR 11.30-4 except Sun holidays—846 C st

MOUNTAIN VIEW First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—View and Mercy sts RR 11-5; Thurs 11-9; Sun 2-5—744 Dana st

NAPA First Church—Sun 11; SS 11; Wed 8—2d and Seymour sts RR 10-4; Thurs 10-9—926 Coombs st

NATIONAL CITY First Church—Sun 11; SS 9.30; Wed 8—509 E 12th st RR 1-4 except Sat 11-3—732 A av

NEVADA City Society—Sun 11; SS 9.45; 1st 3d Wed 8—114 Bo. RR Mon Wed Fri 2-4—207 Main

NEWHALL First Church—Sun 11; SS 9.30; Wed 8—24626 N Kame RR 12-4 except Wed Sat; Wed 4-7—24261½ San Fernando rd

NEWMAN Society—Sun 11; SS 11; Wed 8—1211 Kern st

NEWPORT BEACH First Church—Sun 9.15, 11; SS 9.15, 11; Wed 8—3303 Via Lido RR 9-5; Wed to 7.45; also Tues Fri 7-9; Sun 1-4—3315 Via Lido

Second Church (Corona del Mar)—Sun 11; SS 9.15; Wed 8—10-4—3839 E Coast Highway

NILES—See Fremont

NORTH HOLLYWOOD—See Twenty-first Church, Los Angeles

NORTHBRIDGE—See Forty-first Church, Los Angeles

NORWALK Society—Sun 11; SS 9.30; Wed 8—13125 San Antonio RR

NOVATO First Church—Sun 11; SS 11; Wed 8; RR 12-4 except Sat—1017 3d st

OKDALE First Church—Sun 11; SS 9.30; Wed 8—N 2d av and D st RR 2-4 except Sun holidays—247 N 2d av

OAKHURST Society—Sun 11; SS 11; 1st 3d Wed 8; RR Fri 2-4—Yosemite Highway

OAKLAND First Church—Sun 11, 8; SS 11; Wed 12.10, 8—177, Franklin st RR 8-9; Wed to 7.45; Sun holidays 1-5—388 19th st

Second Church—Sun 11; SS 11; Wed 8—476 34th st

Third Church—Sun 11; SS 11; Wed 8—1642 Fruitvale av RR 11-4; Thurs to 7—3276 E 14th st

Fourth Church—Sun 9.30, 11; SS 11; Wed 8—1330 Lakeside RR 9-6; Sun holidays 1-4—528 Lake Park av

Fifth Church—Sun 11; SS 11; Wed 8—Foothill Masonic Temple 6670 Foothill blv RR 11-5; also Tues Thurs 7-9; Sun 2-5—704 MacArthur blv

Sixth Church—Sun 11; SS 11; Wed 8; RR 12-3 30 except Wed Sat; Wed 7-8—250 41st st

Seventh Church—Sun 11; SS 11; Wed 8; RR 12-4 except Sat RR Wed 7-7.45—2333 Harrison st

Eighth Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 1-3—1117 Filbert st

CHURCHES AND SOCIETIES

CALIFORNIA

(continued)

Church—Sun 11; SS 11; Wed 8; RR 12-4—3535 38th av
 Church (Montclair)—Sun 11; SS 9.30, 11; Wed 8—1880
 blv RR 11-4 except Sun holidays—1955 Mountain blv
 First Church—Sun 11; SS 9.30; Wed 8; RR 12-4; also
 15—300 S Ditmars st
 Church—Sun 11; SS 9.30; Wed 8—Church, Blanch and Oak
 1.30-4—320 E Olaj av
 First Church—Sun 11; SS 9.15; Wed 8—1429 N Euclid av
 Fri to 9—120 N Euclid av
 st Church—Sun 11; SS 9.15, 11; Wed 8—E Chapman av
 lidge st RR 11-4—59 Plaza sq
 st Church—Sun 9.30, 11; SS 9.30, 11; Wed 8; RR 12-4;
 7-9—22 Orinda Way
 Jetty—Sun 11; 2d 4th Wed 8; RR Wed 2-4—3d at Mill
 First Church—Sun 11; SS 11; Wed 8—Baldwin at Spencer
 Sat 1-3—2071 Robinson st
 st Church—Sun 11; SS 9.30; Wed 8—2d and D sts RR
 to 6.30—329 South A st
 First Church—Sun 11; SS 11; Wed 8—468 San Francisco
 2.30-5; also Fri 7-9—90 W Menor drive
 IACH—See Seventh Church, San Diego
 OVE First Church—Sun 11; SS 11; Wed 8; RR 11-4; also
 Thurs 7-9—Church, Central and Fountain avs
 ALISADES—See Thirtieth Church, Los Angeles
 First Church—Sun 11; SS 9.30; Wed 8—3030 East av
 11th st, E RR 12-4 except Sat—38545 N Sierra hwy
 IRT First Church—Sun 11; SS 9.30; Wed 8; RR 10-3
 av at Larrea st
 NGS First Church—Sun 9.30, 11 (May through Oct Sun 11);
 Wed 8—605 Riverside dr, S RR 10-5; also Sat 6-9—373
 Myron dr
 First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—661
 RR 9-9; Wed to 7; Sun holidays 2-5—540 Ramona st
 Church—Sun 11; SS 11; Wed 8; RR 12-4 except Sun holi-
 day 7.15-7.50—3045 Cowper st
 DES ESTATES First Church—Sun 9.20, 11; Wed 8—La
 796 Via Del Monte RR 9.30-5.30; also Tues Thurs 7-9;
 -24 Malaga Cove Plaza
 First Church—Sun 11; SS 11; Wed 8—565 Pearson rd RR
 10—6195 Skyway
 Jointly-maintained Reading Room:
 Iorado st, 8.30 am-9 pm; Wed to 6; Sun and holidays 2-6
 Church—Sun 11, 5; SS 11; Wed 8—Oakland av at Green
 9-9; Wed to 7.45; Sun 1.45-4.45—550 E Green st
 Church—Sun 11; SS 11; Wed 8—Church, Claremont st
 on av RR 9.30-9—865 E Washington st
 Church—Sun 11; SS 9.30, 11; Wed 8—2803 E Colorado blv
 Wed 9.45, 9-9.30; Sat 9-4—2801 E Colorado blv
 LES First Church—Sun 11; SS 9.30; Wed 8—17th and
 sts RR 1-4—538 12th st
 IOWA Society—Sun 11; SS 9.30; 2d 4th Wed 8—123d st
 First Church—Sun 11; SS 11; Wed 8—522 B st RR 11-4
 st
 RA First Church—Sun 11; SS 9.30; Wed 8; RR Mon Fri
 4d 7-8—7419 S Parsons blv
 First Church—Sun 10; SS 10; Wed 8; RR 1.30-4 except
 Magnolia av
 ICH First Church—Sun 11; SS 9.30; Wed 8—Bello at San
 RR 1-4—344 Hinds av
 Society—Sun 11; SS 9.30; RR Tues 1-3—312 E 8th st
 LE First Church—Sun 11; SS 11; Wed 8; RR 2-4—71
 W
 L REY—See Eighth Church, Los Angeles
 HILL First Church—Sun 11; SS 9.15; Wed 8; RR Tues
 -1—Boyd and Kahrs av
 First Church—Sun 11; SS 9.30; Wed 8—1665 N San Antonio
 0-4; Sat to 1—126 W 4th st
 LE First Church—Sun 11; SS 9.30; Wed 8; RR 12-3
 on Sat; also Wed 7.30-8—101 E Harrison st
 Society—Sun 11; SS 9.30; 1st Wed 8; RR 1st Wed 2-4
 st Church—Sun 11; SS 9.30; Wed 8—14022 Midland rd
 also Fri 7-9—Poway Plaza, 13301 1/2 Poway rd
 Society—Sun 11; SS 9.30; Wed 8; RR Tues 2-4—5th at D
 UNTA FE First Church—Sun 11; SS 9.30; Wed 8; RR 11-3;
 7-8—La Flecha
 First Church—Sun 11; SS 9.30; Wed 8—Cedar and Jackson
 also Fri 7.30-9—956 Jackson st
 First Church—Sun 11; SS 11; Wed 8—1451 Court st RR
 30 except Sun holidays—1740 Butte st
 First Church—Sun 11; SS 11; Wed 8—4th and Vine RR
 4 to 10—131 Cajon st
 BEACH First Church—Sun 11; SS 9.15, 11; Wed 8—527 S
 RR 10-9; Wed to 7; Sat to 5; Sun 2-5—703 S Pacific
 Hwy
 CITY First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—
 Winter av RR 10-4.30; also Wed 7-7.45, 9-9.30—1516
 av
 Society—Sun 11; SS 11; 1st 3d Wed 8—920 F st RR Mon
 2-4—1665 11th st
 See Forty-fifth Church, Los Angeles
 st Church—Sun 11; SS 9.15; Wed 8; RR 11-3 except Sun
 -248 N Riverside av
 First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—Church,
 rett av RR 10-4.30; also Mon Fri 7-9—415 10th st

RIVERBANK Society—Sun 11; 3d Wed 8—3342 Riverside dr
 RIVERSIDE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—6th
 and Lemon sts RR 10-5—3822 Orange st
 Second Church (Arlington)—Sun 11; SS 11; Wed 8; RR Mon Wed
 10-1—9426 Hayes st Mail P O Box 7605, Arlington
 ROSEVILLE First Church—Sun 11; SS 9.30, 11; Wed 8—145 Park
 drive RR 9.30-4.30—214 Vernon st
 SACRAMENTO First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—
 Church, 23d st and Capitol av RR 10-9; Wed and 1st Mon to 7.30;
 Sat to 6; Sun holidays 2-5—3925 J st
 Second Church—Sun 11; SS 9.30, 11; Wed 8—3217 Freeport blv
 RR 10-5; also Wed 7-8; Fri 7-9—3215 Freeport blv
 Third Church—Sun 11; SS 11; Wed 8—1325 L st RR 8-6; Sun
 holidays 2-5—1120 10th st
 Fourth Church—Sun 11; SS 11; Wed 8—2994 Del Paso blv RR
 11-5 except Sun holidays—2021 Del Paso blv
 See also Country Club Centre
 ST HELENA First Church—Sun 11; SS 11; Wed 8—Pine st at Oak av
 RR 12.30-4.30; Sun 2-4—1354 Main st
 SALINAS First Church—Sun 11; SS 11; Wed 8; RR 10.30-4—22
 Winham st
 SAN BERNARDINO First Church—Sun 9.15, 11; SS 9.15, 11; Wed 8
 -736 E st RR 9-5—423 4th st
 Second Church—Sun 11; SS 9.30; Wed 8; RR Tues Thurs Sat 12-4
 -3933 Mountain View av
 SAN BRUNO First Church—Sun 11; SS 11; Wed 8; RR Mon Thurs
 Sat 12-3 except holidays—461 Linden av
 SAN CARLOS First Church—Sun 11; SS 9.30, 11; Wed 8—1566
 Arroyo av RR 10-5; also Tues Thurs 7-9—666 Laurel st
 SAN CLEMENTE First Church—Sun 11; SS 11; Wed 8—3316 Via de
 Frente RR 10-4 except Sun—217 Del Mar av
 SAN DIEGO—Jointly-maintained Reading Room:
 1249 5th av, 8-9; Wed to 7; Sun holidays 2-5
 First Church—Sun 11, 5; SS 11; Wed 8—2442 2d av RR 9-9;
 Wed to 7.30; Sun holidays 2-4.30—2455 5th av
 Second Church—Sun 11; SS 11; Wed 8—22d and C sts RR 10-5
 except Sun holidays—1023 10th av
 Third Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—1839 Robins-
 on av RR 10-9; Wed 7-7.45; Sun holidays 2-4—3791 Park blv
 Fourth Church (La Jolla)—Sun 11; SS 9.30, 11; Wed 8—1270
 Silverado st RR 9-5, also 7-9 except Wed; Sun holidays 2-4—1021
 Prospect st
 Fifth Church—Sun 11; SS 9.30, 11; Wed 8—4481 Estrella av
 RR 10-4; also Mon 7-9—3880 Fairmount av
 Sixth Church—Sun 11, 5; SS 11; Wed 8—2340 Chatsworth blv,
 Point Loma RR 11-5; Fri to 9—3015 Newport av, Ocean Beach
 Seventh Church (Pacific Beach)—Sun 11; SS 9.30; Wed 8—4602
 Farnes st RR 10-4; also 7-9 except Wed Sat—1420 Garnet
 Eighth Church—Sun 11; SS 9.30; Wed 8; RR 1-4 except Sat;
 also Mon 7-9; Wed 7-8, 9-9.15—3410 Claremont drive
 SAN FERNANDO First Church—Sun 11; SS 11; Wed 8—925 Har-
 ding av RR 10-5—315 S Macley
 SAN FRANCISCO Airport (International)
 Jointly-maintained Reading Room: 207 A Terminal bldg, 24 hours daily
 including Sun and holidays
 SAN FRANCISCO—Jointly-maintained Reading Rooms:
 151 Powell st, 8-9; Wed to 7.30; Sun and holidays 1-5
 140 Battery st, 8-5 except Sat Sun holidays
 First Church—Sun 11, 8; SS 11; Wed 8—California and Franklin
 sts RR 8-9; Wed to 7; Sun holidays 1-5—1649 Polk st
 Second Church—Sun 9.30, 11; SS 11; Wed 8—655 Dolores st RR
 10.30-6; Wed to 5; Fri to 9; Sun 1-4—2287 Mission st
 Third Church—Sun 11, 5; SS 11; Wed 8—1250 Haight st RR
 10.30-9; Wed to 8; Sun 12-5; holidays 12-4—1252 Haight st
 Fourth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—300 Funston
 av RR 10-9; Wed 10-7.30; Sun holidays 1-4—1127 Clement st
 Fifth Church—Sun 11, 8; SS 11; Wed 12.10, 8—450 O'Farrell st
 RR 8-9; Wed to 7.30; Sun holidays 1-5—537 Geary st
 Sixth Church—Sun 11; SS 11; Wed 8—Clay and Divisadero sts RR
 1-4 except Sat—2150 Divisadero st
 Seventh Church—Sun 11; SS 11; Wed 6.30; RR 10-7 except Sun
 holidays—536 Sutter st
 Eighth Church—Sun 9.30, 11; SS 11; Wed 8; RR Mon Wed Fri
 12-3—1984 Great Highway
 Ninth Church—Sun 11, 8; SS 9.25, 11; Wed 8—175 Junipero
 Serra blv RR 9-9; Wed to 7.30; Sun holidays 1-5—220 W Portal
 Tenth Church—Sun 11; SS 11; Wed 8; RR 12-4 except holidays;
 Sun 1-3—2246 Lombard st
 Eleventh Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—3030 Judah
 st RR 11-5—2116 Irving st
 Twelfth Church—Sun 11; SS 9.30; Wed 8—60 Onondaga av
 SANGER Society—Sun 11; SS 11; Wed 7.30—8th and P sts RR Tues
 Wed Fri 2-4—634 O st
 SAN JACINTO First Church—Sun 11; SS 9.30; Wed 7.30—Women's
 Club, 157 Ramona blv RR Mon Wed Fri 1-4.30—134 E Main st
 SAN JOSE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—1807 The
 Alameda RR 9-9; Wed to 5.30; Sun holidays 2-5—28 W San Antonio
 Second Church—Sun 11; SS 11; Wed 8—2060 Cottle av RR
 9-4.30; Mon to 9—1043 Lincoln av
 Third Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 1-3
 -248 Kirk av, Eastern foothills
 SAN LEANDRO First Church—Sun 11; SS 9.30, 11; Wed 8; RR 12-3-
 105 Dutton av

SAN LORENZO First Church—Sun 11; SS 11; Wed 7:30; RR 12-3 except Sat—19741 Hathaway av

SAN LUIS OBISPO First Church—Sun 11; SS 9:30; Wed 8—1326 Garden st RR 11-4:30; also Thurs 7-9; Sun 2-5—1123 Garden st

SAN MARINO First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—1070 Huntington dr RR 10-5; also Tues Thurs 7-9—2311 Huntington dr

SAN MATEO First Church—Sun 11; SS 11; Wed 8—150 N El Camino Real RR 9-8; Wed to 5; Sun holidays 2-5—69 4th av

Second Church—Sun 11; SS 9:30, 11; Wed 12:10, 8—309 37th av RR 12-5 except Sat—17 37th av

SAN PEDRO—See Seventh Church, Los Angeles

SAN RAFAEL First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—1618 5th av RR 9-9; Wed Sat to 7:30; Sun holidays 1-4—1400 4th st at D Society (Terra Linda)—Sun 11; SS 9:30; Wed 8; RR 1-4 except Sat—8 Nova Albion Way

SANTA ANA First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—10th at Main st RR 9-9; Wed to 6; Sun holidays 2-5—608 N Main st

SANTA BARBARA First Church—Sun 11; SS 9:30, 11; Wed 8—120 E Valerio st RR 9-9; Wed to 6; Sun 1-4—1301 State st

SANTA CRUZ First Church—Sun 11; SS 11; Wed 8—612 Ocean st RR 11-5 except Sun holidays—130 Walnut av

SANTA MARIA First Church—Sun 11; SS 9:30, 11; Wed 8—301 E Cook st RR 10-6; Fri 10-9—108 1/2 S Broadway

SANTA MONICA First Church—Sun 11, 8; SS 9:30, 11; Wed 8—5th st and Arizona av RR 9-9; Wed to 7:30; Sun holidays 1-5—418 Wilshire blv

SANTA PAULA First Church—Sun 11; SS 9:30; Wed 8—331 N 6th st RR 12-4:30—718 Main st

SANTA ROSA First Church—Sun 11; SS 9:30, 11; Wed 8—330 North st, between 4th and 5th sts RR 10:30-4:30—531 5th st

SARATOGA First Church—Sun 11; SS 9:30; Wed 8—Foothill Club, Park Way RR 11-4—First Valley bnk blv

SAUSALITO First Church—Sun 11; SS 9:30; Wed 8; RR 12-3; also Wed 7:30-7:55—62 Princess st

SEBASTOPOL First Church—Sun 11; SS 11; Wed 8—7350 Bodega av RR 12-4—133 N Main st

SIERRA MADRE First Church—Sun 11; SS 9:30; Wed 8—186 W Highland av RR 12-5 except Sat 10-3—22 N Baldwin av

SIMI Society—Sun 11; SS 9:15; Wed 8; RR Tues Thurs 12-3:30—1913 Royal av

SOLVANG Society—Sun 11; SS 9:15; Wed 8—1640 Park Way

SONOMA First Church—Sun 11; Wed 8—204 E Napa st SS 11—480 2d st, E RR Tues Sat 2-4; Wed 7:30-8—480 2d st, E

SONORA First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 12:30-3; also Wed 7:30-8—69 N Washington st Mail P O Box 875

SQUELE First Church—Sun 11; SS 11; Wed 8; RR 10-4—S Porter

SOUTH GATE First Church—Sun 11; SS 9:30, 11; Wed 8—4804 Tweedy blv RR 10-5—4457 Tweedy blv

SOUTH PASADENA First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—1524 Fremont av RR 10-5:30; also 7-9 except Wed Sat; Sun 2-4—1427 Mission st

SOUTH SAN FRANCISCO First Church—Sun 10; SS 10; Wed 8; RR 11-3:30—540 Miller av

SOUTH SAN GABRIEL First Church—Sun 11; SS 11; Wed 8; RR 1-4; also Wed 7-8—3027 N Del Mar av

STOCKTON First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—Center at Flora RR 8:30-9; Wed to 7; Sun holidays 1:30-4:30—247 E Weber Society—Sun 11; SS 11; Wed 8—2050 W Swain rd Mail P O Box 1003

STUDIO CITY—See Thirty-sixth Church, Los Angeles

SUNNYVALE First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—11908 Warner RR 11-3; also Fri 7-9—165-B S Murphy av Mail P O Box 633

SUN VALLEY—See Twenty-second Church, Los Angeles

SUSANVILLE Society—Sun 11; SS 9:45; 1st 3d Wed 8—150 S Lassen

TAFI First Church—Sun 11; SS 9:30; Wed 8; RR 1-4—615 Kern st

TAHOE VALLEY First Church—Sun 11; SS 11; Wed 8; RR 2-4 except Sat; also Thurs 7-9

TEMPLE CITY First Church—Sun 11; SS 11; Wed 8—5561 N Sultana av RR 10-4—5853 N Temple City blv

THOUSAND OAKS First Church—Sun 11; SS 9:30, 11; Wed 8; RR Mon Wed Fri 11-2—305 Conejo School rd

THREE RIVERS First Church—Sun 11; SS 9:30; Wed 8—Church RR 1-3 except Sat—Sierra drive

TOPANGA Society—Sun 11; SS 9:30; 1st 3d Wed 8—139 Old Topanga Canyon rd RR Tues Thurs 10-7; Sat 2-5—127 N Topanga Canyon blv

TORRANCE First Church—Sun 11; SS 9:15, 11; Wed 8—218th st and Manuel av RR 10-5; also Mon Fri 7-9—1406 Cravens av

TRACY First Church—Sun 11; SS 9:30; Wed 8; RR Mon Wed Fri 12-4—86 E 10th st

TRONA Society—Sun 11—Recreation Annex

TUJUNGA—See Thirty-fourth Church, Los Angeles

TULARE First Church—Sun 11; SS 9:30; Wed 8—E Kern RR 12-4—314 E Tulare

TURLOCK First Church—Sun 11; SS 9:30; Wed 8; RR Tues Fri 2-4—Columbia and Laurel

FUSTIN First Church—Sun 11; SS 9:30; Wed 8; RR Tues Wed Thurs 12-3—140 E Main st

TWENTYNINE PALMS Society—Sun 11; SS 9:30; Wed 8; RR Tues Fri 2-4—5772 N Adobe rd

UKIAH First Church—Sun 11; SS 9:30; Wed 8; RR Tues Thurs Sat 1-4—204 S Oak st

VALLEJO First Church—Sun 11; SS 11; Wed 8—733 Kentucky st RR 11-5—1725 Sonoma blv

VALLEY CENTER Society—Sun 11; SS 9:30; 1st 3d Wed 8; RR Tu Fri 1-3; 1st 3d Wed 7-8—Valley Center rd at Cole Grade rd

VAN NUYS—See Twelfth Church, Los Angeles

VENICE—See Twentieth Church, Los Angeles

VENTURA First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—701 Main st RR 9:30-5:30; Fri to 9; Sun 2-4:30—427 E Main st

VICTORVILLE First Church—Sun 11; SS 9:30; Wed 8; RR Tues 7-8—Church, Center at Merrill st

VISALIA First Church—Sun 11; SS 9:30; Wed 8—400 N Church RR 11-4; also Wed 7-7:45; Fri 7-9—112 S Court st

VISTA First Church—Sun 11; SS 11; Wed 8—Church, Jules av. : Mesa av RR 11-5 except Sun and holidays—210 Broadway

WALNUT CREEK First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—Eckley lane at Walnut blv RR 9-5; Mon Fri to 9—1417 Duncan

WALNUT GROVE Society—Sun 11; SS 11; RR 1st Tues 2-4—1st

WASCO First Church—Sun 11; SS 9:30; Wed 8—Church, 702 Palm 7th RR Mon Wed Fri 12-4—645 F st

WATSONVILLE First Church—Sun 11; SS 11; Wed 8—352 Arthur RR 11-4—23 W Lake av

WESTCHESTER—See Fortieth Church, Los Angeles

WEST COVINA First Church—Sun 11; SS 9:30; Wed 8—210 S Gledora av RR 10-4 except Sun holidays; also Fri 7-9—222 S Gledora

WEST LOS ANGELES—See Nineteenth Church, Los Angeles

WESTMINSTER First Church—Sun 11; SS 9:30; Wed 8—14341 Bas blv, Big H RR Mon Fri 11-3—14341 Beach blv, Big I

WHITTIER First Church—Sun 9:15, 11; SS 9:15, 11; Wed 8—Wasington av at Bailey RR 8-5; Mon Tues Fri to 9; Sat 10-5; Wed 8—114 N Greenleaf av

Second Church—Sun 11; SS 9:15, 11; Wed 8; RR 12-4 except Wed Sat; Sat 10-2—1005 S Catalina av

WILLIAMS Society—Sun 11; 2d Wed 8—8th at H st

WILLITS Society—Sun 11; SS 11; 1st Wed 8—267 S Main st

WILLOWS First Church—Sun 11; SS 9:30; Wed 8—228 W Laurel RR 1-4—123 W Walnut st

WILMINGTON—See Thirty-third Church, Los Angeles

WOFFORD HEIGHTS Society—Sun 11; SS 9:30; Wed 8; RR Tues 1

WOODLAND First Church—Sun 11; SS 9:30; Wed 8; RR 12-3 except Wed—450 1st st

WOODLAND HILLS—See Forty-third Church, Los Angeles

YREKA Society—Sun 11; SS 9:30; Wed 8; RR Tues Thurs Sat 2-4—125 S Oregon st

YUBA CITY First Church—Sun 11; SS 9:30; Wed 8—773 Almond RR 1-4—660 Plumas st

YUCAIPA First Church—Sun 11; SS 9:30; Wed 8—12505 4th at RR 10-4—12114 California st Mail P O Box 396

YUCCA VALLEY First Church—Sun 11; SS 11; Wed 8; RR Tues Tu Sat 1-4—56039 Santa Fe Trail

CANAL ZONE

(SEE CENTRAL AMERICA AND WEST INDIES)

COLORADO

ALAMOSA First Church—Sun 11; SS 9:45; Wed 8; RR Wed Sat 2—Church, 4th st at Ross av

ARVADA First Church—Sun 10; SS 10; Wed 8—8591 Raistor st 11:30-3:30—7564 Grant pl

AURORA First Church—Sun 11; SS 11; Wed 8; RR 1-4—1300 Jamar

BOULDER First Church—Sun 11; SS 9:40, 11; Wed 8—13th st at Mapleton av RR 10-5 except Fri 10-8:30; Sun holidays 2:30-4:1—1434 Pearl st

BUENA VISTA Society—Sun 10; SS 9; 1st Wed 7:30—Crossman av

CANON CITY First Church—Sun 11; SS 9:30; Wed 8; RR Tues Fri 2—Church, 824 Main

COLORADO SPRINGS First Church—Sun 11; SS 11; Wed 8—Saxton and Cascade RR 9-5; Wed to 7:30; Sun 2-4—132 N Tejon

DELTA Society—Sun 11; SS 9:45—751 Meeker

DENVER—Jointly-maintained Reading Room: 435 17th st 9-9; Wed to 6; Sun and holidays 2-5

First Church—Sun 11, 8; SS 11; Wed 8—14th av and Logan st RR 9-9; Wed to 7:45; Sun holidays 2-5—1415 Logan st

Second Church—Sun 11; SS 11; Wed 8—S Grant st and E Bayard av RR 9:30-5; Mon Fri to 8:30—14 S Broadway

Fourth Church—Sun 11; SS 11; Wed 8—Church, 3101 W 31st av RR 10-5; also Tues Fri 7-9—2642 W 32d av

Fifth Church—Sun 11; SS 11; Wed 8—E Colfax and Columbine st RR 9:30-4:30; also Wed 7-7:45—2408 E Colfax av

Sixth Church—Sun 10; SS 10; Wed 8; RR 12-4—2280 S Columbine

DURANGO First Church—Sun 11; SS 9:30; Wed 8—1166 3d av RR 11-4—103 7th st

ENGLEWOOD First Church—Sun 10, 7; SS 10; Wed 8—3701 S 1st st RR 12-4:30; also Fri 6:30-8:30—30 E Grand

EVERGREEN Society—Sun 11; SS 11; 4th Wed 8—Hiram Village

FLORENCE Society—Sun 11; SS 9:45; 1st Wed 7:30—312 E 2d st 2-3:40 except Tues Thurs 107 N Santa Fe av

FORT COLLINS First Church—Sun 11; SS 9:30; Wed 8—230 W 2d st RR 1-4:30—126 S Mason st

FORT MORGAN Society—Sun 11; SS 9:30; 1st Wed 8; RR Mon Wed Fri 7-9 except 1st Wed 7-8—310 E 9th av

FRUITA Society—Sun 11; SS 9:45; 3d Wed 8—114 N Mesa

GLENWOOD SPRINGS First Church—Sun 11; SS 9:30; Wed 8—Fri Tues Sat 2-4—931 Cooper av

First Church—Sun 11; SS 11 (June through Sept Sun 10; SS ed 8—22d and Ford sts RR 10-6—1118 Washington av
JUNCTION First Church—Sun 9:30; SS 9:30; Wed 8—Church, and Chipeta av RR 12-4—129 S 6th st
First Church—Sun 11; SS 11; Wed 8—15th st and 10th av 45-5—724 9th st
Society—Sun 11; SS 9:45; Wed 8—Church, 4th st
RG Society—Sun 11; SS 11; 4th Wed 8; RR Fri 2-4
TE Society—Sun 11; SS 11 (June July Aug Sun 10; SS 10); 18—300 Simpson RR Tue Thu 2-4; Sat 10-12—402 Simpson
A First Church—Sun 11; SS 9:45; Wed 8; RR Wed 2-4
JD Society—Sun 11; SS 11; Wed 8—Lakewood Grange, W 1 at Brentwood
Society—Sun 11; SS 9:45; Wed 8—105 S 8th st
IN First Church—Sun 10; SS 10; Wed 8—1885 W Lilley av 5 except Sun holidays; also Mon 7-9—5713 S Prince st
IT First Church—Sun 11; SS 9:30; Wed 8; RR Tues Thurs 1:30—5th av at Pratt st
D First Church—Sun 11; SS 9:30; Wed 8—301 W 4th RR 4—618 Lincoln av
ISTA Society—Sun 11; SS 9:30; Wed 8—245 Washington st
IE Society—Sun 11; SS 9:30; Wed 8; RR Thurs 2-3:30—2d st
Society—Sun 11; 1st Wed 8—325 Main st
First Church—Sun 11; SS 11 (June July Aug Sun 10; SS 10); —12th and Main sts RR 10-4—527 Court st
JRD First Church—Sun 11; Wed 8; RR 1-4—313 S Main
First Church—Sun 11; Wed 8; RR Wed 2-4—125 E 3d st
AT SPRINGS Society—Sun 11; SS 9:45; Wed 8—7th at Oak
First Church—Sun 11; SS 9:40; Wed 8; RR Wed Sat 2-4—North 4th and Walnut sts
ID PARK Society—Sun 11; Wed 8

CONNECTICUT

First Church—Sun 11; SS 11; Wed 8—133 S Cliff st, RR 11-3—97 Elizabeth st, Derby
ORT First Church—Sun 11; SS 11; Wed 8—2271 North av 5 except Sun holidays—1183 Broad st
First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-5; also .30—51 High st
First Church—Sun 11; SS 11; Wed 8.15—145 Deer Hill av 30-4.30 except Sun holidays—30 West st
First Church—Sun 11; SS 11; Wed 8.15—2331 Post rd RR cept Sat 2-4—1908 Post rd Mall P O Box 76
First Church—Sun 11; SS 11; Wed 8—Church, Prospect st, RR 11-5 except Sat—65 Main, Old Saybrook
D Society—Sun 11; SS 11; Wed 8.15—Sherman School, E g rd RR Tues Thurs Sat 12-3; Fri 7-9—1506 Post rd
CH First Church—Sun 11; SS 11; Wed 8.15—11 Park pl 5; Thurs to 9; Sun 2-5—7 W Putnam
D First Church—Sun 11; SS 11; Wed 8—On the Green RR June through Sept RR 12-4; Sat 10-2—17 Whitfield st
D First Church—Sun 11; SS 11; Wed 8—235 Scarborough st, RR 10-5; Fri to 9—939 Farmington av, West Hartford
nd Church—Sun 11; SS 11; Wed 8—Lafayette and Russ sts 9; Wed to 7; also Sun 2-4.30 except July Aug—24 Central Row
LD Society—Sun 11; SS 11; Wed 8; RR Thurs Sat 2.30-4.30 le Court
TER First Church—Sun 11; SS 11; Wed 8—Masonic Temple, r st RR 11-4; Thurs 11-9—749 Main st
I First Church—Sun 10.45; SS 10.40; Wed 7.45—Winthrop 11-5; Fri to 8—70 E Main st
OWN First Church—Sun 11; SS 11; Wed 8; RR 12-4—63 2
First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4; 30-7.55—166 W River st
First Church—Sun 11; SS 11; Wed 7.45—5 Gravel st RR ed Fri 2-4.30; also Fri 7-9—6 W Main st
TAIN First Church—Sun 11; SS 11; Wed 8; RR 2-4 except 1 holidays—260 W Main
IAAN First Church—Sun 11; SS 11; Wed 8.15—16 Park st 4—20 South av
EN First Church—Sun 11, also 4.30 except July Aug; SS 11; —691 Whitney av RR 9-9; Wed to 5; Sun 2-4—Hotel Taft, ne
IDON First Church—Sun 11; SS 11; Wed 7.30—Hempstead wite sts RR 10.30-4.30; Fri to 6—22 Meridian st
FORD First Church—Sun 11; SS 11; Wed 8—2 Main st RR 25 Main st
First Church—Sun 11, also 8 except Dec Jan Feb; SS 11; 15—455 West av RR 10-5; Wed to 8; Fri to 9—524 West av
Society—Sun 10.45; SS 10.45; Wed 7.30; RR Thurs 2-4—n Hotel
E Society—Sun 11.15; SS 11.15; (1st Wed 8 May through Masonic Temple, Post Office bldg
LD First Church—Sun 11; SS 11; Wed 8.15—Shapley School 4.30; also Fri 7-9—Gaeta Shopping Center, Main st
E First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4; —94 Union st
D First Church—Sun 9.30, 11; SS 11; Wed 8.15—100 Pros- RR 9.30-8; Sat to 5; Sun 1.30-4.30—30 Atlantic st
ION First Church—Sun 11; SS 11; Wed 8—68 Wilson av 4 except Sat—125 Main st

WATERBURY First Church—Sun 10.45; SS 10.45; Wed 8—37 Holmes av RR 9.30-5.30; Wed to 6.30; Thurs to 8.30—178 W Main st
WESTPORT First Church—Sun 11; SS 11; Wed 8.30—S Compo rd RR 10-5 except Sun holidays—151 E State st
WILLIMANTIC First Church—Sun 10.45; SS 10.45; Wed 8—70 Mountain st RR 10-4 except Wed Sat; Sat 10.30-12.30; also Thurs 7-9—41 Church st
WILTON First Church—Sun 11; SS 11; Wed 8.30—Legion Hall RR 12-4; Sat 10-1—Wilton Center

DELAWARE

DOVER Society—Sun 11; SS 11; Wed 8—217 W Division st
MILFORD Society—Sun 11; SS 11; Wed 8; RR Mon Wed 2-4—301 S Walnut st
REHOBOTH BEACH First Church—Sun 11; SS 11; Wed 8—Bayard and Norfolk sts RR 1-4; (also Mon Sat 10-12 July Aug)—4 First st
WILMINGTON First Church—Sun 11; SS 11; Wed 8—1201 Van Buren st RR 10-9; Wed Sat to 6; Sun holidays 2-5—900 Tatnall st

DISTRICT OF COLUMBIA

WASHINGTON—Jointly-maintained Reading Room:
 1601 Eye st, NW, 8 am-9 pm; Wed to 7; Sun 2-6; holidays 10-6
First Church—Sun 11, 8; SS 11; Wed 8—1770 Euclid st, NW RR 9-9; Wed to 7; Sun holidays 2-6—1532 Connecticut av, NW
Second Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 11-3; Sat 1-4—3160 Pennsylvania av, SE
Third Church—Sun 11, also 5 except July Aug; SS 11; Wed 12, 8—13th and L sts, NW RR 9-9; Wed to 7.30; Sun 1-4.30; holidays 10-6—615 15th st, NW
Fourth Church—Sun 11, also 5 except June 15 through Sept 15; SS 11; Wed 8—3505 16th st, NW RR 9-9; Wed to 7.30; Sun and holidays 1-4.30—Riggs bkn bldg, 1405 Park rd, NW
Fifth Church—Sun 11; SS 11; Wed 8—1238 31st st, NW RR 9.30-9; Wed to 7.30; Sun 2-5—1336 Wisconsin av, NW
Sixth Church—Sun 9.30, 11; SS 11; Wed 8—4601 Massachusetts av, NW RR 11-4; also Thurs 7-9—4626 Wisconsin av
Seventh Church—Sun 11; SS 11; Wed 8—22d st and Rhode Island av, NE

FLORIDA

AVON PARK Society—Sun 11; SS 11; 1st 3d Wed 8; RR Fri 2-4—Avon blv at Highlands blv, Avon Park Lakes
BARTOW First Church—Sun 10.45; SS 9.30; Wed 8; RR Mon Wed Fri 1-4—495 Park Lane at S Floral, Belleaire Park
BELLE GLADE First Church—Sun 11; SS 11; Wed 8; RR Mon 3-5; Tues Thurs 9-11; Wed 7.30-8—SE av E at 1st st
BOCA RATON Society—Sun 11; SS 9.15; Wed 8—601 N Federal hwy
RR Tues Thurs 12-3—110 E Palmetto Park rd
BOYNTON BEACH Society—Sun 11; SS 11; Wed 8—Womans Club, 1010 S Federal Highway
BRADENTON First Church—Sun 11; SS 11; Wed 8—702 15th st RR 10-4; also Fri 6-9; Sun 2-5—1324 Manatee av, W
BROOKSVILLE Society—Sun 11; SS 9.30; 1st 3d Wed 8—Womans Club
CLEARWATER First Church—Sun 11; Wed 8—210 Turner st SS 11—Oak at Turner RR 9-5—Mercer bldg, 205 S Garden av
Second Church—Sun 11 (Oct to June Sun 9.30, 11); SS 11; Wed 8—100 N San Remo av at Laura st RR 10-4—1440 Laura st
CLERMONT First Church—Sun 11; SS 11; Wed 8; RR 1-4 except Sat Sun holidays—5th st and Minneola av
COCOA First Church—Sun 11; SS 9.30; Wed 8; RR 10-1.30—660 Brevard av at Derby st
CORAL GABLES First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—Church, Andalusia av at Le Jeune rd RR 9-9 except Wed to 7.45; Sat to 6; Sun 2-4.30—400 Andalusia av
DAYTONA BEACH First Church—Sun 11; SS 11; Wed 8—137 Live Oak av RR 10-7; Wed to 7.30; Fri to 9—143 Magnolia av
DE LAND First Church—Sun 11; SS 11; Wed 8—116 S Clara av RR 9-5—111 W Indiana av
DELRAY BEACH First Church—Sun 11; SS 11; Wed 8—SE 7th av and 2nd st RR 10-4—512 E Atlantic av
DUNEDIN Society—Sun 11; SS 11; Wed 8—San Jose School Mall P O Box 82
EAU GALLIE First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 10-2—565 Montreal av
EUSTIS First Church—Sun 11; SS 11; Wed 8—Church, Grove and Lemon st RR 10-5—108 Magnolia av
FORT LAUDERDALE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—1005 SE 6th av RR 9-9; Wed to 7.30; Sun 2-5—600 E Las Olas
Second Church—Sun 11; SS 11; Wed 8—2201 NE 19th st RR 10-5; Mon Fri to 9; Sun 2-5—900 NE 19th av
FORT MYERS First Church—Sun 11; SS 11; Wed 8—McGregor blv and Henley place RR 9-4.30; Fri to 9—1523 Hendry st
FORT PIERCE First Church—Sun 11; SS 11; Wed 8—Parkway and Sunrise RR 11-4; also Fri 7-9—410 Orange av
FORT WALTON BEACH First Church—Sun 11; SS 9.30; Wed 8; RR 1-3—110 W 1st st
GAINESVILLE First Church—Sun 11; SS 9.30; Wed 8—420 SW 12th st RR 10.30-3—104 NW 1st av
GREEN COVE SPRINGS Society—Sun 11—Magnolia and Houston sts
HIALEAH First Church—Sun 11; SS 11; Wed 8—Eucalyptus and Olive dr Deer Park RR 10.30-3.30; also Fri 7.30-9—373 E 1st av
HOLLYWOOD First Church—Sun 11; SS 11; Wed 8—1542 Hawthorn st RR 10-5 (Dec through Apr RR 10-5; Mon Fri 10-8; Tues 10-12; 5-19th av
HOMESTEAD First Church—Sun 11; SS 11; Wed 8—225 SE 4th st
RR 11-4 except Sat Sun holidays—336 Washington Mall PO Box 107

INDIAN LAKE ESTATES First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 10-12—Arnold blg
INVERNESS Society—Sun 11; SS 11; 2d 4th Wed 7:30; RR Fri 2-4—Osceola at Emory st
JACKSONVILLE First Church—Sun 9:30, 11; SS 11; Wed 8—First and Laura sts RR 9-9; Wed to 6; Sun holidays 2-5—28 W Adams st
Second Church—Sun 11; SS 11; Wed 8—1655 Avondale av RR 10-4—3641 St Johns av
Third Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 10-1—1536 Flagler av, Southside
Fourth Church—Sun 11; SS 11; Wed 8; RR Mon Tues Fri 11-2—8327 Beach blv
JACKSONVILLE BEACH First Church—Sun 11; SS 11; Wed 8—2d st and 14th av, N RR 10-4 except Sun holidays—109 Pablo av
KEY WEST First Church—Sun 11; SS 11; Wed 8; RR Tues Wed 2-4—327 Elizabeth st
KISSIMMEE Society—Sun 11; SS 9:30; Wed 8 (1st Wed 8 May to Oct); RR Fri 2-4—309 N Randolph st Mail P O Box 586
LAKELAND First Church—Sun 11; SS 11; Wed 8—220 W Beacon rd RR 10-4 except Sun holidays—131 S Florida av
LAKE WORTH First Church—Sun 11; SS 11; Wed 8—918 N Lakeside drive RR 10-4; Mon Fri to 9—608 Lucerne av
LARGO First Church—Sun 11 (Nov to May Sun 9:30, 11); SS 11; Wed 8; RR 12-3 except Sun holidays—122 Clearwater rd, S
LEESBURG First Church—Sun 11; SS 9:30; Wed 8—13th at Line st RR 12-3 except Sun holidays—110 S 5th st
LIVE OAK Society—Sun 11; 2d 4th Wed 7:30—150 Piedmont av
MELBOURNE First Church—Sun 11; SS 11; Wed 8—Church, Melbourne av, Hallwood pl RR 10-4; also Fri 7-9—Brand Arcade
MIAMI—Jointly-maintained Reading Room:
 117 SE 2d av, 8-9; Wed to 6; Sun holidays 2-6
First Church—Sun 11; SS 11; Wed 8—Biscayne blv at NE 19th st RR 9:30-9; Wed to 7:45; Sun 3:45-7:45—1836 Biscayne blv
Second Church (Coconut Grove)—Sun 11; SS 11; Wed 8—3850 Main Hwy RR 10-5; also Tues Thurs 7-9; Sun 2-5—3456 Main Hwy
Third Church—Sun 11; SS 11; Wed 8; RR 10-4 except Sun holidays; also Fri 7-9—Suniland Shopping Center, 11541 S Dixie hwy
Fourth Church—Sun 11; 7; SS 11; Wed 8; RR 1-4 except Tues Thurs—4015 W Flagler st
Society (Northwest)—Sun 11; SS 11; Wed 8; RR Mon Fri 1-5; Wed 5-7:45—1600 NW 54th st
MIAMI BEACH First Church—Sun 11; SS 11; Wed 8—Church, 300 40th st at Pine Tree drive RR 9-9; Wed to 6; Sun holidays 1:30-4:30—937 Lincoln rd
NAPLES First Church—Sun 11; SS 11; Wed 8—Central av at 6th st RR Mon Wed Fri 10-1 (Dec through Apr RR 10-4 except Sat; also Fri 7-9)—520 Park st
NEW PORT RICHEY First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4—419 River rd, S
NEW SMYRNA BEACH First Church—Sun 11; SS 9:15; Wed 8—Lytle av at Live Oak st RR 9-12—149 Canal st
NORTH MIAMI First Church—Sun 9:30, 11; SS 9:30, 11; Wed 8—13650 NE 10th av RR 10-5; also Mon Fri 7-9; Sun 2-5—895 NE 125th st
OCALA First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 10-1—3d at Watula
OKEECHOBEE Society—Sun 11; SS 9:30; 3d Wed 7:30—W 3d st
OPA LOCKA First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 3-5:30—861 Salih st at Opa Locka blv
ORLANDO First Church—Sun 11; SS 11; Wed 8—N Rosalind av at Wall st RR 8:30-5; Mon Fri to 9; Sun 1:30-4:30—120 N Orange av, Washington Arcade
Society—Sun 10:45; SS 10:45; Wed 7:45—717 W Smith av
ORMOND BEACH Society—Sun 11; SS 11; Wed 8—Woman's Club, 42 N Beach st Mail P O Box 1
PALATKA Society—Sun 11; SS 11—Civic Center 4th Wed 8—Garden Club
PANAMA CITY First Church—Sun 11; SS 9:30; Wed 7:30; RR Tues Fri 12-2—1101 De Gama av at W 11th st Mail P O Box 631
PENSACOLA First Church—Sun 11; SS 11; Wed 8—15 W Belmont RR 10-3; Sat 10-4—13 E Intendencia
PLANTATION First Church—Sun 10; SS 10—Community Center, 5555 Palm Tree rd Wed 8; RR Thurs Fri Sat 10-2—27 E Acre drive
POMPANO BEACH First Church—Sun 9:30, 11; SS 11; Wed 8—2400 NE 12th st RR 10-4; Fri to 8—2765 Atlantic blv
PUNTA GORDA Society—Sun 11; SS 11; Wed 8; RR Wed 7-8—Womans Club Mail P O Box 1133
RIVIERA BEACH Society—Sun 11; SS 11; Wed 8—204 Bazaar International, 301 N Broadway
RUSKIN Society—Sun 11; SS 11; Wed 7:30—Womans Club blg
ST AUGUSTINE First Church—Sun 11; SS 9:30; Wed 8—15 Carrera st RR 11-4—86 St George st
ST CLOUD First Church—Sun 11; SS 11; Wed 7:30—1102 Minnesota av RR 10-1 (Dec through Apr 11-3)—1033 N W York av
ST PETERSBURG First Church—Sun 10:30; SS 10:30; Wed 8—253 5th av, N RR 9-9; Wed to 7; Sun holidays 2-5—269 Central
Second Church—Sun 9:30, 11; SS 9:30; Wed 8; RR 10-4; Sun 2-4—6099 Central av
Third Church—Sun 11; SS 11; Wed 12, 8—Hall, 2522 30th av, N RR 10-4—2603 9th st, N
SANFORD First Church—Sun 11; SS 11; Wed 8—800 E 2d st RR 10:30-4:30; also Fri 6:30-8:30—303A East 1st st
SARASOTA First Church—Sun 11, also 9:30 Nov to June; SS 11; Wed 8—2100 Main st RR 9:30-4:30; also Fri 7-9—1405 State st

Second Church—Sun 11; SS 11 (Jan through Mar Sun 9:30, 11; 9:30); Wed 8; RR 2-4:30; also Wed 7-7:45—7231 N Tamiami Tr
SEBRING First Church—Sun 11; SS 11; Wed 7; RR 10-4 except Sat; Wed 7-7:50—Pomegranate and Franklin sts
SEMINOLE Society—Sun 11; SS 11; Wed 8; RR Tues Thurs Fri 12—6217 Seminole blv
STUART First Church—Sun 11; SS 11; Wed 8—724 E Ocean blv 9:30-12:30 except Sat—282 Flagler av
SURFSIDE First Church—Sun 11; SS 11; Wed 8; RR 9:30-4:15—228 89th st
TALLAHASSEE First Church—Sun 11; SS 9:45, 11; Wed 8—Ada and Call sts RR 11-4:30; also Wed 7-8—122 N Adams st
TAMPA First Church—Sun 11, also 7:30 except June through September SS 11; Wed 8—Grand Central and Cedar avs RR 9-6—604 Tampa
Second Church—Sun 9:30, 11; SS 9:30, 11 (June July Aug Sun 11); Wed 8; RR 2-4 except Sun holidays—809 W Waters av
Third Church—Sun 11; SS 9:15; Wed 8; RR Mon Sat 2-4; Tue 10-4—3616 Bay-to-Bay blv
TARPOON SPRINGS First Church—Sun 11; SS 11; Wed 8; RR Tues 2-4—46 W Lake st
TITUSVILLE First Church—Sun 11; SS 11; Wed 8; RR 11:30-2:4 Wed 9-9:30—Baldwin Shopping Center, 109 Broad st
VENICE First Church—Sun 11; SS 11; Wed 8; RR 10-4; Wed 7:30—600 W Venice av
VERO BEACH First Church—Sun 11; SS 11; Wed 8—16th av at 23d st RR Mon Wed Fri 1-4; Tues Thurs Sat 10-4—1530 20th
WEST PALM BEACH First Church—Sun 11; SS 11; Wed 8—Flagler Okeechobee RR 9-6; Mon Thurs to 9; Sun holidays 3-5—204 Narcissus
WINTER HAVEN First Church—Sun 11; SS 11; Wed 8—Church, Ave L, NW, near 6th st RR 10-4—av B at 2d st, NW
WINTER PARK First Church—Sun 11; SS 11; Wed 8—Whipple and York avs RR 9:30-5; also Fri 7-9—322 Park av, N
ZEPHYRHILLS Society—Sun 11; SS 11; 2d 4th Wed 8; RR Tues Sat 2-4; 2d 4th Wed 7-7:45—4th av at 9th st Mail P O Box 11

GEORGIA

ALBANY First Church—Sun 11; SS 9:30; Wed 8—Church, N Monroe 4th av RR 10-12 except Sat—429 4th av
ATHENS Society—Sun 11; SS 9:40; Wed 8; RR Tues Fri 11-3—8 S Milledge av
ATLANTA—Jointly-maintained Reading Room:
 103 Forsyth st, NW, 9-9; Wed to 6; Sun holidays 2-5
First Church—Sun 11; SS 11; Wed 8—15th and Peachtree sts 9-6; Sun 2-5—1034 Peachtree st, NE
Second Church—Sun 11; SS 11; Wed 8—3372 Peachtree rd, NE
Third Church—Sun 11; SS 11; Wed 8—850 Cascade av, SW 10-2 except Sat—860 Cascade av, SW
Fourth Church—Sun 11; SS 11; Wed 8; RR 10-4 except 5 holidays—1189 Ponce de Leon av, NE
Fifth Church—Sun 11; SS 9:45; Wed 8; RR Mon Wed Fri 2-6—1685 Moxley drive, SW
AUGUSTA First Church—Sun 11; SS 9:30; Wed 8:15—Church, 55 Green RR 12-4—124 9th st
BRUNSWICK Society—Sun 9:30; SS 9:30; Wed 8—1516 Kay av 11-5 except Sat 11-2; also Fri 7-9—Lanier Plaza Shopping Center
COLUMBUS First Church—Sun 11; SS 9:30; Wed 8—Church, Bluffs av at Wynnwood rd RR 10-5; Sat 10-1—1312 Broadway
DECATUR First Church—Sun 11; SS 11; Wed 8—446 Clairmont RR 10-5—125 Sycamore st
LA GRANGE Society—Sun 11; SS 11; 1st Wed 8; RR Wed 11-3—605 Hill st
MACON First Church—Sun 11; SS 11; Wed 8—Georgia av at N Arlington place RR 9:30-5:30; Sat to 3—358 2nd st
MARIETTA First Church—Sun 11; SS 11; Wed 8—405 Roswell's RR 10-2 except Wed Sat—309 Church st
ROME First Church—Sun 11; SS 11; Wed 8; RR Mon Thurs Sat 2-4 except holidays—500 E 1st st
SAVANNAH First Church—Sun 11; SS 11; Wed 8:15—211 E Victory drive RR 9:30-5:30; Sat 9:30-1:30—22 E Bryan st
THOMASVILLE First Church—Sun 11; SS 11; Wed 8—Dawson and Washington sts RR 10:30-1:30—126 E Jackson st
VALDOSTA First Church—Sun 11; SS 9:45; Wed 8; RR Mon Wed Fri 9-11—305 E Central av
WARNER ROBINS Society—Sun 11; SS 9:30; Wed 8—105 Vista st
WAYCROSS Society—Sun 11; SS 11; 1st 3d Wed 8; RR Wed 3-5—Church, Screven av and Cherokee drive

HAWAII

HAWAII

HILO Society—Sun 11; SS 9:30; Wed 8—Waialuku drive and Ulukou RR Mon Wed Thurs 11:30-1:30—27 Ululani st

MAUI

KAHULUI Society—Sun 11; SS 11; 1st 3d Wed 7:30; RR Tues Sat 11-2—160 W Kamehameha av

OAHU

HONOLULU—Jointly-maintained Reading Room:
 125 S King st, 7:30-5:30; Sat 9-11
First Church—Sun 9:30, 11; SS 9:30; Wed 8—1508 Punchbowl
RR 9-9 except Wed Sat 9-6; Sun holidays 2-4:30—317 Lele
KAILUA Society—Sun 11; SS 9:30; Wed 8; RR Wed 11:30-1:30—31-33—55 N Kainaliu drive
WAIHAWA Society—Sun 11; SS 9:30; Wed 8—1637 California

CHURCHES AND SOCIETIES

ILLINOIS

IDAHO

First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4—
ling
Church—Sun 11; SS 9.30; Wed 8—814 State st RR
holidays 2-5—315 N 8th st
Church—Sun 11; SS 9.45; Wed 8; RR Tues Fri 2-4—
st
First Church—Sun 11; SS 11; Wed 8—623 S 16th RR
Main st
First Church—Sun 11; SS 9.40; Wed 8—Sixth st and
e av RR 11-4—106 Hart blg
ety—Sun 11—3d at Main st
Society—Sun 11; SS 9.45—Owyhee and 1st sts
First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4
liv
Hy—Sun 11—Church, Buchanan and East av B
t Church—Sun 11; SS 9.30; Wed 8—2d and Mill st RR
ri 11-3—204 Main st
rst Church—Sun 11; SS 11—19th st at 12th av Wed 8
House, 1205 8th av RR 10-4—407 Breier blg
Hy—Sun 11; SS 11; Wed 8—725 Washington
Church—Sun 11; SS 9.45; Wed 8—623 11th av, S RR
ri 7-9—1219 1st st, S
t Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—
st
First Church—Sun 11; SS 11; Wed 8—Hayes and Bonne-
r 12-4—425 W Center
Society—Sun 11; SS 9.30; Wed 8; RR Wed 1-4—5th st
First Church—Sun 11; SS 9.45; Wed 8—160 9th av, East
cept Sat—323 Main av, E
ety—Sun 11; SS 11—5th and River sts

ILLINOIS

Church—Sun 11; SS 11; Wed 8—533 E 10th st RR
cept Sun holidays—100 E Broadway
t Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4, 7-7.45;
55 Victoria st
EIGHTHS First Church—Sun 11; SS 9.30, 11; Wed 8—
green av RR 10-4; Tues Fri to 9; also Wed 9.15-9.45—
est Highway
Church—Sun 10.30; SS 10.30; Wed 8—522 Garfield av
ept Mon 11-8.30; Fri 9-8.30—18 Downer place
First Church—Sun 10; SS 10; Wed 8—421 E Main st
; Fri to 9; also Wed 9-9.30; Sun 2-5—213 Park av
i Society—Sun 10.45; Wed 8; RR Wed Sat 2-5—6th st
First Church—Sun 10.45; SS 10.40; Wed 8—Washing-
on RR 11-5; also Fri 7-9—204 E Washington st
First Church—Sun 11; SS 9.30; Wed 8—316 N State st
03 S State st
E Society—Sun 11; SS 9.30; Wed 8—Junior High School
30x 446
Church—Sun 11; SS 9.30; Wed 7.30; RR Wed Sat 2-4
ton and Maple sts
st Church—Sun 11; SS 11; Wed 8—6751 Riverside drive
; also Wed 7-8; Thurs 7-9—2235 Oak Park av
N First Church—Sun 10.30; SS 10.30; Wed 7.45—
Prairie sts RR 10-5; Wed to 7.30—409 N Main st
J First Church—Sun 11; SS 11; Wed 8—12654 S Maple
s Fri 2-5—2606 Burr Oak av
y—Sun 11—707 Washington av
t Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri
Wed Fri 5.30-7.30—165 W Chestnut st
E First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat
iversity av at W Elm st
E Society—Sun 10.45; SS 10.45; Wed 8
E First Church—Sun 10.45; SS 9.30; Wed 7.30; RR Wed
107 E Illinois av
First Church—Sun 11; SS 9.30; Wed 8—Broadway and
11.30-4.30—113 N Tate av
First Church—Sun 11; SS 11; Wed 8—602 W Church st
; Mon Fri to 9—109 W Church st
I First Church—Sun 10.30; SS 10.30; Wed 7.30; RR
—812 Jackson st
Intently-maintained Reading Rooms:
oe st, 8.15-9; Wed to 7; Sun holidays 2-6
lle st, 8.15-9; Wed to 7; Sat 10-4
urch—Sun 10.45; SS 10.45; Wed 8; RR 10-2 except
Wed 3.45-7.45—1111 S Wabash av
urch—Sun 11, 5; SS 11; Wed 8—2700 Pine Grove RR
o 7.30; Sun holidays 1-4.30—2628 N Clark
urch—Sun 11; SS 11; Wed 8—3434 N Central av RR
11-9; Wed 11-7.55, 9-9.30—3436 N Central av
urch—Sun 11; SS 11; Wed 8—4840 Dorchester RR 10-6;
rs 1.30-4.30—1460 E 53d st
urch—Sun 11; SS 9.30; Wed 8—11321 Prairie av RR
to 7; Sun and holidays 2-4.30—52 E 110th pl
Church—Sun 11, 4; SS 11; Wed 8—5318 Kenmore RR
sat 9-6; Sun holidays 1.30-3.45—1110 Bryn Mawr av
Church—Sun 10.45; SS 10.45, 12.05; Wed 8—Mich. av
RR 9-9; Wed 9-7; Sun and holidays 12.30-4.30—416

Ninth Church—Sun 11; SS 11; Wed 8—3358 W 62d pl RR 11-5;
also Mon Thurs 7-9—3038 W 63d st
Tenth Church—Sun 10.45; SS 10.45; Wed 8—5640 Blackstone av
RR 9-6; Sun holidays 2-5—1448 E 57th st
Eleventh Church—Sun 11; SS 11; Wed 8—2840 Logan blv RR
9-9; Wed to 7.30; Sun holidays 2-4.30—2708 Milwaukee av
Twelfth Church—Sun 10.45; SS 10.45; Wed 8—635 Grace st RR
10-8; Wed to 7.45; Sun 1.30-3.30—728 Grace st
Thirteenth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—10317
Longwood drive RR 9-9; Wed to 7.45; Sat to 6; Sun 2-4.30—1933
W 103d
Fourteenth Church—Sun 11; SS 11; Wed 8—1713 Sunnyside av at
Paulina RR 9-9; Wed to 6; Sun holidays 3-6—4812 N Western av
Fifteenth Church—Sun 10.45; SS 10.45; Wed 8—301 N Central
av RR 9-9; Wed to 7.45; Sat to 6; Sun 2-4—304 N Central av
Sixteenth Church—Sun 11; SS 11; Wed 8—7201 N Ashland RR
9.30-6; Sat to 5; also Mon Thurs 7.30-9; Sun holidays 2-5—1569
W Howard
Seventeenth Church—Sun 11; SS 11; Wed 12.15, 8—Orchestra
Hall, 216 S Michigan av RR 9-9; Wed to 7.30; Sun holidays 2-6—
41 E Oak st
Eighteenth Church—Sun 10.45; SS 10.45; Wed 8—E 73d and Coles
av RR 9-9; Wed to 6; Sun holidays 2-5—2210 E 71st st
Nineteenth Church—Sun 9.30, 11; SS 9.30; Wed 8—4115 N Ked-
vale av RR 9-9; Wed to 7.45; Sun holidays 3-6—4015 N Pulaski rd
Twentieth Church—Sun 11; SS 11; Wed 8; RR 9.30-9; Wed to
7.45; Sat to 6—6320 N Sacramento av
Twenty-first Church—Sun 10.45; SS 10.45; Wed 8—8400 S Mary-
land RR 9-5; also Mon Thurs 7-9; Sun 2-5—8230 Cottage Grove av
Twenty-second Church—Sun 11; SS 9.30; Wed 8; RR 11-4; also
Wed 7.30-7.50, 9-9.15—5821 N Nagle av
Twenty-third Church—Sun 11; SS 9.30; Wed 8—75 E 83d st
RR Mon Tues 10-4; Wed 10-7.45; Thurs Fri 12-8; Sat 12-6; Sun
holidays 2-4—69 E 83d st
CHICAGO HEIGHTS First Church—Sun 11; SS 11; Wed 8—Edgewood
av at Lincoln Highway RR 12-4; also Mon Thurs 7-9—1523 Otto blv
CHILLICOTHE Society—Sun 11; SS 9.45; Wed 7.45; Wed 2.30-
4.30—Church, 1007 N Santa Fe av
CLINTON First Church—Sun 10.30; SS 9.15; Wed 8; RR Wed 2-4—
116 Warner Court
COLLINSVILLE First Church—Sun 11; SS 11; Wed 8; RR Wed Sat
2-4—W Clay st and Combs av
CRYSTAL LAKE First Church—Sun 11; SS 9.20; Wed 8—37 McHenry
av RR 11-5; Fri to 9—75 N Williams st
DANVILLE First Church—Sun 11; SS 9.30; Wed 8—429 N Walnut
RR 10-4; Sat 10-2—509 Temple blg, North and Vermillion sts
DECATUR First Church—Sun 11; SS 11; Wed 8—510 W William st
RR 10-5.30; Sun 2-4—120 E Prairie st
DEERFIELD First Church—Sun 11; SS 9.30; Wed 8; RR 3-5; also
Wed 7.30-8, 9-9.30—155 Deerfield rd
DE KALB First Church—Sun 10.30; SS 10; Wed 7.30—220 N 3d st RR
11.30-5 except Thurs Fri; Fri 11.30-9—116 N 3d st
DES PLAINES First Church—Sun 11; SS 11; Wed 8—Laurel av at Mar-
ion RR 10-5; also Mon Fri 7-9; Wed 9-9.30—1395 Prairie av
DIXON First Church—Sun 11; SS 9.30; Wed 8—321 W 2d st RR Mon
Wed Fri 1-4; Sat 9-12—309 W 1st st
DOWNERS GROVE First Church—Sun 11; SS 11; Wed 8; RR 10.30-4
except Sun holidays; also Thurs 7-9—Church, 1101 Curtiss st
EAST ST LOUIS First Church—Sun 11; SS 11; Wed 8—612 Washing-
ton pl at Summit av RR 10-5—342 Missouri av
EDWARDSVILLE First Church—Sun 10.45; SS 10.45; Wed 8—317 N
Buchanan st RR 10-4.30; also Tues Thurs Fri 7-9—216 St Louis st
ELGIN First Church—Sun 11; SS 11; Wed 8—1020 W Highland av RR
11-5 except Mon 11-8—123 S Grove av
ELMHURST First Church—Sun 11; SS 9.30, 11; Wed 8—Prospect av at
Claremont st RR 11-5; also Mon Thurs 7-9—158 N York st
ELMWOOD PARK First Church—Sun 11; SS 9.30; Wed 8; RR Mon
Tues Thurs 1-4; Sat 10-1—32 Elmwood Parkway
ELSAH First Church—Sun 11.15; SS 11.15; Wed 8; RR Tues Thurs
3-5; Wed 7-8, 9-9.15
EVANSTON First Church—Sun 11, 5; SS 11; Wed 8—Chicago av and
Grove RR 9-9; Wed to 7.30; Sun holidays 1.30-4.30—600 Davis
Second Church—Sun 11; SS 11; Wed 8—Park Place at Hurd av
RR 9-9; Wed Sat 9-6; Sun 3-5—1936 Central st
FREEPORT First Church—Sun 11; SS 11; Wed 7.45; RR 2-5; also
Wed 7.15-7.45—429 W Stephenson st
GALESBURG First Church—Sun 11; SS 11; Wed 8—Broad and Losey
sts RR 9.30-4.30—56 S Prairie st
GENEVA First Church—Sun 10; SS 10; Wed 8—111 S 2d st RR 11-4;
also Fri 7-9—8 N 3d st
GLENCOE First Church—Sun 11; SS 9.35; Wed 8—Greenleaf av and
Beach rd RR 10-5; also Wed 9-10—339 Park av
GLEN ELLYN First Church—Sun 11; SS 9.30, 11; Wed 8—600 Main
st RR 11-5; also Mon Thurs 7-9—413 Main st
GLENVIEW First Church—Sun 11; SS 9.15, 11; Wed 8—1333 Glen-
view rd RR 9.30-4.30; also Wed 9-9.45; Fri 7.30-9.30; Sun
holidays 2-4—1030 Waukegan rd
GRANITE CITY First Church—Sun 10.45; SS 10.45; Wed 8—2560
Delmar av RR 11-4—1336 19th
HARVEY First Church—Sun 10.45; SS 10.45; Wed 7.45—155th and
Myrtle RR 12-4; Fri to 7—15339 Center av Mall P O Box 303
HIGHLAND Society—Sun 10.45; SS 9.15; 2d 4th Wed 8; RR Wed Fri
1.30-3.30—Poplar st and Lindenthal av
HIGHLAND PARK First Church—Sun 11; SS 11; Wed 8—893 Haz
av RR 9-5; also Fri 7-9—1773 2d st

HINSDALE First Church—Sun 9.30, 11; SS 11; Wed 8—1st and Oak sts RR 10-5; also Thurs 7.30-9.30—14 E 1st st

HOMEWOOD First Church—Sun 11; SS 9.30; Wed 8—1853 Ridge rd RR 11-4; also Fri 7-9—18662 Dixie hwy

JACKSONVILLE First Church—Sun 11; SS 11; Wed 8—523 W State st RR 11-3—228 E State st

JERSEYVILLE Society—Sun 11; SS 11; Wed 8; RR Wed 2-4—Church, W Carpenter and S Washington sts

JOLIET First Church—Sun 11; SS 11; Wed 8—201 Sherman st RR 10-5; also Fri 7-9—71 N Scott st

KANKAKEE First Church—Sun 11; SS 9.30; Wed 8; RR 2-4—240 S Chicago av

KEWANEE First Church—Sun 11; SS 9.45; Wed 8; RR Mon Sat 3-4.30; Wed 7-8—300 S Main st

LA GRANGE First Church—Sun 11; SS 9.30, 11; Wed 8—100 S Catherine RR 10-5; also 7-9 except Wed Sat—114 W Calendar

LAKE FOREST First Church—Sun 11; SS 9.30; Wed 8—509 E Deerpath av RR 10-4; also Fri 7-9—626 N Western av

LIBERTYVILLE First Church—Sun 11; SS 9.30; Wed 8; RR 1-3; also Fri 7-9—240 Park place

LINCOLN First Church—Sun 11; SS 9.30; Wed 7.45; RR Wed Sat 2-4—Pekin st and College av

LOMBARD Society—Sun 11; Wed 8—5 W Maple st SS 11—6 W Maple RR 1-5; also Wed 9-9.30; Fri 7-9—125 S Main st Mail P O Box 56

MACOMB First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-4—119 N Johnson st

MARTIN First Church—Sun 11; SS 9.30; Wed 7.30; RR Wed 1-4—207 E College st

MARSHALL First Church—Sun 11; SS 9.30; Wed 7.45; RR Wed Sat 2-4—614 Pine st

MATTOON First Church—Sun 11; SS 9.30; Wed 8—14th st and Lafayette av RR 1.30-4.30—1618 Charleston av

MAYWOOD First Church—Sun 11; SS 9.30; Wed 8—500 S 2d av RR 11-5; also Mon Thurs 7-9—612 S 5th av

McHENRY Society—Sun 10.30; SS 10.30; 3d Wed 8—1309 N Court st

MIDLOTHIAN First Church—Sun 11; SS 9.30; Wed 8; RR Sat 1.30-4—14722 S Kostner av

MOLINE First Church—Sun 11; SS 11; Wed 8—16th st at 14th av RR 10-5 except Mon 12-6—1531 6th st

MONMOUTH First Church—Sun 11; Wed 8; RR Wed Sat 2-4—116 W 2d

MORRIS Society—Sun 11; SS 9.45; 1st 3d Wed 8; RR Wed 2-4—Franklin and Jefferson sts

MORRISON Society—Sun 11—201 S Genesee st

MT VERNON First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 2-4—1307 Main st

MURPHYSBORO First Church—Sun 11; SS 9.45; Wed 8—1819 Walnut st RR 11.30-4.30—1337 Walnut st

NAPERVILLE Society—Sun 11; SS 11; Wed 8—YMCA R T Oes Thurs Sat 1-4; also Wed 9-9.30—25 S Washington st Mail P O Box 146

NASHVILLE Society—Sun 10.30—City Hall

NORTHBROOK First Church—Sun 11; SS 11 (June July Aug Sun 9.30; SS 9.30); Wed 8—Chapel Church at Church st RR 10-4; Sat 10-1; also Wed 9.15-10—1003 Waukegan rd

OAK PARK First Church—Sun 10.45, also 4.45 except July Aug; SS 10.45; Wed 8—200 N Oak Park av RR 9-9; Wed to 7.30; Sun holidays 1.30-4.30—193 N Marion st

Second Church—Sun 11; SS 11; Wed 8; RR 12-4—818 Harrison st

OLNEY Society—Sun 10.45; SS 9.30; 2d Wed 7; RR Wed 2.30-4

OTTAWA First Church—Sun 11; SS 9.30; Wed 7.30; RR Tues Fri 1.30-4; Wed 7-7.25, 8.30-9—816 State st

PALATINE First Church—Sun 11; SS 9.30; Wed 8—School, 101 N Oak st RR 11-5—1 N Plum Grove rd Mail P O Box 49

PALOS PARK First Church—Sun 10.45; SS 10.50; Wed 8—12300 S 80th av RR 11-4; Fri to 8—12648 S Harlem av, Palos Heights

PARIS First Church—Sun 10.30; SS 10.30; Wed 8; RR Wed Sat 2-4—209 E Court st

PARK FOREST First Church—Sun 10.45; SS 10.45; Wed 8—Westgate and Westwood drives RR 10-4; also Mon Fri 7-9.15—130 Plaza

PARK RIDGE First Church—Sun 11; SS 9.30; Wed 8—330 Touhy av RR 10-5.30; also Mon Fri 7-9, Wed 9-9.30—426 Touhy av

PAXTON Society—Sun 11—555 W Franklin st

PEORIA First Church—Sun 11; SS 11—YMCA Wed 8—Universalist-Unitarian Church, 908 Hamilton blv RR 9-9; Wed to 6; Sun 1.30-4.30—512 Main st

Second Church—Sun 11; SS 11; Wed 8—1417 W Barker av RR 9.30-5.30—924 N University st

PERU First Church—Sun 11; SS 9.30; Wed 7.45; RR Tues Thurs 1.30-3.30; Sat 10-4—703 Grant st

PRINCETON First Church—Sun 10.45; SS 9.30; Wed 8; RR Wed Sat 2-4.30—24 Park av, E

QUINCY First Church—Sun 10.45; SS 10.45; Wed 8—18th and Vermont sts RR 11.30-4.30—216 Kresge blg, 6th and Maine st

RIVERSIDE First Church—Sun 11; SS 11; Wed 8—N Longcommon and Addison rds RR 1-6; Sat 11-3—26 East av

ROBINSON First Church—Sun 10.45; SS 9.15; Wed 7.30; RR Wed 2-4; Tues 7-9—Pine and Webster sts

ROCKFORD First Church—Sun 11; SS 11; Wed 8—515 N Main st RR 10-9; Wed to 7.30; Sat to 5; Sun 2-5—324 N Main st

ROCK ISLAND First Church—Sun 11; SS 11; Wed 8—7th av and 22d st RR 10-5—1906 Third av

ROUND LAKE First Church—Sun 11; SS 11; Wed 8; RR Mon Sat 1.30-3.30—Church, 1 W Renchan rd

SALEM First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 2-4—W Main and Pearl st

SANDWICH Society—Sun 10.30; SS 9.15; 1st 3d Wed 7.30; RR W Sat 1.30-4.30—117 E 2d st

SAVANNA Society—Sun 11; SS 9.45; Wed 7.30; RR Wed 6.30-7.30

SKOKIE First Church—Sun 11; SS 9.15; Wed 8—7800 Miles av 9-4; also Mon Fri 7.30-9—7916 Lincoln av

SPRINGFIELD First Church—Sun 11; SS 11; Wed 8—2d and Edgar sts RR 9-5—605 E Capitol av

STERLING First Church—Sun 10.45; SS 9.30; Wed 7.30; RR 1-1 Mon to 7—502 1st av

STREATOR First Church—Sun 11; SS 9.30; Wed 7.30; RR Sat 2-4—Masonic Temple, 122 N Park st

SYCAMORE First Church—Sun 10.45; SS 9.30; Wed 8; RR Tue Thur 3

TAMPICO Society—Sun 11; SS 9.45; RR Sun 3-4—E Market st

TOULON Society—Sun 11; SS 11—Cobb blg

URBANA First Church—Sun 11; SS 9.30; Wed 7.45; RR 2-4—501 Oregon st

VANDALIA Society—Sun 11; SS 11; 1st 3d Wed 8—1204 N 8th st

VILLA PARK First Church—Sun 11; SS 11; Wed 8—400 S Summit RR 10-4; also Wed 9-9.30; Fri 7-8.30—357 S Ardmore av

WAUKEGAN First Church—Sun 11; SS 11; Wed 8; RR 11-4; d Wed 7-7.55—230 N West st

WHEATON First Church—Sun 10.30; SS 10.30; Wed 8—327 N Wb st RR 10-5; also Fri 7-9—123 N Main st

WILMETTE First Church—Sun 11; SS 11; Wed 8—1001 Central RR 9.30-6 except Wed 9.30-7.45; 9-10; Fri 9.30-9; Sun 2-4—1133 Central av

WINNETKA First Church—Sun 9.30, 11; SS 11; Wed 8—Ridge av Cherry st RR 9.30-5; also Tues 7-9; Wed 9-10—371 Lincoln av

WOOD RIVER First Church—Sun 11; SS 9.30; Wed 8; RR Tues Th 2-4—217 N 9th st

WOODSTOCK First Church—Sun 11; SS 11; Wed 8—South and Du sts RR 12-4; also Wed 7-7.45; Fri 7-9—207 Main st

INDIANA

ANDERSON First Church—Sun 11; SS 11; Wed 7.45—122 W 8th st 11-5.30; Fri to 8; also Wed 7.15-7.45, 8.45-9.15—807 Mar-4

ANGOLA First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 3-5—402 S Wayne st

ATTICA First Church—Sun 11; SS 9.45; Wed 7.45; RR Wed Sat 2—except holidays—304 E Main st

AUBURN First Church—Sun 11; SS 11; Wed 7.45; RR Wed Sat 3—705 S Jackson st

BASS LAKE Society—Sun 11; 2d Wed 8—Conservation Club

BEDFORD Society—Sun 11; Wed 7.30; RR Wed Thurs 2-5—1467 L

BICKNELL Society—Sun 11; SS 9.30; 2d 4th Wed 7.30

BLOOMINGTON First Church—Sun 10; SS 10; Wed 7.45—2425 3d st RR 12-4 except Sun holidays—224 N Walnut st

BOONVILLE Society—Sun 10.45; SS 9.30; Wed 7.30; RR Wed 2-7—225 S 2d st

BRAZIL First Church—Sun 10.45; SS 9.30; Wed 8—137 N Walnut RR 10.30-4 except Sun holidays—34 E National av

CANNELTON Society—Sun 10.30; Wed 7.30—5th and Taylor sts

CHESTERTON First Church—Sun 11; SS 9.30; Wed 8—Church, 11 Lincoln av RR 1-4; Sat 10-2—103 S 2d st

CLINTON Society—Sun 11; last Wed 7—546 S Main st

COLUMBIA CITY First Church—Sun 10.45; SS 9.30; Wed 8; RR W Sat 2-4—209 N Chaucery st

COLUMBUS First Church—Sun 10.45; SS 10.45; Wed 8; RR 1-3 except Wed 7-7.45—2310 Chestnut st

CONNERSVILLE First Church—Sun 10.30; SS 10.30; Wed 7.30; 8 12.30-3.30 except Thurs—721 Grand av

CRAWFORDSVILLE First Church—Sun 11; SS 11; Wed 8—300 1 Wabash av RR Mon Wed Sat 1-5—217 S Grant av

CROWN POINT First Church—Sun 11; SS 9.30; Wed 8; RR 2-4 except Wed Sat—400 S Main st

ELKHART First Church—Sun 11; SS 11; Wed 8; RR 11.30-4 except Sun holidays—2d st and W Lexington av

ELWOOD First Church—Sun 11; SS 11; Wed 8; RR Wed Fri Sat 2-4—213 N 16th st

EVANSVILLE First Church—Sun 10.45; SS 10.45; Wed 8—212 Wb-berry st RR 8.30-5—21 SE 6th st

FORT WAYNE First Church—Sun 10.30; SS 10.30; Wed 8—2416 1 Fairfield av RR 9-5; Fri to 8—816 S Clinton st

FRANKFORT First Church—Sun 11; Wed 8; RR Tue Sat 2-4—N Clay st

FRANKLIN First Church—Sun 10.45; SS 10.45; Wed 8; RR Sat 2-4—51 S Water st

GARY First Church—Sun 11; SS 11; Wed 8—1110 W 5th av RR 9-5.30; Mon Thurs to 9—8 W 7th av Society (Glen Park)—Sun 11; SS 9.30; 1st 3d Wed 8—3935 W Washington st

GOSHEN First Church—Sun 11; SS 11; Wed 7.45; RR 1-4—111 W 8th

GRAND VIEW Society—Sun 10.45; Wed 7.30

GREENCASTLE First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4—429 Anderson st

GREENFIELD Society—Sun 11; SS 11; last Wed 8; RR Sat Wed 7-7.45—105 W North st

GREENSBURG Society—Sun 10.45—East and Washington sts

GRIFFITH Society—Sun 11; SS 11; 2d 4th Wed 8—1400 N Broad

HAGERSTOWN First Church—Sun 11; Wed 7.45; RR Wed 3.30-5.30

HAMMOND First Church—Sun 11; SS 11; Wed 8—5448 Homer st RR 10-5; Thurs to 9—210 Russell st

HOBART First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 1-4—Church, 6th and Water sts

ION Society—Sun 10.45; RR Thurs 1-4—Tipton st
OLIS—Jointly-maintained Reading Room:
 emsylvania st 8.15-8.30 except Wed Sat to 6
 Church—Sun 11; SS 11 (June July Aug Sun 10; SS 10);
 RR 12-4; also Wed 7-7.45; Mon Fri 7-9—3620 E 38th st
d Church—Sun 11; SS 11; Wed 12.10, 8—Delaware at 12th
 10-5 except Sat 12-3; also Wed 7-7.45, 9-9.30—220 E 12th
Church—Sun 11; SS 11; Wed 8—Church, Wash. blvd at 34th
 9.30-5.30; Fri to 8.30; Sun 2-4—3823 N Illinois st
h Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—5201 Pleasant
 ay, South Drive RR 9.30-4.30; also Mon Fri 7-9; Wed
 9-9.30—5232 E Market st
Church—Sun 11, also 7.30 except Jan Feb; SS 11; Wed 8—
 av at 62d st RR 9-6—815 Broad Ripple av
Church—Sun 11; SS 11; Wed 8; RR 1-4 except Sat; also
 15-7.45, 9-9.15—1002 N Garfield dr
ty—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 1-3; also Wed
 —2246 W Washington st
IVILLE Society—Sun 11; SS 11; Wed 8—932 Court av
VILLE Society—Sun 10.45; Wed 7.45; RR Wed 3-5—208 Riley
 First Church—Sun 10.30; SS 10.30; Wed 8—300 E Mulberry
 11-4—107 W Mulberry st
FE—See W Lafayette
First Church—Sun 11; SS 9.30; Wed 7.45—1008 Mich. av
 30-5 except Thurs—713 Monroe
First Church—Sun 11; SS 11; Wed 8; RR Wed 2-4, 7-7.45;
 —223 W North st
JRT First Church—Sun 10.45; SS 10.45; Wed 7.45—North
 sts RR 11.30-4 except Wed Sun—313 5th st
Society—Sun 11; SS 9.30; Wed 7.30; RR Mon Wed Sat 2-4
 N 3d st
First Church—Sun 11; SS 9.30; Wed 8—4th st and Whites av
 1—120 W 5th st
ILLE Society—Sun 11; SS 9.30; 1st Wed 8; RR Thurs 2-4
 —N Jefferson st
I CITY First Church—Sun 11; SS 11; Wed 8—510 E Cool-
 RR 11-5—524 A Franklin st
KA First Church—Sun 11; SS 11; Wed 8; RR 11-4 except
 33 Lincolnway East
ON Society—Sun 10.45—Mulberry st
First Church—Sun 11; SS 11; Wed 7.45—Charles at Liberty
 —107 W Jackson st
E Society—Sun 11; SS 9.30; last Wed 8—State rd 135 N
ANY First Church—Sun 11; SS 9.30; Wed 8; RR Mon Thurs
 —E 12th and Market sts
TLE First Church—Sun 10.45; SS 10.45; Wed 7.45; RR
 12.2 S 14th
ANCHESTER Society—Sun 10.45; SS 10.45—N Market st
RON Society—Sun 11; SS 11; 3d Wed 8—Library bldg
Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4 except
 —Main and Fremont sts
H First Church—Sun 10.30; SS 10.30; Wed 7.45; RR 2-5
 Mon Tues—428 S Michigan st
IN First Church—Sun 10.45; SS 9.15; Wed 7.45; RR Sat
 urch, West and Emerson sts
IER First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Wed
 4.5-7.45; Sat 3-5—Van Rensselaer and Clark sts
D First Church—Sun 10.30; SS 10.30; Wed 7.45—Church,
 orth A st RR 10-5—25 S 9th st
E Society—Sun 11; Wed 7.30—York and Mich. sts
LE Society—Sun 10.45; SS 9.30; 1st Wed 7.45—S Main
Society—Sun 10.45; 1st Wed 7.30—308 W 7th st
ILLE First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4,
 st 2-4—Tompkins and Jackson sts
IND First Church—Sun 10.30; SS 10.30; Wed 8—Main and
 sts RR 9-5; Wed to 7.30—115 N Main st
Y Society—Sun 10.15; Wed 7.30—625 9th st
AUTE First Church—Sun 11; SS 11; Wed 8—6th and Swan
 8-5—623 Cherry st
ISO First Church—Sun 10.45; SS 9.30; Wed 8; RR 2-5.30
 Wed 2-7.45—101 Institute st
ES First Church—Sun 11; SS 9.30; Wed 8—Hart and 3d sts
 4 except Sun holidays—24 S 4th st
First Church—Sun 11; SS 9.30; Wed 7.45—Carroll and Maple
 12-4 except Wed—85 W Canal st
First Church—Sun 11; SS 11; Wed 7.45; RR Tues Sat 1-3
 and Detroit sts
TON First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Wed
 —NW 1st and Walnut sts
AYETTE First Church—Sun 11; SS 11; Wed 8—610 Meridan
 10-5 except Sun holidays—652 Main st, Lafayette
First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4;
 3; Sun 10-11—1719 Atchison av

IOWA

ciety—Sun 11
Church—Sun 11; SS 11; Wed 8; RR 2-4—226 9th st
ciety—Sun 11; SS 9.30 (June July Aug Sun 10; SS 9); 1st
 7.30; RR Wed 2-4—328 Crawford st
ON First Church—Sun 10.45; SS 10.45; Wed 8; RR Mon
 12-4—513 N 3d st
LLS First Church—Sun 10.45; SS 9.30; Wed 8; RR 11-4.30
 N 4th st

CEDAR RAPIDS First Church—Sun 10; SS 10; Wed 8—1242 2d av,
 SE RR 9-5; Thurs to 9; Sun 2-4.30—111 1st av, SE
CENTERVILLE Society—Sun 10.30; SS 10.30; RR Wed 2-4—10th st
CHARITON Society—Sun 11; SS 9.45; last Wed 8—Public Library
CHARLES CITY First Church—Sun 11; SS 9.45; Wed 8—506 Mil-
 waukee st RR 10.30-4.30; Fri to 9—207 N Main st
CLARINDA First Church—Sun 11; Wed 8; RR Wed 2-4—501 S 16th st
CLEAR LAKE First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2.30-5
 —10 N 6th st
CLINTON First Church—Sun 11; SS 9.30; Wed 8—554 5th av, S RR
 11-4—207 4th av, S
COUNCIL BLUFFS First Church—Sun 11; SS 11; Wed 8—Washington
 av at 1st st RR 11-4—15 S 6th st
CRESTON First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 2-4.30
 —104 N Oak st
DAVENPORT First Church—Sun 9.30, 11; SS 9.30; Wed 8—Kirkwood
 blvd and Grand av RR 9.30-5; Mon to 7—206 W 3d st
DENISON Society—Sun 10.45; SS 10.45—1425 1st, N
DES MOINES First Church—Sun 9.30, 11; SS 11; Wed 8—3750
 Grand av RR 9-5.30; Mon to 9—316 6th av
 Second Church—Sun 11; SS 11; Wed 8—1009 E Guthrie av RR
 12.30-5.30; Sun 3-5—1225 25th st
DUBUQUE First Church—Sun 11; SS 9.30; Wed 8; RR 12-4—9th and
 Bluff sts
ESTHERVILLE Society—Sun 11 (May through Sept Sun 10); Wed 8;
 RR Wed 7-7.45—14 S 8th st
FAIRFIELD Society—Sun 11; SS 9.30—300 E Burlington st
FORT DODGE First Church—Sun 11; SS 9.45; Wed 8—12th st and 6th
 av, N RR 1-5; Mon to 9—15 N 10th st
FORT MADISON Society—Sun 11; SS 9.30; (2d 4th Wed 7.30 Apr
 through Nov); RR Sat 2-4—Church, 701 av E
GRINNELL First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 2-4—
 611 6th av
HAMPTON First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—
 214 First st, SE
IOWA CITY First Church—Sun 11; SS 11 (June July Aug Sun 10; SS
 10); Wed 8—722 E College RR 10-4; also Mon 7-9—114 S Linn
KEOKUK First Church—Sun 11; SS 9.30; Wed 7.45—616 High st
 RR 2-5—111 Masonic bldg
MARSHALLTOWN First Church—Sun 11; SS 9.45; Wed 8—412 W
 Main RR 2-4.30—102 W Church st
MASON CITY First Church—Sun 11; SS 11; Wed 8—219 N Washing-
 ton at 3d st, NW RR 11.30-4.30—23 3d st, NW
MCGREGOR Society—Sun 10.15; SS 9; 1st Wed 7.30—Church
MT PLEASANT Society—Sun 11; SS 9.45; Wed 8; RR Wed 12-7.45
MUSCATINE First Church—Sun 11; SS 9.30; Wed 8—401 E 6th st
 RR 1-4—115 Sycamore st
NEWTON Society—Sun 11; SS 9.30; 4th Wed 8—703 S 2d av, W
OSKALOOSA First Church—Sun 11; SS 11; Wed 7.30; RR Wed Thurs
 Fri 2-4.30—406 High av, E
OTTUMWA First Church—Sun 11; SS 9.45; Wed 8; RR 12-4; Wed to
 7.45; Sat 10-12—203 E 4th st
PERRY First Church—Sun 11; SS 9.45; Wed 8; RR Wed 2-4
RED OAK Society—Sun 11—909 5th st
SHENANDOAH Society—Sun 11; SS 9.45; Wed 8; RR Sat 2.30-5
SIOUX CITY First Church—Sun 11; SS 11; Wed 8—10th at Jackson
 RR 9-4.30; Mon 10-5.30; Sat 9-1—610 5th st
SPIRIT LAKE Society—Sun 11; Wed 8—S Hill at 22d st
WATERLOO First Church—Sun 11; SS 9.40; Wed 8—W 2d and Wellin-
 gton sts RR 10-4.30; Mon to 9—160 W 4th st
WEBSTER City First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4
 —629 Bank st

KANSAS

ABILENE First Church—Sun 11; Wed 8; RR Tues 2-4—421 N Cedar
ANTHONY Society—Sun 11; RR Sat 2-4—115 N Jennings
ARKANSAS CITY First Church—Sun 11; SS 9.45; Wed 8; RR 1.30-4
 —201 North A st
ATCHISON First Church—Sun 11; SS 10 (June through Aug Sun 10.30;
 SS 9.30); Wed 8; RR 12.30-4.30—Church, 4th and Santa Fe
BELLEVILLE Society—Sun 11; 1st Wed 7.30—22d and L sts
BELOIT First Church—Sun 11; SS 9.45; Wed 8; RR 2-4—220 Hersey
CHANUTE First Church—Sun 11; SS 9.30; Wed 8; RR 2-4—N Forest
COFFEYVILLE First Church—Sun 11; SS 9.30; Wed 8; RR 1-5—2d
 and Washita sts
DODGE CITY First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-4
 —1101 2d av
EL DORADO First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4
 —128 N Taylor st
EMPORIA First Church—Sun 11; SS 9.45; Wed 8; RR 2-5—901 Com-
 mercial st
FORT SCOTT First Church—Sun 11; SS 9.45; Wed 8; RR Mon Wed Sat
 2-4—S Main
FREDONIA First Church—Sun 11; SS 9.45; Wed 8; RR Sat 2.30-5
GOODLAND First Church—Sun 11; SS 9.45; Wed 7.30; RR Tues Fri
 1-3—10th and Broadway
GREAT BEND First Church—Sun 11; SS 9.45; Wed 8—Lakin and
 Odell RR Sat 2-4—2421 Lakin
HUTCHINSON First Church—Sun 11; SS 11; Wed 8—1400 N Main
 RR 11-5; Mon to 8—414 N Main
INDEPENDENCE First Church—Sun 11; SS 9.30; Wed 8—Church, Main
 and 11th sts RR 12-4—109 W Myrtle st
IOLA First Church—Sun 11; Wed 8; RR Wed Sat 2-4—East st

JUNCTION CITY First Church—Sun 11; SS 9.45; Wed 8; RR Tues Thurs Sat 2-4—Church, 5th and Jefferson sts
KANSAS CITY First Church—Sun 11; SS 11; Wed 8—1719 Taumoe RR 9-5; Mon to 8; Sun holidays 2-5—Town House, 7th at State
LARNED First Church—Sun 11; Wed 7.30; RR Sat 2-4—7th and Main
LAWRENCE First Church—Sun 11; SS 9.30; Wed 8—Massachusetts at 17th RR 1-5—1011 Massachusetts st
LEAVENWORTH First Church—Sun 11; SS 11; Wed 8—6th and Spruce sts RR 2-4.30—9 Manufacturers bldg
LIBERAL Society—Sun 11; SS 9.30; Wed 8—8th and Clay
LYONS Society—Sun 11; SS 9.45; Wed 8; RR Mon 5-8—115 W Main
MANHATTAN First Church—Sun 11; SS 11; Wed 8—511 Westview dr RR 12-4.30—Ulrich bldg, 109 S 4th st
MARYSVILLE First Church—Sun 11; SS 9.45; Wed 7.30—14th and Broadway RR 2-4 except Sun holidays—911 Broadway
MCPHERSON First Church—Sun 11; SS 9.45; Wed 8; RR Tues Thurs 2-4—201 S Elm st
MERRIAM First Church—Sun 11; SS 11; Wed 8—57th and Merriam drive RR 10.30-4; also Tues 7-9—5868 Merriam drive
MISSION-PRAIRIE VILLAGE First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 11-3—Church, 3920 W 63d st, Prairie Village
NEODESHA First Church—Sun 11; SS 9.45; Wed 8; RR Wed Fri 2-4
NESS CITY Society—Sun 11; Wed 8—Christy bldg
NEWTON Society—Sun 11; Wed 8; RR Tues Fri 2-5—401 W Broadway
NORTON Society—Sun 11; SS 9.45—309 N Kansas av
OLATHE First Church—Sun 11; SS 9.45; Wed 8—115 N Water st RR 1-4 except Mon Sat—120 N Cherry
OSAWATOMIE First Church—Sun 11; Wed 8; RR Wed Fri 2-4—Church
OTTAWA Society—Sun 11; SS 9.45; Wed 8; RR Wed 1.30-3—311 S Hickory
OVERLAND PARK First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 10-2; Sat 1-4.30—7821 Marty av
PARSONS First Church—Sun 11; SS 9.30; Wed 7.30; RR Tues Thurs Sat 2-5—1519 E Broadway
PITTSBURG First Church—Sun 11; SS 9.30; Wed 8—302 W Euclid RR 1-4 except Sat—117 W 5th st
RUSSELL Society—Sun 11; Wed 8—610 Ober st
SABETHA Society—Sun 11; 1st Wed 8; RR Sat 2.30-5—Bank bldg
SALINA First Church—Sun 11; SS 11; Wed 8—Mulberry and 8th sts RR 12-5 except Sun and holidays—149 S Santa Fe av
TOPEKA First Church—Sun 11; SS 11; Wed 8—Huntton st and Western av RR 9.30-5; Sun 2-5—621 Jackson st
WELLINGTON Society—Sun 11; 1st Wed 8; RR Sat 3-5—Church
WICHITA First Church—Sun 9.30, 11; SS 11; Wed 8—828 N Broadway RR 9-8; Wed to 5; Sun 2-5—129 N Broadway
Second Church—Sun 11; SS 11; Wed 8—4501 E Douglas av RR 10.30-5.30—3111 E Douglas av
WINFIELD First Church—Sun 11; Wed 8; RR Tues Sat 2-4—Church

KENTUCKY

ASHLAND First Church—Sun 11; SS 9; Wed 7.45; RR 2-4; also Wed 6-7—311 17th st
BOWLING GREEN First Church—Sun 11; SS 11; Wed 8; RR 1-3.30 except holidays—11th and Center
COVINGTON First Church—Sun 11; SS 11; Wed 7.30; RR 12-3 except Sun holidays—322 E 2d st
Second Church—Sun 11; SS 11; Wed 8; RR Mon Fri 1.30-4—3722 Winston av
FRANKFORT First Church—Sun 11; SS 9.30; Wed 8—121 E Todd st RR 12-4 except Sun holidays—403 W Main st
FULTON First Church—Sun 11; SS 11; Wed 7.30 (Wed 8 Apr through Sept); RR Tues Fri 1.30-3.30—211 Carr st
LEXINGTON First Church—Sun 11; SS 11; Wed 8—606 E Main st RR 10-5—114 Walnut st
LOUISVILLE—Jointly-maintained Reading Room: 613 S 4th st, 9-9; Wed to 6; Sun holidays 2-5
First Church—Sun 11; SS 11; Wed 8—1305 S 3d st
Second Church—Sun 11; SS 11; Wed 8; RR 12-4; also Wed 9-9.30—4125 Shelbyville rd
Third Church—Sun 11; SS 11; Wed 8; RR 12-5—1930 Bardstown Society—Sun 11; SS 9.30; Wed 8; RR Mon Fri 3-5; Wed 5-7.30—1505 Beech st
MADISONVILLE Society—Sun 11; Wed 7.30—Hartland av
MAYFIELD Society—Sun 11; SS 11; Wed 7.30—603 S 9th st
NEWPORT First Church—Sun 11; SS 11; Wed 8—Church, 639 Nelson pl RR 10-4—107 E 7th st
OWENSBORO First Church—Sun 11; SS 11; Wed 8; RR Mon Thurs 12-3.30; Wed 6.45-7.45—1716 Scherm rd at Imperial drive
PADUCAH First Church—Sun 11; SS 9.30; Wed 8—14th and Broadway RR 10-4; Sat 10-1—115 Guthrie bldg, 517 Broadway
RICHMOND Society—Sun 11; Wed 7.15—Burman bldg, 120 N 2d st

LOUISIANA

ALEXANDRIA First Church—Sun 11; SS 9.30; Wed 8; RR 10-5 except Sat—Church, 1734 Albert st
BASTROP Society—Sun 11; SS 9.30; Wed 8; RR Tues Fri 1-3—615 Highland av
BATON ROUGE First Church—Sun 11; SS 9.30; Wed 8—601 Park blv at Wisteria at RR 10-5—410 Laurel st
Second Church—Sun 11; SS 9.30; Wed 8; RR 11-3 except Sat; also Wed 6.45-7.45—855 N Boulevard

CENTERVILLE Society—Sun 10.30; SS 9.15; 2d 4th Wed Hwy 90, W
COVINGTON Society—Sun 11; SS 11; 1st Wed 8—129 E 2
DE RIDDER Society—Sun 11—107 Wilson st
GRETTA First Church—Sun 11; SS 11; Wed 8; RR Mon Wed 2 Huey P. Long av
HAMMOND Society—Sun 11; SS 9.30; Wed 7.30—207 S Che
LAFAYETTE Society—Sun 11; SS 9.30; Wed 8—104 Acadia
LAKE CHARLES First Church—Sun 11; SS 9.30; Wed 8—701 RR 11.30-5 except Sat 9-12—502 E Broad st
MONROE First Church—Sun 11; SS 11; Wed 8—Auburn av 2d RR 10-5; also Tues Fri 7-9—Twin City Shopping Cent Louisville av
NEW IBERIA Society—Sun 11; SS 9.45; 1st 3d Wed 8—609 I
NEW ORLEANS First Church—Sun 9.30, 11; SS 11; Wed 8—av and Garfield st RR 9-8; Wed Sat to 6—226 Baronne st
Second Church—Sun 11, 8; SS 11; Wed 12, 8; RR 8.30-4 7.30—630 Common st
Third Church—Sun 11; SS 11; Wed 8—7902 S Claib 11-4; Sat to 6—8236 Oak st
Fourth Church (Lakeview)—Sun 11; SS 11; Wed 8—134 RR 11-4—6301 Marshall Foch st
Fifth Church—Sun 11; SS 9.30; Wed 8; RR 4-6 exc 2331 Jackson av
OPELOUSAS First Church—Sun 11; SS 11; Wed 8; RR Tues 6-77 N Main
RUSTON Society—Sun 11; SS 9.30; Wed 7; RR Tues Thurs 102 E Alabama av
SHREVEPORT First Church—Sun 11, 7; SS 11; Wed 8—3201 blv RR 9-5; Mon Thurs to 9; Sun 2.30-4.30—330 Milan Society—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 2-4;—1819 Jewella rd

MAINE

AUBURN-LEWISTON First Church—Sun 10.30; SS 10.30; Wed 7.30 Lake st, Auburn RR 10-4.30; Mon to 8.45—86 Court
AUGUSTA First Church—Sun 10.30; SS 10.30; Wed 8—Willia 1-4 except Tues Thurs—321 Water st
BANGOR First Church—Sun 10.45; SS 10.45; Wed 7.30—18 st RR 12-4.30; (also Fri 7-9 May through Oct)—87 Centra
BAR HARBOR Society—Sun 10.45; SS 10.45; Wed 8—Mt De
BATH First Church—Sun 10.30; SS 10.30; Wed 7.30—Morti 12-4—142 Front st
BELFAST Society—Sun 11; SS 11; Wed 7.30—Seamport av
BOOTHBAY HARBOR Society—Sun 11; SS 11; Wed 7.30—3
BRIDGTON Society—Sun 10.45; (Wed 8 June to Oct)—Stile
BRUNSWICK First Church—Sun 10.45; SS 10.45; Wed 8; RR 1-3—288½ Maine st
CALAIS First Church—Sun 10.30; SS 10.30; Wed 7.30; RR 1
CAMDEN First Church—Sun 11; SS 11; Wed 7.30—Centra Monument sq RR 12-4—33 Elm st
DAMARISCOTTA-NEWCASTLE First Church—Sun 10.45; SS Wed 7; RR Tues Fri 2-4—Water st, Damariscotta
DOVER-FOXCROFT Society—Sun 10.30; SS 10.30 (Wed 7 through Oct)—Lincoln st
EASTPORT Society—Sun 10.45; (1st Wed 7.30 May through 0
FREEMPORT Society—Sun 10.45; SS 10.45; Wed 7.45—Pleas
HOULTON First Church—Sun 10.45; SS 10.45; Wed 7.30—2 RR 1-4—Masonic bldg
KENNEBUNK Society—Sun 11; SS 11; Wed 8; RR Fri 2.30-4
NEWPORT Society—Sun 10.30; SS 10.30; Wed 7.30—Carvin
PORTLAND First Church—Sun 10.45; SS 10.45; Wed 7.45—61 RR 9-9; Wed to 7—614 Congress st
PRESQUE ISLE Society—Sun 10.45—738 Main st
ROCKLAND First Church—Sun 10.30; SS 10.30; Wed 7.30;—Broadway at Rankin st
SACO Society—Sun 10.45; SS 10.45; Wed 7.45; RR Thurs 19 Winter st
SANFORD Society—Sun 10.45; SS 10.45; Wed 7.30; RR Wed 3 Maple st
SKOWHEGAN Society—Sun 10.45—95 Water st
STONINGTON (Deer Isle) Society—Sun 11; SS 9.45; Wed 7.3
WATERVILLE First Church—Sun 10.45; SS 10.45; Wed 7.45; Fri 2-4—5 School st

MARYLAND

ANNAPOLIS First Church—Sun 11; SS 11; Wed 8—Marylan Prince George RR 12-5; also Fri 7-9—71 Maryland
BALTIMORE—Jointly-maintained Reading Room: 221 N Charles st, 8-9; Wed to 6; Sun holidays 2-4
First Church—Sun 11, 7.30; SS 11; Wed 8—102 W L pkwy RR 9-9; Wed to 5.30; Sun holidays 2-5.30—3300 S
Second Church—Sun 11; SS 11; Wed 8—3106 Liberty H
Third Church—Sun 11, 8; SS 11; Wed 8; RR 9-5; Wed to 702 Cathedral st
Fourth Church—Sun 11; SS 11 (June July Aug 10; 5 Wed 8—4920 Walther av RR 11-4—7100 Harford rd
CATONSVILLE First Church—Sun 11; SS 11; Wed 8—1717 F rd RR 11-4 except Sun; also Fri 7-9—721 Frederick rd

CHASE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—Comm. av, Chevy Chase RR 9-9; Wed Sat to 6; Sun holidays 7239 Wisconsin av, Bethesda
LAND First Church—Sun 11; SS 11 (June July Aug Sun 10); Wed 8; RR 12-4 except Tues Sat; also Mon 7-9—28 Washington

First Church—Sun 11; SS 9.30; Wed 8—501 S Washington
 11-4—20 S Washington st
First Church—Sun 10; SS 10; Wed 7.30—721 Eastern av RR also Thurs 7-9—435 Eastern av
ICK Society—Sun 11—Pythian bldg SS 11—YMCA Wed 8—Court st RR 12-3 except Sat—30 N Court st
URNIE First Church—Sun 11; SS 11; Wed 8; RR 11-3; also 9-15—101 1st av, SE

TOWN First Church—Sun 11; SS 11; Wed 8; RR Mon Fri Tues 7.30-9—235 N Potomac st
JE GRACE Society—Sun 11; SS 11; 2d Wed 8—319 N Stokes
 Mon Tues Thurs 2-4; Fri 7-9—460 Franklin st

VILLE First Church—Sun 11; SS 11; Wed 8.15—8300 Adelphi
 10-9.30 except Tues Wed Sat 10-6—Prince Georges Plaza, East-West hwy

OWN PARK Society—Sun 11; SS 11; 3d Wed 8—Route 235
 own Creek rd

TOWN First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 5.6 Main st

LE Society—Sun 10; SS 10; Wed 8—Junior High School, allis rd

JRY First Church—Sun 11; SS 11; Wed 8; RR Tues Wed 2-4; 2-4, 7.30-9.30—Smith st and South blv

SPRING First Church—Sun 11; SS 11; Wed 8—Georgia av
 inland rd RR 10-5; also Mon Thurs Fri 7-9—8484 Fenton pl
First Church—Sun 10; SS 10; Wed 8—201 Alburgh rd RR also Fri 7-9—10 Allegheny av

NSTER Society—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4; 7-4.5—6 E Green st

MASSACHUSETTS

Society—Sun 11; SS 11; 1st 3d Wed 7.45—10 Liberty st
RY First Church—Sun 11; SS 11; Wed 8—Main and Carpenter R 12-3 except Wed Sat—4 Market sq

R First Church—Sun 11; SS 9.30; Wed 8—November Club, st RR 12-4—1 Main st

First Church—Sun 11; SS 11; Wed 7.45; RR Thurs 6.30-8.30
 Ridge av

ORO First Church—Sun 10.45; Wed 8—N Main st RR 12-3
 Sat; also Wed 6-7.30—7 Pleasant Mail P O Box 385

First Church—Sun 10.45; SS 10.45; Wed 8—Pleasant st RR 5 Washington st

IT Society—Sun 11; SS 11; Wed 8 except 3d Wed—Masonic 20 Leonard st RR 11.30-4.30; also Fri 7-9—115 Trapelo rd
Y First Church—Sun 10.45; SS 10.45 (June July Aug Sun 9.30); Wed 8—Hale st at Atlantic av RR 10-4; also Fri 194 Cabot st

The First Church of Christ, Scientist, in Boston, Mass. (The Church)—Sun 10.45, also 7.30 except July and August; SS
 ; Wed 7.30—Church Edifice, Norway, Falmouth, and St Paul sts
 ig Rooms:

Huntington av, 8-9; Wed to 7, also 8.30-9.30; Sun 12-7
 except July and August 12-9; holidays 10-9

Boylston st (Little bldg, cor. of Tremont and Boylston sts),
 1-9; Wed to 6.30; Sun 1.30-6.30; holidays 10-9

Will st, near Washington st, 8-5.30 except Sat 8-3. Closed Sun
 holidays

and Church (Roxbury)—Sun 10.45; SS 10.45; Wed 7.45—33

Hill av, Roxbury RR 11-5—378 Washington st, Dorchester

rd Church (Hyde Park)—Sun 11; SS 11; Wed 8—126 Arlington

1-4 except Wed Sat—18 Fairmount av

REE First Church—Sun 10.45; SS 10.45; Wed 7.45—250

ington st RR 11.30-4.30; also Thurs 7-9—342 Washington st

ER and ORLEANS First Church—Sun 11; SS 11; Wed 8—

at Foster rd, Brewster RR 1-4—Cranberry hwy, Orleans

ON First Church—Sun 10.45; SS 10.45; Wed 7.45—30 N

st RR 11-5; Wed to 7; Fri to 8.30—19 High st

DS BAY First Church—Sun 10.45; SS 10.45; Wed 7.45—

ington av RR Mon Wed Fri 2-4.30—27 Main st

DGE First Church—Sun 10.45; SS 10.45; Wed 8—Mass. av and

house st RR 8.30-8.30; Wed to 7.30; Sun 12.30-6; holidays

—23 Church st, Harvard square

M First Church—Sun 11; SS 11; Wed 8—Main st RR 1-4

to Oct 12-5; also Thurs 7-9—616 Main st

A First Church—Sun 11; SS 11; Wed 7.45—18 Cary av RR

Fri to 8—373 Broadway

I First Church—Sun 10.45; SS 10.45; Wed 7.45—210 Water

1 Wed Fri 11-4—95 Mechanic st

D First Church—Sun 10.45; SS 10.45; Wed 8—Church, Monu-

q RR 10-5; also Wed 7-4.5; Fri 7-9—26 Main st

S Society—Sun 10.45; SS 10.45; Wed 7.45; RR Tues 2-4;

9—27 Holden st

I First Church—Sun 10.45; SS 10.45; Wed 7.45; RR 12.30-4;

Wed 7-7.30—619 High st

Y Society—Sun 11; SS 11; Wed 8; RR Mon Wed Sat 2-4

through March Wed 2-4—Parks st, Island Creek

FALL RIVER First Church—Sun 10.45; SS 10.45; Wed 8; RR Mon

Fri 1.30-3.30; Wed 7.15-8—551 Rock st

FALMOUTH First Church—Sun 11; SS 11; Wed 8—Palmer av and Lake-

view RR 1-4 except Sat (June 15 to Sept 15 RR 11-4 except Sat;

also Fri 7-9)—141 Main st

FITCHBURG First Church—Sun 10.45; SS 10.45; Wed 7.45—Oliver st

near Prichard RR 11-5; Fri to 9—371 Main st

FRAMINGHAM First Church—Sun 10.45; SS 10.45; Wed 8—887

Concord st RR 12-5; Thurs 10-8—58 Union av

GLOUCESTER First Church—Sun 10.45; SS 10.45; Wed 7.45—8 Angle

st RR 11.30-4—16 Pleasant st

GREAT BARRINGTON First Church—Sun 11; SS 11; Wed 8—454

Main st RR Tues Fri Sat 12.30-4.30 except holidays—321 Main st

GREENFIELD First Church—Sun 11; SS 11; Wed 8—Church, 463 Main

st RR 10-4.30; Fri to 9—35 Federal st

HARWICH PORT First Church—Sun 11; SS 11; Wed 8; RR 2-4—648

Main st

HAVERHILL First Church—Sun 10.45; SS 10.45; Wed 8—Church, 17

Newcomb st RR 12-4; also Fri 6-8.30—4 Bailey st

HINGHAM First Church—Sun 11; SS 11; Wed 8—386 Main st RR

11-4.30—112 North st

HOLYOKE First Church—Sun 10.45; SS 10.45; Wed 8—76 Lincoln st

RR 12-4; also Thurs 7-9—221 Maple st

HYANNIS First Church—Sun 11; SS 11; Wed 8—Bears's Way at

Stevens st RR 10.30-4—Masonic bldg, Main st

IPSWICH First Church—Sun 10.45, also 1st Sun 7; Wed 8—15 N Main

st SS 10.45; RR Tues Thurs Sat 12.30-3; Fri 7-9—13 N Main st

LAWRENCE First Church—Sun 10.45; SS 10.45; Wed 7.45—3 Green st

RR 12-4 except Wed—315 Bay State bldg, Essex st

LEOMINSTER First Church—Sun 10.45; SS 10.45; Wed 7.30; RR Tues

Thurs 2-4—106 Merriam av

LEXINGTON First Church—Sun 10.45; SS 10.45; Wed 8—Forest st at

Muzzey RR 10-5.30; Fri to 9; also Wed 9-9.45—1781 Mass. av.

LONGMEADOW First Church—Sun 10.30; SS 10.30; Wed 8; RR 12-4

—916 Williams st

LOWELL First Church—Sun 10.45; SS 10.45; Wed 7.45—Andover and

Nesmith RR 11-4 except Wed—12 Kearney sq

LYNN-SWAMPSCOTT First Church—Sun 10.45; SS 10.45; Wed 8—153

Lynn Shore drive, Lynn RR 10-3.30—12 Broad st, Lynn

MALDEN First Church—Sun 10.30; SS 10.30; Wed 7.45—Main and

Spring sts RR 12-5—12 Washington st, S

MARBLEHEAD First Church—Sun 10.45; SS 10.45; Wed 8—134 Elm

st RR 10-4—99 Pleasant st

MARLBORO First Church—Sun 10.45; SS 10.45; Wed 7.45—W Main

and Winthrop sts RR 11-4—213 Main

MARSHFIELD First Church—Sun 11; SS 11 (June July Aug Sun 9.30;

SS 9.30); Wed 8—Old Main st, Marshfield Hills RR 11-4; also Fri

7-9—161 Front st, Scituate Harbor

MARTHA'S VINEYARD Society—Sun 10.30; SS 10.30; last Wed 7.30

—New York av, Oak Bluffs

MEDFORD First Church—Sun 11; SS 11; Wed 8; RR Mon Thurs 1-4

—154 High st

MELROSE First Church—Sun 10.45; SS 10.45; Wed 8—Church, Green

st at Lynn Fells Parkway RR 11-5—509 Main st

MIDDLEBORO Society—Sun 10.45; SS 10.45; Wed 7.30; RR Sat 2-4

—495 Center st

MILFORD First Church—Sun 10.45; SS 10.45; Wed 8.15; RR Wed Fri

2-4 except holidays—345 Main st

NATICK Society—Sun 10.45; SS 10.45; Wed 8; RR Wed 6.45-7.45;

Fri 11-3—3 S Main st

NEEDHAM First Church—Sun 11; SS 11; Wed 8—870 Great Plain av

RR 11-5; also Wed 6.45-7.45—902 Great Plain av

NEW BEDFORD First Church—Sun 10.45; SS 10.45; Wed 7.45—

County and Mill sts RR 10-4—N 6th and Park pl

NEWBURYPORT First Church—Sun 10.45; SS 10.45; Wed 8—286

High st RR 11.30-4.30 except Wed Sat; also Fri 7-9—48 Inn st

NEWTON First Church—Sun 10.45; SS 10.45; Wed 8—391 Walnut st,

Newtonville RR 9-7; Wed to 7.30; Fri to 9; Sun 2-5—300 Walnut

NORTH ADAMS First Church—Sun 11; SS 11; Wed 8; RR Tues Fri

2-4—45 Chestnut st

NORTHAMPTON First Church—Sun 10.45; Wed 8—Center st SS 10.45;

RR 12-4—79 Masonic st

NORWOOD First Church—Sun 10.45; SS 10.45 (July Aug Sun 9.30;

SS 9.30); Wed 7.45—Washington at Walpole st RR 11.30-4.30;

also Fri 7-9—707 Washington st

ORLEANS—See Brewster

PITTSFIELD First Church—Sun 10.30; SS 10.30; Wed 7.45—17

Wendell av RR 10-5—52 South st

PLYMOUTH First Church—Sun 11; SS 11; Wed 8—190 Court st RR

11-4; also Fri 7-9 (RR 1-4 Nov through Apr)—5 North st

QUINCY First Church—Sun 10.45; SS 10.45; Wed 7.45—20 Green-

leaf st RR 10-6; Thurs Fri 10-9—18 Beale st, Wollaston

READING First Church—Sun 11; SS 11 (July Aug Sun 10; SS 10);

Wed 8—Lowell at Sanborn RR 12-5; also Fri 7.30-9—Surety bldg

ROCKLAND First Church—Sun 10.45; SS 10.45; Wed 8—Franklin av

RR 2-5—331 Union st

ROCKPORT First Church—Sun 10.45; SS 10.45; Wed 7.45—7 Main st

RR 1-4 (June 15 to Sept 15 10-4; also Fri 7-9)—4 Main st

SALEM First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Tues Fri

12.30-3.30; also Wed 7-7.30—16 Lynde st

SHARON First Church—Sun 10.45; SS 10.45; Wed 7.45—Main and

Highlands sts RR 11-4; also Fri 7-9—10 Billings st

SOMERVILLE First Church—Sun 10.45; SS 10.45; Wed 8—Willard

st at College av RR 12-5; also Wed 6-7.30; Fri 7-9—21a College

SPRINGFIELD First Church—Sun 11; SS 11; Wed 8—599 State st RR 9.30-5.30; Mon Thurs to 8.30—1220 Main st
Second Church—Sun 10.45; SS 10.45; Wed 8; RR Sat 2-4—710 White st
TAUNTON First Church—Sun 11; SS 11; Wed 7.45; RR Mon Sat 2-4.30—38 Winthrop st
WALTHAM First Church—Sun 10.45; SS 10.45; Wed 8—15 Flske av at Weston st RR 11-5—26 Crescent st
WARE Society—Sun 11; SS 11; 1st 3d Wed 8; RR Tues Thurs 2-5; Fri 7-9—40 Church st
WELLESLEY First Church—Sun 10.45; SS 10.45 (July Aug Sun 9.30, 8; SS 9.30); Wed 8—Rockland st, Wellesley Hills RR 10-5; Fri to 9—101 Central st, Wellesley
WESTFIELD First Church—Sun 10.45; SS 10.45; Wed 8; RR 12-4; also Wed 7-7.45—4 King st
WESTON First Church—Sun 10.45; SS 10.45; Wed 8; RR 11-2; also Wed 7.15-8—439 Boston Post rd
WEYMOUTH First Church—Sun 10.45; SS 10.45; Wed 8—159 Washington st RR 12-3; also Fri 7-9—7A Union st
WINCHENDON Society—Sun 10.45; SS 10.45; Wed 7.45; RR Mon Wed Fri 2-4—71 Pleasant st
WINCHESTER First Church—Sun 11; SS 11; Wed 8—114 Church st RR 9-5; Fri to 9—4 Mt Vernon st
WINTHROP First Church—Sun 10.45; SS 9.30; Wed 8; RR Tues 1.30-4; Fri 7-9—Church, 165 Winthrop st
WOBURN First Church—Sun 11; Wed 7.45; RR Wed 2-4—18 Arlington rd
WORCESTER—Jointly-maintained Reading Room: 39 Pearl st 9-6; Wed to 7.30
First Church—Sun 11; SS 11; Wed 8—880 Main st at Oberlin
Second Church—Sun 11; SS 11; Wed 8—48 Elm st

MICHIGAN

ADRIAN First Church—Sun 11; SS 11; Wed 8—229 Dennis st RR 9-4 except Sun holidays; also Fri 7-9—147 S Main st
ALBION First Church—Sun 11; SS 11; Wed 8—202 W Erie st RR 11.45-4.30—214 S Superior st
ALLEGAN Society—Sun 10.45; SS 10.45; Wed 7.45; RR Tues Fri 1-3
ALMA First Church—Sun 10.45; SS 10.45; Wed 8; RR Wed 1-4—Woodworth and Hastings
ALPENA Society—Sun 11; SS 11; 1st Wed 8—100F blg
ANN ARBOR First Church—Sun 11; SS 9.30; Wed 8—1833 Wash-tenaw av RR 10-5; also Mon 7-9—306 E Liberty
BALDWIN Society—Sun 11—848 Oak st
BANGOR Society—Sun 10.45; SS 10.45; Wed 8; RR Sat 2-4—Church
BATTLE CREEK First Church—Sun 11; SS 11; Wed 8—226 Capital av, NE RR 10-9; Wed to 7.30; Sat to 6—11 N McCamly st
BAY CITY First Church—Sun 11; SS 11; Wed 8—Church, 701 N Van Buren st RR 11-4.30; also Fri 7-9—713 Saginaw st
BELDING First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 2.30-4.30; also Wed 7.15-7.45—227 E Liberty st
BENTON HARBOR First Church—Sun 10.30; SS 10.30; Wed 8—177 Chippewa st, Benton Harbor RR 11-5—503 Pleasant st, St Joseph
BERKLEY Society—Sun 11; SS 11; Wed 8; RR Wed 7-8; Sat 2-4—2645 Twelve Mile rd
BERRIEN SPRINGS First Church—Sun 11; SS 9.30; Wed 8—Cass st RR Tues 11-2; Wed 7-7.50; Thurs 2-4—Madison st
BEULAH-BENZONIA Society—Sun 11; SS 11; Wed 8—Beulah
BIG RAPIDS Society—Sun 11; SS 11—Citizens State bldg
BIRMINGHAM First Church—Sun 10.30; SS 10.30; Wed 8.15—Chester at Willits RR 10-5; also 7-9 except Wed Sat—355 E Maple av
BROMSON Society—Sun 11; SS 9.30—132 W Chicago st
BUCHANAN Society—Sun 11; 2d 4th Wed 7.45—N Oak st
CADILLAC Society—Sun 11; SS 11; Wed 7.45; RR Sat 2-4—132 Spruce st
CARO First Church—Sun 11; SS 9.45; Wed 8—Lincoln and Pearl sts RR Mon Wed Fri 11-3—227 State st
CHARLEVOIX Society—Sun 11; 1st Wed 8; RR Sat 3-5—205 Clinton
CHARLOTTE First Church—Sun 10.30; SS 10.30; Wed 7.30; RR Wed Sat 2-4—409 S Sheldon st
CHEBOYGAN First Church—Sun 11; SS 11; Wed 8; RR Wed Fri 2-4—326 S Huron st
CLARE Society—Sun 10.30; SS 10.30—530 McEwan st
COLDWATER First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 1-4—N Hudson at Church
COLMA Society—Sun 11; SS 11; Wed 8—Paw Paw st
DEARBORN First Church—Sun 9.30, 11.15; SS 9.30, 11.15; Wed 8—22000 Morley av RR 10-5.30; Fri to 8; also Wed 9.15-9.45—22119 Michigan av
DETROIT Airport (Metropolitan) Jointly-maintained Reading Room: Mezzanine Floor, Terminal bldg, Inkster 8-9 except Sat 11-9; Sun holidays 2-6
DETROIT—Jointly-maintained Reading Room: 45 W Grand River at Griswold, 8-9; Wed to 6; Sun and holidays 2-5.30
First Church—Sun 11; SS 11; Wed 8—Community Arts Auditorium, W Kirby between Cass av and 2d blv RR 10-7; Sat to 4; Sun 2.30-4.30—4830 Cass av
Second Church—Sun 10.30, 5; SS 10.30; Wed 8—147 E Grand blv, near E Jefferson av RR 9.30-6—14322 E Jefferson av
Third Church—Sun 11; SS 11; Wed 8—Seward av and 2d blv RR 9-5.30; Wed to 7; Sat 9.30-5—Cass av at W Grand blv
Fourth Church—Sun 11; SS 11; Wed 8—McFarlane School, 8900 Cheyenne at Joy rd

Fifth Church—Sun 11, 5; SS 11; Wed 8—Whitmore rd RR 10-9; Wed 10-7.45, 9-9.30; Sat 10-6; Sun 2.30-4 W McNichols rd
Sixth Church—Sun 10.30, 5; SS 10.30; Wed 8—14734 av RR 10-9; Wed to 7; Sun 2-4.30—16348 E Warren
Seventh Church—Sun 11; SS 11; Wed 8; RR Mon Wed also Wed 7-7.45; 9-9.30—223 W Grand blv, near Laflay
Eighth Church—Sun 10.30, 7.30; SS 10.30; Wed 8; Rl cept Wed to 7.45; Sun 2.30-5—20011 Grand River av, at E Ninth Church—Sun 11; SS 11; Wed 8—4330 W Davis 11-5 except Sun holidays—13133 Dexter blv
Tenth Church—Sun 10.30; SS 10.30; Wed 8; RR 11-4 7-7.45—13427 E McNichols rd
DOWAGIAC First Church—Sun 11; SS 11; Wed 7.30—F Prairie Ronde RR 11-4 except Wed—107 Commercial st
EAST LANSING First Church—Sun 11; SS 11; Wed 8—70 River RR 9-5; also 7-9 except Wed Sat—134 W Grand I
EAST TAWAS Society—Sun 11; SS 11; 2d Wed 8 (July A —919 E Bay st
ESCANABA Society—Sun 11; SS 9.30; Wed 8; RR Wed 5 13th st
FARMINGTON First Church—Sun 11; SS 11; Wed 8; R 33825 Grand River av
FENNVILLE First Church—Sun 11; SS 10; Wed 8—518 I RR 1-4; also Sat 7.30-8.30—204 E Main st
FENTON First Church—Sun 11; SS 11; Wed 8—204 E R RR 11.30-3.30—112 E Caroline st
FERNDALE First Church—Sun 10; SS 10; Wed 8—2101 RR 11-4 except Sat; also Thurs 7-9—23152 Woodward
FLINT First Church—Sun 11; SS 11; Wed 8—E Court at Ha 9.30-5.30; Wed to 7.45—622 Harrison st
Second Church—Sun 11; SS 11; Wed 8; RR 12-4; also —723 W Pasadena av
FRANKLIN-MEADOWLAKE First Church—Sun 11; SS 11; RR 1-5; also Thurs 7-9—Maple at Inkster Mail P O Box
FREMONT First Church—Sun 11; SS 10; Wed 8; RR Sat E Main
GARDEN CITY First Church—Sun 11; SS 11; Wed 8; RR 1-3; Wed 9-9.30—33111 Ford rd
GAYLORD Society—Sun 10.30; SS 9.30; 2d Wed 8—Bagley Hall, S Old US 27
GLEN ARBOR First Church—Sun 11 (July Aug Sun 9.30, 11 Wed 8; RR Tues Thurs 2-4
GRAND HAVEN First Church—Sun 11; SS 11; Wed 7.45; Thurs 2-4.30—5th and Clinton
GRAND LEDGE First Church—Sun 10.30; SS 10.30; Wed 8 Sat 2-4—951 Willow Hwy
GRAND RAPIDS First Church—Sun 11, 5; SS 11 (June 7 th 6 Sun 10; SS 10); Wed 8—301 Washington st, SE RR 9 Wed Sat 9-6; Sun holidays 2-4.30—63 Division av, N Society—Sun 11; SS 11; Wed 8; RR Wed 7-8; Thurs : North Park, NE
GREENVILLE First Church—Sun 11; SS 11; Wed 8; RR Wed —715 S Baldwin st
GROSSE POINTE FARMS First Church—Sun 10.30; SS 10.3 —Grosse Pointe War Memorial, 32 Lakeshore rd RR 10-5 e holidays; also Thurs Fri 7-9—19613 Mack av
HASTINGS First Church—Sun 11; SS 11; Wed 7.45; RR We —645 W Green st
HILLSDALE First Church—Sun 11; SS 9.30; Wed 8; RR Mo —30 W Bacon st
HOLLAND Society—Sun 11; SS 11; 1st Wed 8; RR Sat 2-4 Wed 2-4—125 W 11th st
HOUGHTON First Church—Sun 11; SS 9.30; Wed 8; RR Wed —209 W Montezuma st at 2d
HOUGHTON-HIGGINS LAKE Society—Sun 11—James st, Houg
HOWELL First Church—Sun 10.30; SS 10.30; Wed 8—646 River av RR 11-2; also Fri 6.30-9—122 N State st
IONIA Society—Sun 10.30; Wed 7.45; RR Wed 7-7.45—13
IRON MOUNTAIN Society—Sun 11; SS 9.30; Wed 8; RR W 229 Quincy
IRON RIVER Society—Sun 11; SS 9.15; Wed 8; RR Wed 7
IRONWOOD First Church—Sun 11; SS 9.30; Wed 8; RR We
JACKSON First Church—Sun 11; SS 11; Wed 7.45—Willow Homecrest rd RR 10-5.30; Mon 10-8—234 W Michigan in
KALAMAZOO First Church—Sun 10.30; SS 10.30; Wed 7 4 and Park sts RR 9-6; Mon 9-9; Wed 9-7.30—130 W Sout
Second Church—Sun 11, 7.45; SS 11; Wed 7.45—W N Woodward av RR 10-7; Sun 2-4—910 W Main st
LANSING First Church—Sun 11; SS 11; Wed 8—Seymour av i st RR 10-9 except Wed 10.7; Sat 10-4; Sun 2-4—118 W
Second Church—Sun 10.30; SS 10.30; Wed 8; RR Mar —900 E Mt Hope av
LUDINGTON First Church—Sun 11; SS 11; Wed 8—402 E 12.30-3.30—106 S Harrison
MARINE CITY Society—Sun 10.30; SS 10.30; Wed 8; RR Th 342 S Main st
MARQUETTE First Church—Sun 11; SS 11; Wed 8; RR 2 Wed Sat; Wed 6.50-7.50—223 Blaker st
MARSHALL First Church—Sun 11; SS 11; Wed 8; RR 2-4: 7-9—109 E Mansion st
MASON First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2 E Oak st
MIENOMINEE—Sun Marinette, Wis.

First Church—Sun 11; SS 11; Wed 8—510 E St Andrews rd 30; Sat 10-12; also Thurs 6.30-9—125 MacDonald
First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4.30; 0-7.55—905 E Commerce rd
First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 1-4—3 N

E-WHITEHALL Society—Sun 11; SS 11—Whitehall
INS First Church—Sun 11; SS 11; Wed 8; RR 11.30-2.30; 7-9—127 North av

SANT First Church—Sun 11; SS 11; Wed 7.45; RR Mon 30—College av and Wisconsin st
N First Church—Sun 9.30, 11; SS 11; Wed 8—Muskegon av st RR 11-5; also Wed 7-7.50—1062 3d st
R Church—Sun 10.30; SS 10.30; Wed 8—309 Broadway RR—113½ N 3d

Society—Sun 10.30; Wed 7.45—217 S Fair st
First Church—Sun 10.30; SS 10.30; Wed 7.45—Olliver and ls RR 11.30-4; Fri 10-9—106 W Main
First Church—Sun 11; SS 11; Wed 8; RR Sat 1-4; also Wed 9-9.15—71 S Washington st

First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 12.30—Vaukazo and Michigan sts
First Church—Sun 10.30; SS 10.30; Wed 8—1100 W or Trail RR 10-5.30; also 7-9 except Wed 7-7.45; Sun 2-4 V Ann Arbor Trail

First Church—Sun 11; SS 11; Wed 8—164 W Lawrence RR ri to 9—14 W Huron st
ON First Church—Sun 10.30; SS 10.30; Wed 7.45—6th and S RR 11-5—1008 Military st

R First Church—Sun 10.30; SS 10.30; Wed 8; RR Tues 1-4; also Wed 7-8; Fri 7-9—1119 N Main st
rst Church—Sun 11; SS 11; Wed 8; RR Sat 1-4.30; also 1.50, 9-9.30—239 W Gates st

K First Church—Sun 10.30; SS 10.30; Wed 8—W 4th st le RR 10-5; also Thurs Fri 7-9—121 W 3d st
First Church—Sun 10.30; SS 10.30; Wed 8—Warren and ts RR 11-5; also Mon 7-9—509 Federal av

Society—Sun 11; SS 11; 1st Wed 8—514 N 4th
SHORES First Church—Sun 10.30; SS 10.30; Wed 8; Sat 1-4; Wed 9-9.30—26333 Jefferson av

H—See Benton Harbor
K Society—Sun 11; SS 10; Wed 8—Public Square
E MARIE First Church—Sun 11; SS 11; Wed 8; RR Tues 4-30—529 Court st

IG Society—Sun 11; SS 11—301 4th st
VEN First Church—Sun 10.45; SS 9.30; Wed 7.45; RR Wed 0-4.30—Church, Pearl and Phoenix sts
First Church—Sun 11; SS 11; Wed 8; RR Thurs 2-4; Sat 11 N Nottawa st

I Society—Sun 10.45; SS 9.30; Wed 8—111 N Union st
VERS First Church—Sun 11; SS 9.45; Wed 8—104 E Kelsey 2-4 except Sun holidays—107 Portage av

CITY First Church—Sun 11; SS 11 (July Aug Sun 9.30, 11; 11); Wed 8—330 6th st RR 11-4.30—117 E Front
Society—Sun 10.30; SS 10.30; Wed 8—Van Horn at Fort
rst Church—Sun 11; SS 11; Wed 8—36016 Michigan av RR 1524 S Wayne rd

INCH Society—Sun 11; SS 11; 1st 3d Wed 8; (May through Fri 2-4, 7-9)—112 S 7th st

TE First Church—Sun 10.30; SS 10.30; Wed 8—2808 Van blv RR 11-5.30; Fri to 9—2433 Fort st
I First Church—Sun 10.45; SS 10.40; Wed 7.45; RR Tues 2.30-5—Adams at Washtenaw

MINNESOTA

Society—Sun 11; 1st Wed 8—3d st, NW
EA First Church—Sun 10.30; SS 10.30; Wed 8; RR Tues 3-5; also Wed 7.30-8—Clark at Adams
IA Society—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—1 st

rst Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri 1-3 129 1st av, NW
First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 2-4—14th and Beltrami av

I First Church—Sun 11; SS 11; Wed 8—5th and Kingwood except Sat—Bader blg, Front st
Society—Sun 11; SS 11; Wed 8—Church, Arch st and Avenue D
rst Church—Sun 11; SS 11; Wed 8—9th av, E, and 1st st Mon to 8.30—126 W 1st st

J Church—Sun 11; Wed 8; RR Fri 2-4—4102 W 4th st
R First Church—Sun 11; SS 11; Wed 8—1st at Center st; Sat 11-1—421 2d st

First Church—Sun 11; SS 9.45 (June July Aug Sun 10.30; 0); Wed 8; RR Mon Wed Fri 2-4—205 Albion av

ALLS Society—Sun 10.45; Wed 8—Whitford st
ALLEY Society—Sun 10.45; SS 10.45; Wed 8; RR 12.30-7.31 Golden Valley rd

IPIDS First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 11 E 8th st
First Church—Sun 10.45; SS 9.15; Wed 8; RR Mon Wed Fri 0 Mon 7-9—3d av, E at 23d st

F Society—Sun 10.45; SS 10.45; 2d Wed 8; RR Wed 2-5 Garden st

MANKATO First Church—Sun 11; SS 11 (June July Aug Sun 10; SS 10); Wed 8—523 S 2d st RR 9-4—210 S 2d st

MINNEAPOLIS—Jointly-maintained Reading Room: 105 S 5th st 8-9; Wed to 6; Sun 2.30-5.30

First Church—Sun 10.45; SS 10.45; Wed 8; RR 11-5; Wed to 7.45—Nicollet av at 24th st

Second Church—Sun 10.45; also 6.30 except July Aug; SS 10.45; Wed 8—3d av, S and 12th st RR 9-5; Sat 9-1—1115 2d av, S

Third Church—Sun 10.45; SS 10.45; Wed 8—42d st at Xerxes av, S RR 10-8; Wed Sat to 6; Sun 2-5—3027 Hennepin av

Fourth Church—Sun 10.45; SS 10.45; Wed 8; RR 11-5; Wed to 8—Park av and 31st st

Fifth Church—Sun 10.45; SS 10.45; Wed 8—University and 12th avs, SE RR 10-5; Wed to 7.30—1307½ 4th st, SE

Sixth Church—Sun 10.45; SS 10.45; Wed 8—821 Summit av RR 10-9; Wed to 7.45, 9-9.30; Sun 2.30-4.30—1800 Hennepin av

Seventh Church—Sun 10.45; SS 10.45; Wed 8—50th at James av, S RR 11-5—5002 France av, S

Eighth Church—Sun 10.45; SS 10.45; Wed 8; RR Tues Thurs 2-4—4300 Queen av, N

MONTEVIDEO Society—Sun 11; 3d Wed 8—6th st and Sherman av
RED WING First Church—Sun 10.45; SS 9.30; Wed 8—7th and Bush st RR 11-4 except Sat; also Fri 7-9—416 3d st

ROCHESTER Society—Sun 11; SS 9.30; 2d Wed 8—Mayo Auditorium, South Hall RR Mon Wed Fri 1.30-4—218 1st av, SW, rm 8

ST CLOUD First Church—Sun 10.45; SS 10.45; Wed 8; RR Wed Sat 2-4—9th av, S, at 4th st

ST LOUIS PARK First Church—Sun 10.45; SS 10.45; Wed 8—4241 Brookside av RR 10.30-5; Wed to 4.30; Sat 10-12—6108 Excelsior

ST PAUL First Church—Sun 10.45; SS 10.45; Wed 8—Summit at Grotto RR 9.30-6; Mon Thurs to 9; Sat to 2—New York blg, 68 E 6th st

Second Church—Sun 10.45; SS 10.45; Wed 8; RR Wed 1-7.55; Thurs 1-4—2315 Highland parkway

Third Church—Sun 10.45; SS 10; Wed 8; RR Sat 10-4; also Mon 7-9, Wed 9-9.30—1237 Earl st

Fourth Church—Sun 10.45; SS 10.45; Wed 8; RR Wed 2-4, 7-8; Sat 2-4—637 Ohio st

STILLWATER First Church—Sun 10; SS 10; Wed 8; RR Mon Wed Fri 1-3.30; also Wed 7-7.45—3d and Mulberry sts

THIEF RIVER FALLS Society—Sun 11; SS 11—City Auditorium
TWO HARBORS Society—Sun 11; SS 10; 2d Wed 8—515 1st av

VIRGINIA First Church—Sun 11; Wed 8; RR Fri 2-4—711 5th av, S
WHITE BEAR LAKE First Church—Sun 10; SS 10; Wed 8; RR Mon Wed Fri 12-3; also Wed 7.30-8; Fri 6.30-8.30—Church, 207 Clark

WILLMAR Society—Sun 10.45; SS 10.45—1st Federal blg
WINONA First Church—Sun 11; SS 9.30; Wed 8; RR Tues Thurs Sat 1.30-4.30—Main and 8th sts

MISSISSIPPI

BILOXI First Church—Sun 11; SS 9.30; Wed 8; RR 1.30-4 except Sun holidays—1101 W Howard av

BROOKHAVEN Society—Sun 11; SS 9.30—Natchez rd
CLARKSDALE Society—Sun 11; RR Mon 2-4—1015 Choctaw

COLUMBUS Society—Sun 11; SS 11; Wed 8—4th av at 8th st, N
GREENVILLE First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 3-5—Main and Robertshaw st

GULFPORT First Church—Sun 11; SS 11; Wed 8; RR 11.30-4.30—1517 21st av

HATTIESBURG Society—Sun 11; SS 9.30—YWCA
JACKSON First Church—Sun 11; SS 11; Wed 8—755 Riverside drive RR 10-3 except Sun holidays—267 E Pearl st

McCOMB First Church—Sun 11; SS 9.30; Wed 7.30; RR Mon Thurs 2-4—Maryland av

MERIDIAN First Church—Sun 11; SS 9.30; Wed 7.30—902 24th av RR Tues Thurs Sat 2-4—2308 9th st

NATCHEZ First Church—Sun 11; SS 9.30; Wed 8; RR 11-1 except Wed; Wed 7-8—206 Main st

VICKSBURG First Church—Sun 11; SS 11; Wed 8; RR 2.30-4.30 except Wed Sat—1507 Monroe

MISSOURI

BOONVILLE Society—Sun 11; SS 9.30; 1st Wed 8—617 Spring st
BRANSON-HOLLISTER Society—Sun 11; SS 11—Main st, Hollister

BRENTWOOD First Church—Sun 9.30, 11; SS 11 (June 14 through Sept 6 Sun 9.30; SS 9.30); Wed 8—2320 Brentwood blv RR 12-4; also Fri 7-9—2312 Brentwood blv

BROOKFIELD First Church—Sun 11; SS 9.45; Wed 8—314 Linn st RR 12.30-4—9 Frances blg, N Main and Boston

BUTLER Society—Sun 11; SS 11; 1st Wed 8; RR Wed 2-5—Church
CAPE GIRARDEAU First Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri 1-3—215 North West End Boulevard

CARTHAGE Society—Sun 11; 1st Wed 7.30; RR Mon 2-4—325 W 6th
COLUMBIA First Church—Sun 11; SS 9.30; Wed 8—404 College av RR 10-4.30—717 E Broadway

CONCORD VILLAGE First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4—11035 Tesson Ferry rd

CREVE COEUR First Church—Sun 11; SS 11; Wed 8—10939 Ladue rd RR 9-5—7708 Delmar blv, University City

DE SOTO Society—Sun 11; SS 11; RR Thurs 1-4—1326 S Main
EXCELSIOR SPRINGS First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 2-4—115 W Excelsior st

FARMINGTON Society—Sun 11; SS 11; RR Wed 12-4—Hwy 67

FERGUSON First Church—Sun 9.30, 11; SS 9.30, 10.55; Wed 8—29 Randolph st RR 10-5—122 S Florissant rd
FULTON Society—Sun 11; SS 10; 1st Wed 8—905 Nichols st
HANNIBAL First Church—Sun 11; SS 11; Wed 8; RR Sat 2-4; also Wed 6.45-7.45—115 S 10th st
INDEPENDENCE First Church—Sun 11; SS 11; Wed 8—108 S Pleasant st RR 10-3; Fri to 6; Sat 12-5—115½ S Main
Second Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 2-4—9300 Independence av
JEFFERSON CITY First Church—Sun 11; SS 9.30; Wed 8—415 Monroe st RR 9-4 except Sat—217 Monroe blg, 235 E High st
JOPLIN First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 10-4—16th st and Wall av
Second Church—Sun 11; SS 9.30; Wed 8—6th st and Moffet av
RR 1-3 except Sat Sun holidays—602 Moffet
KANSAS CITY—Jointly-maintained Reading Room:
 1104 Baltimore av, 8-9; Wed to 5.30; Sun and holidays 2-6
First Church—Sun 11; SS 11; Wed 8—9th at Forest av RR 9-5.30—223 E 11th st
Second Church—Sun 11; SS 11; Wed 8—1309 Meadow Lake pkwy RR 10-5.30; Sun 2-5—8602 Ward pkwy
Third Church—Sun 11; SS 11; Wed 8—40th and Walnut RR 10-9; Wed to 7.30; Sun 2-5—7 E 39th st
Fourth Church—Sun 11; SS 11; Wed 8—5010 Blue Ridge blv RR 11-5 except Sun holidays—10030 E 63d st
Fifth Church—Sun 11; SS 11; Wed 8—4841 Paseo RR 9-5—1120 E 31st st
Sixth Church—Sun 11, also 4.30 except July Aug; SS 11; Wed 8—Wornall rd and 66th st terrace RR 10-9; Wed to 7.30; Sun 1.30-4—6310 Brookside plaza
Seventh Church—Sun 11; SS 11; Wed 8—604 W 47th st, Plaza RR 9-8.30; Wed to 7; Sun 2-5—4636 Wyandotte st
Eighth Church—Sun 11; SS 11; Wed 8—3421 E Meyer blv RR 9.30-4.30—7147 Prospect av
Ninth Church—Sun 11; SS 9.30; Wed 8; RR Wed Fri 3-7.45—2648 Highland av
KIRKWOOD First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—415 N Clay av RR 9-5; Mon Fri to 9—131 W Jefferson av
LAKE OSARZ Society—Sun 11; 3d Wed 8
LEXINGTON Society—Sun 11; Wed 8—225 N 16th st
MARSHALL First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—369 S Jefferson at Jackson
MARYVILLE First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 3-5—206 S Main st
MASON WOODS First Church—Sun 11; SS 11 (June 14 through Sept 13 Sun 9.30; SS 9.30); Wed 8—13201 Clayton RR 9-4.30; Sat 1.30-4.30; also Fri 7.30-9.30—13420 Clayton
MEXICO Society—Sun 11; SS 9.30; 1st Wed 7.30—223 E Promenade
MOBERLY First Church—Sun 11; SS 11; Wed 7.30; RR Wed Sat 2-4; also Wed 7-7.30—107 N 4th st
MONTGOMERY CITY Society—Sun 11—Church, 1st and S Wentz sts
NEOSHO First Church—Sun 11; SS 9.30; Wed 8; RR Tues Sat 2-4—Church, Wood and McCord sts
NEVADA First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 2-4—Main at Arch
NORTH KANSAS CITY First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 1-3—2121 Gentry st
OVERLAND First Church—Sun 10; SS 10; Wed 8—8810 Midland blv RR 10-4; also Tues Fri 7-9—8915 Lackland av
PACIFIC Society—Sun 10.30; SS 10.30; 2d Wed 8—508 W St Louis
POPLAR BLUFF First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-4—1504 N 14th at Davis st
ROLLA First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-5—7th and State sts
ST CHARLES Society—Sun 11; SS 11; 1st Wed 8—1140 Tompkin st
ST JOSEPH First Church—Sun 11; SS 11; Wed 8—12th and Felix sts RR 9.30-5—712 Francis st
ST LOUIS—Jointly-maintained Reading Room:
 820 Olive st, 7.30-9; Wed to 6; Sun and holidays 2.30-5.30
First Church—Sun 11, 4.30; SS 11; Wed 8—475 N Kingshighway RR 9-5; Mon Fri to 9; Wed to 7.30; Sun 2-4.30—236 N Euclid av
Second Church—Sun 11; SS 11; Wed 8—5807 Murdoch RR 9-6 except Tues Fri to 9; Sun holidays 2-5—4421 Hampton av
Third Church—Sun 11; SS 11; Wed 8—3524 Russell blv RR 9-9; Wed to 5; Sun and holidays 2-5—2714 S Grand blv
Fourth Church—Sun 11; SS 11; Wed 8; RR 12-4 except Sun holidays; also Wed 9.30—5569 Page blv
Fifth Church—Sun 11; SS 11 (June through Sept 10; SS 10); Wed 8—3452 Potomac st RR 9.30-5.30; Mon Fri to 9; Sun holidays 2.30-5.30—3645 Gravois
Sixth Church—Sun 11; SS 11; Wed 8—3736 Natural Bridge RR 9-9; Wed to 5; Sun holidays 2-4—3500 N Grand av
Seventh Church—Sun 11; SS 11; Wed 8; RR 12-4—1123 Holly Hills av
Eighth Church—Sun 11; SS 11; Wed 8—Skinker and Wydown blv RR 8-6; Mon Fri to 9—7532 Forsyth blv
SEDALIA First Church—Sun 11; SS 9.30; Wed 8—6th st and Lamine av RR 11-3.30 except Sun holidays—114 W 3d
SPANISH LAKE First Church—Sun 9.30; SS 9.30; Wed 8—1970 Parker rd RR 11-3; also Mon Thurs 7-9—12068 Bellefontaine rd
SPRINGFIELD First Church—Sun 11; SS 11; Wed 8—320 E Central st RR 9-5; Sun 2-5—322 E Walnut st
SULLIVAN First Church—Sun 10; SS 10; Wed 8; RR Mon Sat 2-4—527 Madison av

TRENTON First Church—Sun 11; SS 9.30; Wed 8; RR Wed 5 302 E 7th
WARRENSBURG First Church—Sun 10.45; SS 10.45; Wed 8 except Sun holidays—College and Culton
WASHINGTON Society—Sun 10.30; SS 10.30; Wed 8—109 RR Tues Fri 10-5—225 Elm st
WEBB CITY First Church—Sun 11; Wed 8; RR Mon 2-4—W
WEBSTER GROVES First Church—Sun 11; SS 11; Wed 8—av RR 10.30-5; Fri to 9—48 W Lockwood av
WEST PLAINS Society—Sun 11; 1st Wed 8; RR Fri 2-4—3:

MONTANA

ABSAROKEE Society—Sun 10; SS 10—Civic Center
BILLINGS First Church—Sun 11; SS 11; Wed 8—Division at ton RR 9-5—2812 3d av, N
BOZEMAN First Church—Sun 11; SS 11—8th av and W Wed 8; RR 1-5—110 W Main
BUTTE First Church—Sun 11; SS 11; Wed 8—229 N Mont 10-5; also 7-9 except Wed Sat—127 W Broadway
DEER LODGE First Church—Sun 11; SS 9.45; Wed 8; RR
DILLON Society—Sun 10-2 S Washington st
FORSYTH Society—Sun 11; Wed 7.30—288 5th av
GLENVIEW Society—Sun 11; 1st Wed 8—214 W Towne st
GREAT FALLS First Church—Sun 11; SS 11; Wed 8—1st 13th st RR 11-4; also 7-9 except Wed Sat—11 2d st, N
HAMILTON First Church—Sun 11; SS 11; Wed 8—5th and B RR 11-4 except Sun holidays—101 N 2d st
HAYRE First Church—Sun 11; SS 9.45; Wed 8; RR 2-4.30—4
HELENA First Church—Sun 11; SS 9.15; Wed 8—6th av and RR 12.30-3.30—429 Wheat blg, 2 N Main
KALISPELL First Church—Sun 11; SS 11; Wed 8—502 W RR 1-3.30—133 1st av E
LEWISTOWN First Church—Sun 11; SS 9.45; Wed 8; RR T Sat 2-4—304 7th av, S
LIVINGSTON First Church—Sun 11; SS 9.45; Wed 8; RR Mon 2.30-5—104 S Yellowstone st
MILES City First Church—Sun 11; Wed 8—American Legion 2-4—14 N 7th
MISSOULA First Church—Sun 11; SS 11; Wed 8; RR 12-4 Wed 7-7.55—138 E Pine st
POLSON Society—Sun 11; 1st Wed 8—109 3d av E
THOMPSON FALLS Society—Sun 11; SS 10.30—Women's I
WHITEFISH Society—Sun 11; 1st 3d Wed 8; RR Sat 3-5—44

NEBRASKA

ALLIANCE First Church—Sun 11; Wed 8; RR 2-4—935 Box
ARCADIA Society—Sun 11; 1st Wed 7.30; RR 1st Wed 3-5
AUBURN Society—Sun 11; SS 11; 2d Wed 8—1305½ Court
BEATRICE First Church—Sun 11; SS 11; Wed 8; RR Tues 1 2-4 except holidays—800 Ella st
BROKEN BOW First Church—Sun 11; SS 10; Wed 8; RR Sat
CENTRAL CITY First Church—Sun 11; SS 11 (June through 10; SS 10); Wed 7.30; RR Wed 2-4—2003 17th av
CHADRON First Church—Sun 11; SS 9.30; Wed 8; RR We 501 Ann st at 5th
COLUMBUS Society—Sun 11—100F Hall, 2509½ 13th st
COZAD Society—Sun 11; SS 9.45; 1st 3d Wed 8—216 E 1
CRAWFORD Society—Sun 11; SS 11—2d and Ash sts
FAIRBURY First Church—Sun 11; SS 9.30; Wed 8; RR Wed 1 also Wed 6.45-7.45—622 7th st
FREMONT First Church—Sun 11; SS 9.30; Wed 8; RR Wed 2-4
GENOA Society—Sun 11
GRAND ISLAND First Church—Sun 11; SS 9.30; Wed 8—1cc st RR 1-4.30 except Sun holidays—218 N Greenwich st
HASTINGS First Church—Sun 11; SS 9.45; Wed 8; RR 1.30 Wed 7.30-8—501 N Lincoln av
HOLDREGE Society—Sun 11; 4th Wed 8—6th and Tilden st
KEARNEY First Church—Sun 11; SS 10; Wed 8; RR Wed 3 Church, 1st av and 23d st
LINCOLN First Church—Sun 11; SS 11; Wed 8—12th and L 8-6; Wed to 7.30; Sun 1-4—114 N 12th st
Second Church—Sun 9.30; SS 9.30; Wed 7.45; RR Mon 1-3—125 Eastridge drive at O st
MCCOOK First Church—Sun 11; SS 9.30 (June July Aug Sun 8.45); Wed 8; RR Wed Sat 2-4—601 W 1st st
NEBRASKA CITY First Church—Sun 11; Wed 7.30; RR We 12th st and 1st av
NORFOLK First Church—Sun 11; SS 11; Wed 8; RR 2-4—1106
NORTH PLATTE First Church—Sun 11; SS 11; Wed 8; RR T 620 W 6th st
OGALLALA First Church—Sun 11; SS 9.30; 2d 4th Wed 8—509 W
OMAHA—Jointly-maintained Reading Room: Insurance blg, 1712 st 8.30 am-8 pm; Wed to 6; Sun and holidays 2-5
First Church—Sun 11; SS 11; Wed 8—24th at St Mary's
Second Church—Sun 11; SS 11; Wed 8—115 S 42d st 5.30 except Sun holidays—4831 Dodge st
Third Church—Sun 11; SS 11; Wed 8—22d and Browne st
Fourth Church—Sun 11; SS 11; Wed 8; RR Mon 2-4: Sat also Wed 9.15—2632 S 88th st
PLATTSBROUGH First Church—Sun 11; SS 11—S 6th st
SCOTTSBLUFF First Church—Sun 11; SS 11; Wed 8—5th av st RR 12.30-4—1812½ Broadway

Society—Sun 11; SS 9.45; 1st Wed 8—348 N 6th
 R Society—Sun 11—5th and Kansas sts
 WATER Society—Sun 11—Church, E Main st
 it Church—Sun 11; SS 9.45; Wed 8; RR Wed 2-4—1027 Neb.

NEVADA

CITY Society—Sun 11; SS 9.30; 1st Wed 8—1419 5th st
 CITY Society—Sun 11; SS 9.45; 1st Wed 8; RR Mon 2.30-
 W Proctor at Minnesota
 Church—Sun 11; SS 9.45; Wed 7.30; RR Mon 7-9; Fri 1-3
 Lyons av
 First Church—Sun 11; SS 9.45; Wed 8; RR Wed Sat 1.30-
 Court and Park
 AS First Church—Sun 11; SS 9.30; Wed 8—7th and Bridger
 5; Mon Fri to 9; Wed to 7.30; Sun 1-4—218 Las Vegas blv, S
 st Church—Sun 11; SS 11; Wed 8—501 Riverside av RR
 Tues Thurs to 8.30; Sun holidays 1-4—225 W 1st st
 JCCA Society—Sun 11; Wed 8; RR 3-4—150 E 4th st
 DN Society—Sun 11—Van Ness

NEW HAMPSHIRE

Society—Sun 10.45; SS 10.45; 2d 4th Wed 7.30; RR Wed 2-4
 First Church—Sun 11; SS 11; Wed 7.45; RR Wed Fri 2-4—
 nd 10th sts
 NT First Church—Sun 11; SS 11; Wed 8; RR Tues 2-4—53
 own rd
 First Church—Sun 10.30; SS 10.30; Wed 7.30—N State at
 st RR 10-5; Sat 12-4—2A N State st
 ocety—Sun 10.45; SS 10.45; Wed 8; RR Wed Fri 2-4—
 rd
 First Church—Sun 10.30; SS 10.30; Wed 7.30—604 Central
 1-4.30 except Sun holidays—105 Washington st
 First Church—Sun 11; SS 9.30; Wed 7.30; RR Mon Fri 2-4
 hool st
 First Church—Sun 11; SS 11; Wed 7.45; RR Mon Wed Fri
 so Wed 7-7.30—74 Washington st
 First Church—Sun 11; SS 11; Wed 7.45—Pleasant st RR
 3—54 Canal st
 ER Society—Sun 11; SS 11—147 Main
 l First Church—Sun 11; SS 11; Wed 8—Green at Union st
 s Thurs Fri 1-4—313 National bnk blg
 DN First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Tues
 —12 Pleasant st
 STER First Church—Sun 10.45; SS 10.45; Wed 8—Harrison
 r Elm st RR 10-5; also Thurs 7-9—1293 Elm st
 First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4—
 it
 First Church—Sun 11; SS 11; Wed 7.45—22 Concord st
 -4 except Sat—64 Main st
 IDON Society—Sun 10.45; SS 10.45; 1st 3d Wed 8
 ONWAY First Church—Sun 11; SS 11; Wed 8—Church, Me-
 st RR 1.30-4.30 except Sun holidays—Main st, near Mechanic
 ROUGH Society—Sun 10.45; SS 10.45; 1st 3d Wed 7.30;
 4 except Wed Sat—26 Concord st
 LD Society—Sun 11—8 Elm st Mail P O Box 13
 TH Society—Sun 10.45; SS 10.45; 2d 4th Wed 7.30—Emer-
 RR 12-4.30 except Sat Sun holidays—64 Main st
 JUTH First Church—Sun 10.45; SS 10.45; Wed 7.30—272
 nd st RR 11-3 except Sat 9-12; also Fri 6-8.30—70 Fleet st
 JRO First Church—Sun 11; SS 11; Wed 8—S Main and Green
 Mon Wed Fri 11-3—1 N Main st

NEW JERSEY

PARK First Church—Sun 11; SS 11; Wed 8.15—Grand and
 s RR 12-4—645 Mattison av
 C CITY First Church—Sun 11; SS 11; Wed 8; RR 10-4 except
 lldays—4 S Brighton av
 C HIGHLANDS Society—Sun 11; SS 11; Wed 8.15; RR Tues
 4 except holidays—44 Memorial Parkway
 E First Church—Sun 11; SS 9.30; Wed 8; RR Tues 2-4; Thurs
 16 Ave B, near 38th st
 SVILLE First Church—Sun 11; SS 11; Wed 8.15; RR 1-4
 Tues Thurs—Mine Brook rd and Meeker rd
 ON First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 1.30-
 .36 Bank st
 First Church—Sun 11; SS 11; Wed 8—Baird blv at Marlton
 11-3.30 except Sat—208 N 6th st
 LY Society—Sun 11; Wed 8; RR Thurs 2-4 (June July Aug
 -12)—Columbia av at Guernsey st
 IE PARK First Church—Sun 11; SS 11; Wed 8.15; RR Wed
 1; also Wed 7-8—16 Crescent av
 Society—Sun 11; SS 11; 1st 3d Wed 8.15; RR Tues Thurs
 1—Harrison st
 SWOOD First Church—Sun 11; SS 9.30; Wed 8; RR 11-3;
 1 7-9—440 Collings av
 ID First Church—Sun 11; SS 11; Wed 8.15—Springfield av
 1 RR 1-4; also Fri 7.30-9—115 N Union av
 First Church—Sun 11; SS 11; Wed 8—360 W Blackwell st
 1 Wed Sat 11.30-4—26 E Blackwell st

DUMONT First Church—Sun 11; SS 11; Wed 8.15—203 Washington av
 RR 11-4; also Mon 7-9—119 Washington av
 EAST ORANGE First Church—Sun 9.30, 11; SS 11; Wed 8.15—154 N
 Oraton Pkwy RR 10-5; also Tues Thurs 7-9—11 Washington st
 EDGEWATER PARK First Church—Sun 11; SS 11; Wed 8; RR Tues Fri
 2.30-4.30—E Warren st
 ELIZABETH First Church—Sun 11; SS 11; Wed 8.15—1251 Fairmount
 av RR Mon Wed Fri 10-4; Thurs 7.30-9—279 Morris av
 ENGLEWOOD First Church—Sun 11; SS 11; Wed 8.15—Engle st and
 Spring lane RR 10-4.30; also Wed 7-8—75 Engle st
 FANWOOD AND SCOTCH PLAINS First Church—Sun 11; SS 11; Wed
 8.15—257 Midway av, Fanwood RR 1-4.30 except Sat; also Mon
 7-9—1816 E 2d st, Scotch Plains
 FREEHOLD First Church—Sun 11; SS 11; Wed 8—98 W Main st RR
 11-4; also Fri 7-9—30 E Main st
 HACKENSACK First Church—Sun 11; SS 11; Wed 8.15—Prospect
 av and Hamilton pl RR 11-4 except Sat—87 Anderson st
 HADDONFIELD First Church—Sun 11; SS 9.30, 11 (July Aug Sun 10;
 SS 10); Wed 8—355 Kings Hwy, E RR 10-4; Thurs Fri to 9;
 Sun 2-4—19 S Haddon av
 HADDON HEIGHTS First Church—Sun 11; SS 11; Wed 8—Church, 3d
 at Station av RR 12.30-3.30—508 Station av
 HAMMONTON First Church—Sun 11; SS 9.30; Wed 7.30; RR Wed
 12-2; Fri 7-9—215 Central av
 HOBOKEN First Church—Sun 11; SS 11; Wed 8—829 Bloomfield RR
 10-5.30 except Sat; Wed to 7.30; also Fri 7-9—910 Washington
 IRVINGTON First Church—Sun 11; SS 11; Wed 8.15; RR Mon Tues
 Thurs 1-4—43 Harrison place
 JERSEY CITY First Church—Sun 11; SS 11; Wed 8.15—154 Harrison
 av RR 11.30-3.30 except Fri Sat; Fri 10-1—895 Bergen av, rm 203
 KEYPORT First Church—Sun 11; SS 11; Wed 8; RR Sat 2-4—84 Broad
 LIVINGSTON Society—Sun 11; SS 11; Wed 8—19 Burnet st
 MAPLEWOOD First Church—Sun 11; SS 11; Wed 8.15—10 Durand rd
 RR 10-4.30—145 Maplewood av
 MEDFORD LAKES Society—Sun 11; SS 11; Wed 8; RR Tues 1-3;
 Thurs 7-9; also Wed 9-9.30—126 Tabernacle rd
 MERCHANTVILLE First Church—Sun 11; SS 11; Wed 8; RR Mon
 1-3; Wed 7.30-8—5 E Chestnut av
 MONTCLAIR First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8.15—
 8 Hillside av RR 9-5; Wed to 7.45; also Tues Fri 7-9; Sun 1.30-4
 —27 S Park st
 MOORESTOWN First Church—Sun 11; SS 11; Wed 8—Kings Highway
 and Pleasant Valley av RR 11-3; also Fri 8.30-9 W Main st
 MORRISTOWN First Church—Sun 11; SS 11; Wed 8.15—1 Washington
 Plaza RR 12-4—84 South st
 MOUNTAIN LAKES First Church—Sun 11; SS 11; Wed 8.15—155
 Boulevard RR Tues Thurs Sat 1-4; Fri 7.30-9—912 Main st, Boonton
 MOUNT HOLLY Society—Sun 11; SS 11; 2d 4th Wed 8; RR Tues
 1.30-3.30—102 Garden st
 NEWARK First Church—Sun 11; SS 11; Wed 8.15—475 Mt Prospect
 av RR 10.30-5; Wed to 7—671 Broad
 NEW BRUNSWICK First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs
 Sat 2-5; Wed 7-7.45—172 College av
 NORTH BERGEN First Church—Sun 11; SS 11; Wed 8; RR Tues
 Thurs 2-4—911 82d st
 OCEAN CITY First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Sat
 11-2—8th st at Asbury av
 ORADELL First Church—Sun 11; SS 11; Wed 8.15—493 Kinderkamack
 rd RR 10.30-4.30 except Sat 12-4; also Thurs 7.30-9.30—381
 Kinderkamack rd
 ORANGE First Church—Sun 11; SS 11; Wed 8.15—24 Cleveland st
 RR 10-5; Sat 10-1; also Wed 7.30-8—14 Cleveland st
 PASSAIC First Church—Sun 11; SS 11; Wed 8.15—160 Passaic av
 RR 10-4; Sat 9.30-12.30—28 Broadway
 PATERSON First Church—Sun 11; SS 11; Wed 8—Fair and Auburn
 sts RR 11-4; Sat 10-1—Elbow blg, Main and Markets sts
 PITMAN First Church—Sun 11; SS 11; Wed 8—603 N Broadway RR
 12-3 except Wed; Wed 9-9.30; also Fri 7-9—4 2d av
 PLAINFIELD First Church—Sun 10; SS 10; Wed 8.15—9th at Pros-
 pect av RR 10-4.30; Thurs to 9; Sat to 1—236 Park av
 POINT PLEASANT BEACH First Church—Sun 11; SS 11; Wed 8.15—
 301 River av RR 1-4; also Fri 7.30-9—502 Bay av
 POMPTON LAKES First Church—Sun 11; SS 11 (June July Aug Sun
 9.30; SS 9.30); Wed 8.15; RR 10-2; also Wed 7.45-8.10—243
 Hamburg Turnpike
 PRINCETON First Church—Sun 11, 8.15; SS 11; Wed 8.15—16 Bay-
 ard lane RR 10-5; Wed 10-7.45; also Fri 7-9—29 Witherspoon st
 RAHWAY First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 12-3;
 Wed 6-7.30—Jefferson and Hazelwood avs
 RED BANK First Church—Sun 11, except 1st Sun 9.30, 11; SS 11;
 Wed 8.15—211 Broad RR 12-4.30; also Fri 7.30-9.30; Sun 2-4
 —209 Broad
 RIDGEFIELD PARK First Church—Sun 11; SS 11; Wed 8.15; RR
 11-4; also Tues 7.30-9—310 Main st
 RIDGEWOOD First Church—Sun 9.30, 11; SS 9.30, 11 (July through
 1st Sun Sept Sun 10; SS 10); Wed 8.15—10 Washington pl RR
 10-5; also Mon 7.30-9; Sun 2-4—123 E Ridgewood av
 RIVERTON First Church—Sun 11; SS 11; Wed 8—1000 Main st RR
 1-4 except Sat; also Fri 7.30-9—519A Cinnaminson av, Palmyra
 RUTHERFORD First Church—Sun 11; SS 11; Wed 8.15—Church, Pierre-
 pont and Lincoln avs RR 11-5; also Fri 7.30-9.30—5 Station av
 SCOTCH PLAINS—See Fanwood and Scotch Plains
 SHIP BOTTOM, LONG BEACH ISLAND Society—Sun 11; SS 11
 (July Aug Wed 8)—10th at Barnegat av

SOMERVILLE First Church—Sun 11; SS 11; Wed 8.15; RR Mon Thurs Fri 12-3; also Tues 7-9—20 West End av
SPARTA First Church—Sun 11; SS 11; Wed 8—Sparta-Dover rd RR 1-3 except Wed Sat; Wed 9-9.30—2 W Shore Trail, White Deer Plaza
SUMMIT First Church—Sun 11; SS 11; Wed 8.15—292 Springfield av RR 10-4.30; also Wed 9.15-9.45; Thurs 7.30-9—340 Springfield av
TEANECK First Church—Sun 11; SS 11; Wed 8.15; RR 12-3 except Wed Sat—1075 Queen Anne rd
TOMS RIVER First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 2-4 except holidays—Hedge and Terrace avs, Locust ter
TRENTON First Church—Sun 11; SS 11; Wed 8—W State st and Richey pl RR 10.30-5; Thurs to 8—23 N Warren st
UNION First Church—Sun 11; SS 11; Wed 8.15—RR Mon Thurs Sat 2-4—941 Caldwell av
UNION CITY First Church—Sun 11; SS 9.30; Wed 8.15; RR Thurs 2-4—414 19th st
VINELAND First Church—Sun 11; SS 11; Wed 7.30; RR Mon Fri 2-4—1028 E Landis av
WAYNE First Church—Sun 11; SS 9.30; Wed 8.15; RR Wed Fri 2.30-4.30—69 Boonton rd
WEEHAWKEN First Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs 12-3; also Fri 7-9—4 Louise pl
WESTFIELD First Church—Sun 11; SS 11; Wed 8.15—422 E Broad st RR 10-4.30; also Mon 7-9—116 Quimby st
WESTWOOD First Church—Sun 11; SS 11 (June 21 through Sept 13 Sun 10; SS 10); Wed 8.15—91 First av at Park av RR 10.30-4.30 (June 21 through Sept 13 RR 9.30-3.30)—211 Center av
WILDWOOD Society—Sun 11; SS 11—5000 Atlantic av
WOODBURY First Church—Sun 11; SS 11; Wed 8—52 N Broad st RR 10-4—15 Curtis av
WOODSTOWN Society—Sun 11; SS 11; 2d Wed 8; RR Tues 7-9—7 Dickinson st

NEW MEXICO

ALAMOGORDO Society—Sun 11; SS 11; 3d Wed 8—1602 10th st
ALBUQUERQUE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—500 Richmond pl, NE RR 9-6.30; Fri to 9; Sun holidays 2-5—2824 Central, SE
ARTESIA Society—Sun 11; SS 9.30; Wed 7.30; RR Wed Sat 2-4—Church, 613 W Main st
BELÉN Society—Sun 11; SS 9.45; 1st Wed 8; RR Tues 2-4—318 Chavez
CARLSBAD First Church—Sun 11; SS 9.45; Wed 8; RR 3-5—323 N Canal st
CLOVIS First Church—Sun 11; SS 9.30; Wed 7.30—9th and Mitchell st RR Wed 5.30-7; Thurs 7-8; Sat 2-4.30—900 Mitchell st
FARMINGTON First Church—Sun 11; SS 11; Wed 7.30; RR 12-2 except Wed 6-7.30—713 N Dustin
HOBBS First Church—Sun 11; SS 9.30; Wed 8; RR Fri 1-3; Tues 7-8—901 N Turner
LAS CRUCES First Church—Sun 11; SS 9.30; Wed 8; RR Tues Thurs 1.30-4; Wed 7-8—325 W Mountain
LAS VEGAS First Church—Sun 11; Wed 7.30; RR Tues 2-4—905 6th
LOS ALAMOS First Church—Sun 11; SS 9.30; Wed 7.30; RR Wed 6.30-7.20; (also Tues 1-3.30 Sept through May)—17th at Peach st
LOVINGTON Society—Sun 11; SS 9.30; 1st Wed 7.30; RR Mon Sat 2-4—22 West av O
PORTALES Society—Sun 11; SS 9.30; Wed 8—1700 S Avenue I
RATON First Church—Sun 11; SS 9.45; Wed 7.30—100 S 4th RR 2-4—101 N 2d st
ROSWELL First Church—Sun 11; SS 9.30; Wed 8—1st and Lee sts RR 11.30-5—302½ N Richardson av
SANTA FE First Church—Sun 11; SS 9.30; Wed 8—Womens Club, Las Vegas hwy RR 12-4—141 Lincoln av
SILVER CITY Society—Sun 11; SS 9.45; Wed 8—505 Yankee RR 2-4.30 except Mon—404 Bullard st
TRUTH OR CONSEQUENCES Society—Sun 11; Wed 7.30—227 Main

NEW YORK

ALBANY First Church—Sun 11, also 5 except July Aug; SS 11; Wed 8—Madison av at Quail RR 9-9; Wed to 6; Sun 2-4.30—109 State st
AMITYVILLE First Church—Sun 11; SS 11; Wed 8.15; RR 12.30-3.30 except Sat 1.30-3.30—86 Broadway
ATTICA First Church—Sun 11; SS 11; 1st Wed 8; RR Thu 3-4.30—65 Main
AUBURN First Church—Sun 11; SS 11; Wed 8—193 W Genesee st RR 11-5 except Sun—12 Exchange st
BALDWIN First Church—Sun 11; SS 11; Wed 8.15—Florence st RR 12-4; also Fri 7.30-9—2077 Grand av
BATAVIA First Church—Sun 10.45; SS 10.45; Wed 8; RR Mon Wed Sat 1-4—427 E Main st
BATH Society—Sun 11; RR Thurs 2-4—5 E Steuben st
BAY SHORE First Church—Sun 11; SS 11; Wed 8.15—8 Lawrence lane at W Main RR 11-4; Fri 11-5.30, 7-9—296 W Main
BINGHAMTON First Church—Sun 11; SS 11; Wed 8—Front st at Riverside drive RR 10-5; Mon 12-5—128 State st
BRONXVILLE First Church—Sun 11; SS 11; Wed 8.15—10 Tanglewyde RR 10-5; also Wed 7-8; Sun holidays 2-5—60 Pondfield rd
BUFFALO First Church—Sun 11, 5; SS 11; Wed 8—North st and Elmwood av RR 9-9; Wed to 6; Sun 1.30-4.30—242 Delaware av
Second Church—Sun 11; SS 11; Wed 8—Woodlawn and Humboldt parkway RR 11-4; also Thurs 7-9—1499 Genesee st

Fourth Church—Sun 11; SS 11; Wed 8; RR Tues Sat Winspear av
Fifth Church—Sun 11; SS 11; Wed 8—106 Humbolt RR 11-4; also Tues 7-9—2250 Main st
CANADAMARIE Society—Sun 11; SS 9.30; 1st 3d Wed 8 2.30-4.30 except holidays—Lipe place
CANANDAIGUA First Church—Sun 11; SS 11; Wed 8; RR Fri 7-9—252 Main st, N
CATSKILL First Church—Sun 11; SS 10; Wed 8; RR Tues F except holidays—Broad and Livingston sts
COBLESKILL Society—Sun 11; SS 11; 2d 4th Wed 8—43
COOPERSTOWN Society—Sun 11; SS 11; 1st 3d Wed 8; RR Library Building
CORNING First Church—Sun 11; SS 11; Wed 8—64 E 11.30-4.30—9 W Market st
CORTLAND First Church—Sun 11; SS 11; Wed 8—49 Green 11-5—21½ Clinton av
DELHI Society—Sun 11; SS 11; 1st Wed 8—Fitches Bridge
DELMAR Society—Sun 11; SS 11; Wed 8—555 Delaware 11.30-4 except Mon—397 Kenwood av
DOBBS FERRY First Church—Sun 11; SS 11; Wed 8.15—way RR 12.30-4.30 except Wed Sun holidays—137 Main
DUNKIRK First Church—Sun 11; SS 11; Wed 8; RR Tues also Fri 7-9—513 Washington av
EAST AURORA First Church—Sun 11; SS 11; Wed 8; RR Wed; also Tues Fri 7.30-9.30—367 Main st at Maple
EAST ROCHESTER First Church—Sun 11; SS 11; Wed 8 Commercial st RR Fri 1-4—152 W Commercial st
EAST WILLISTON First Church—Sun 11; SS 11; Wed 8.15 except Sat—60 E Williston av at Roslyn rd
ELMHURST—See New York, Borough of Queens
ELMHURST First Church—Sun 11; SS 11; Wed 8—500 W C 11-4.30 except Fri 11-8.30—209 W Water
FAR ROCKAWAY—See New York, Borough of Queens
FLORAL PARK First Church—Sun 11; SS 11; Wed 8.15—pky RR 10-4.30; also Fri 7.30-9.30—165 Tulip av
FLUSHING—See New York, Borough of Queens
FOREST HILLS—See New York, Borough of Queens
FREEMPORT First Church—Sun 11; SS 11; Wed 8.15; RR 1 Wed 7.30-8.15—Merrick rd and Elm place
FULTON First Church—Sun 10.45; SS 10.45; Wed 8; RR W 4 Merin drive
GARDEN CITY First Church—Sun 11; SS 11; Wed 8.15; RR Fri 1-4—401 Stewart av, E
GENEVA First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 5-12 Hamilton st
GLEN COVE First Church—Sun 11; SS 11; Wed 8.15—Desori Oak lane RR 11-5—93 School st
GLENS FALLS First Church—Sun 10.45; SS 10.45; Wed 8 av at Davis st RR 11-5 except Sat; also Thurs 7-9—286 E
GLOVERSVILLE First Church—Sun 10.45; SS 10.40; W Kingsboro av RR 11-5; Sat 2-5—5 Spring st
GOVERNEUR First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—Church, Trinity av
GOWANDA First Church—Sun 11; SS 11; Wed 8—S Chap 11-4 except Wed Sat; also Fri 7-9—22 E Main st
GREAT NECK First Church—Sun 9.30, 11; SS 11; Wed 8.15; also Wed 7-8; Tues Thurs 7-9—46 S Middle Neck rd
GREENWICH Society—Sun 11; SS 11; last Wed 8—7 Acacia
HAMBURG First Church—Sun 11; SS 11; Wed 8—Pleasant av avs RR 11-5; also 7-9 except Wed Sat—46 Buffalo st
HEMPSTEAD First Church—Sun 9.30, 11; SS 9.30, 11; Wed 10.30-4.30; Tues Thurs to 9; Wed to 8.15—Fulton and I
HERKIMER First Church—Sun 10.45; SS 10.45; Wed 7.30; Wed Fri 2-4.30—312 N Main st
HORNELL First Church—Sun 11; SS 11; Wed 8; RR Tues Th 4.30—49 W Genesee st at Preston av
HUDSON First Church—Sun 11; SS 11; Wed 8; RR Tues Fr 64 Green st
HUNTINGTON First Church—Sun 9.30, 11; SS 9.30, 11; Wed 449 Main st RR 10-5; Mon Fri to 9—16 W Carver st
ITHACA First Church—Sun 11; SS 11; Wed 8—University Cascadilla pk RR 10-4; Sat to 1—103 N Aurora st
JACKSON HEIGHTS—See New York, Borough of Queens
JAMESTOWN First Church—Sun 11; SS 11; Wed 8—Front and E 4th st RR 10-4.30—321 Prudergast av
KATONAH First Church—Sun 11, also 1st Sun 7.30; SS 11; 1—13 Bedford rd RR 10-4; also Fri 7-9—135 Katonah av
KENMORE First Church—Sun 11; SS 11; Wed 8—Myron and line av RR 10.30-4; also Mon Fri 7-9—2811 Delaware av
KINGSTON First Church—Sun 10.30; SS 10.30; Wed 7.30—st RR 11-3.30; Sat 12-2—Stuyvesant Hotel bldg, 301 Fair
LEVITOWN First Church—Sun 9.15, 11; SS 9.15, 11; Wed 12-3.30; also Mon Fri 8-9.30—80 N Belmore rd
LIBERTY First Church—Sun 11; SS 11; Wed 8.15; RR Fri 7-8—Buckley st and Willey av
LOCKPORT First Church—Sun 11; SS 11; Wed 8; RR 2-4 av Sun; also Fri 7-9—36 East av
LONG BEACH First Church—Sun 11; SS 11; Wed 8.30; RR 170 E Walnut st
LYNBROOK First Church—Sun 11; SS 11; Wed 8.15—Carl Union pl RR 1-4 except Sat; also Tues 7.30-9.30—49 W
MAMARONECK First Church—Sun 11; SS 11; Wed 8.15—Du Fenimore rd RR 10-5—142 Mamaroneck av

QUA First Church—Sun 9.30, 11.15; SS 9.30, 11.15; Wed 4.50 Merrick rd RR 10-4.30; also Mon 7.30-9.30—8 Central Society—Sun 11; 3d Wed 8; RR 3d Wed 2-4—W Center
TOWN First Church—Sun 11; SS 11; Wed 8; RR Mon Tues 2-3; Fri 7-9—30 Grove st
ON First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 2-4—t
ION First Church—Sun 11; SS 11; Wed 8.15—116 Cray 30-4.30; also Thurs 7.30-9.30—67 Gramatan av
First Church—Sun 11; SS 11; Wed 8; RR Tues 2-4; Fri 7-9 st at Mason st
GH First Church—Sun 11; SS 11; Wed 8—188 Grand st RR Hotel Washington, 90 Grand st
HELLE First Church—Sun 11; SS 11; Wed 8.15—19 Locust 10-5; also Wed 9.15-9.45; Mon Thurs 7.30-9.30—182 North RK—Churches of Greater New York by boroughs

BOROUGH OF BROOKLYN

Church—Sun 11; SS 11; Wed 8—New York av and Dean 11-5 except Tues Fri 11-8; also Sun 2-4 except July Aug—strand av
nd Church—Sun 11; SS 11; Wed 8.15—340 67th st near RR 10-6—7902 3d av
Church—Sun 11, 4.30 (3d Sun June through 3d Sun Sept 30, 11); SS 11; Wed 8.15—261 E 21st st, near Albemarle 9-9.30; Wed to 7.30; Sun holidays 1-5—2008 Church av
th Church—Sun 11; SS 11; Wed 8; RR Mon Fri 10.30-9; hurs 10.30-6; Wed 10.30-7.55; Sat 10.30-5—156 Starling between 7th and Flatbush avs
Church—Sun 11; SS 11; Wed 8.15; RR 1.30-5—4419 12th 45th st
Church—Sun 11; Wed 8.15—114 Pierpoint st RR 11.30-11.30-3.30—189 Montague st, room 300

BOUGHS OF MANHATTAN AND BRONX

-maintained Reading Rooms:
 5th av, 9-10; Wed to 6.30; Sun 2-7; holidays 9-10
 10th av, at Nassau st, 8-5 except Sat Sun
Church—Sun 9.30, 11; SS 11; Wed 8—Central Park W at 10th RR 10-7; Thurs 10-9; Sat 1-5—30 Park av at 36th st
nd Church—Sun 11, 8; SS 11; Wed 8—Central Park W at 68th 10-10; Wed to 7; Sun 2-5—220 Central Park S
d Church—Sun 11, 4.30; SS 11; Wed 8; RR 10-5; Wed 10-9-9.30; Thurs 10-9—Church, Park av at 63d st
th Church—Sun 11; SS 11; Wed 8.15; RR 10-6; Wed to 7.45 Washington av at 185th st
h Church—Sun 11, 7.30; SS 11; Wed 12, 7.30—9 E 43d st 7 except Sat 9-5—1526, 342 Madison av, near 43d st
h Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs Fri 10-4 5 Anthony av, near Tremont av
th Church—Sun 11; SS 11; Wed 8—520 W 112th st near RR 11-7; Wed to 7.45; Sun holidays 2-4—516 W 112th st
th Church—Sun 11, 8; SS 11; Wed 8—103 E 77th st RR Wed to 7.15; Sun holidays 1.30-6—925 Madison av
h Church—Sun 11; SS 11; Wed 8—144 E 20th st, West of RR 10-6; Wed to 7; Sun 2-4—80 Irving pl at E 19th st
h Church—Sun 11, 8.15; SS 11; Wed 8.15; RR 10-9; Wed to 1 and holidays 2-5—171 Macdougal st north of Washington sq
enth Church—Sun 11, also 4.30 except July Aug; SS 11; Wed RR 10-5; also 7.30-9.30 except Wed; Sun 2-4—39 W 190th Grand av
th Church—Sun 11; SS 11; Wed 8; RR 3-8 except Wed 5; Sat 2-5—147 W 123d
teenth Church—Sun 11, 4.30; SS 11; Wed 8; RR 10-6; Sun holidays 2-5—311 W 83d st, west of Broadway
teenth Church—Sun 11; SS 11; Wed 8.15; RR Mon Wed 5 except holidays—555 W 141st st, east of Broadway
teenth Church—Sun 11; SS 11; Wed 8.15; RR Tues 1-4; Thurs 7.30-9—1949 Cross Bronx Expressway, near Parkchester

BOROUGH OF QUEENS (L. I.)

2 Church, Bayside, L. I.—Sun 11; SS 9.15; Wed 8.15; RR Thurs Fri 1-4—215-15 43d av
2 Church, Elmhurst, L. I.—Sun 11; SS 11; Wed 8.15; RR Tues 12-4—88-28 Corona av
2 Church, Far Rockaway, L. I.—Sun 11; SS 11; Wed 8.30; 1-4—1835 Mott av
2 Church, Flushing, L. I.—Sun 11; SS 11; Wed 8.15—7 Sanford av RR 10-7; Fri to 9; Sat to 5—41-25 Kissena blv
2 Church, Forest Hills, L. I.—Sun 9.30, 11; SS 11; Wed 8.15 Greenway tr RR 9.30-9.30; Wed Sat to 7.30; Sun 2-4; holi-5—19 Station sq
2 Church, Hollis, L. I.—Sun 11; SS 11; Wed 8.15; RR Tues 1-4—88-48 193d st
2 Church, Jackson Heights—Sun 11, also 4.30 except July st Sun Sept; SS 11; Wed 8.15—86-01 35th av RR 10-9; 7; Wed Sat to 5—80-03 37th av
2 Church, Jamaica, L. I.—Sun 11, also 9.30 am except July SS 11; Wed 8.15; RR 10-6; Mon to 9; Wed to 5 (July Aug Wed to 5)—89-12 164th st
2 Church, Queens Village, L. I.—Sun 11; SS 11; Wed 8.15; 4 except Sat; also Mon Fri 7.30-9.30—217-10 93d av

First Church, Richmond Hill—Sun 11, also 4.30 except June 21 through Sept 13; SS 11; Wed 8.15—8760 112th st RR 10-5; also 8-9.30 except Wed Sat—8614 117th st
First Church, Ridgewood, L. I.—Sun 10; SS 10; Wed 7.30; RR 2-4.30 except Tues Thurs—65-17 Myrtle av
First Church, St Albans—Sun 11; SS 11; Wed 8.15—188-21 Suffolk dr RR 1-5; also Fri 7-9—187-16 Linden

BOROUGH OF RICHMOND (S. I.)

Staten Island, First Church—Sun 11; SS 11; Wed 8.15; RR 12-4 except Wed Sat; Sat 12-3—Church, 871 Castleton av
Second Church—Sun 11; SS 11; Wed 8.15; RR 12.30-4.30 except Sat—Church, 13 New Dorp lane, New Dorp
NIAGARA FALLS First Church—Sun 11; SS 11; Wed 8—Church, Park pl at Pine av RR 12-4; also Tues Fri 7-9—433 3d st
NORTHPORT First Church—Sun 11; SS 11; Wed 8.30—55 Laurel av RR 11.30-3 except Sat 10-1—13 Bayview av
NORWICH Society—Sun 11; SS 11; 1st 3d Wed 8; RR Tues 2-4—Woods Corners
NYACK First Church—Sun 11; SS 11; Wed 8.15—S Broadway at Cedar Hill av RR 11-4 except Sat; also Fri 7-9—74 N Broadway
OLEAN First Church—Sun 11; SS 9.30; Wed 8; RR 1-3—E State and Barry sts
ONEIDA First Church—Sun 10.45; SS 10.45; Wed 8; RR Tues Thurs Sat 2-4—333 MacArthur pkwy
ONEONTA First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 1-3—61 Chestnut st
ORCHARD PARK Society—Sun 11; SS 11; Wed 8; RR Tues 12-3; Sat 2-5; also Wed 9-9.30—227 N Buffalo rd
OSSINING First Church—Sun 11; SS 11; Wed 8.15; RR Mon Fri 12.30-3.30—Wolden and Overton rds
OSWEGO First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 2-4—19 W Mohawk st
PATCHOGUE First Church—Sun 11; SS 11; Wed 8.15—Roe blv and N Ocean av RR 11-4; also Fri 7-9—38 S Ocean av
PAWLING Society—Sun 11; SS 11; 1st 3d Wed 8; RR Thurs 2-4—71 Highway 22
PEEKSKILL First Church—Sun 11; SS 11; Wed 8.15—Washington st and Hudson av RR 12.30-4—1011 Park st
PELHAM First Church—Sun 11; SS 11; Wed 8.15—Colonial av and Wolf's lane RR 10-5; Sat 10-12.30—135 Wolf's lane
PENN YAN Society—Sun 11; SS 11; Wed 8—216 Main st
PERRY Society—Sun 10.45; SS 10.45; Wed 8—S Main st
PLATTSBURGH Society—Sun 11; SS 11; Wed 8; RR Wed 2-4 except holidays—243 Cornelia st
PLEASANTVILLE First Church—Sun 11; SS 11; Wed 8.15—219 Bedford rd RR 12-5 except Sun holidays—40 Wheeler av
PORT CHESTER First Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs Sat 1-4—Leicester st and Irving av
PORT JEFFERSON STATION First Church—Sun 11; SS 11; Wed 8.15—Masonic Temple, Main st RR 12-3 except Sat; also Fri 7-9—N Country rd and Old Town rd, Setauket
PORT JERVIS First Church—Sun 11; SS 11; Wed 8; RR Tues Fri Sat 2.30-4.30—20 E Main st
PORT WASHINGTON First Church—Sun 11; SS 11; Wed 8.15; RR 10-4 except Sat Sun holidays—2 Beacon Hill rd
POTSDAM First Church—Sun 11; SS 11; Wed 8—28 Elm st RR Tues Thurs Fri 7-4; also Fri 7-9—2 Elm st
POUGHKEEPSIE First Church—Sun 11; SS 11; Wed 8—132 Hooker av RR 11-5—26 Liberty st
RICHMOND HILL—See New York, Borough of Queens
ROCHESTER First Church—Sun 10.45, also 5 except July Aug; SS 10.45; Wed 8—East av at Prince RR 8.30-5.30; Tues Thurs to 9; Sun 2-4 (July Aug 8.30-5.30 except Sat Sun)—237 Midtown Plaza
Second Church—Sun 10.45; SS 10.45; Wed 8—1 Seneca pkwy RR 10.30-8.30; Wed Sat 10.30-6—88 East av
Third Church—Sun 10; SS 10; Wed 8—23 Marsh st RR 12-4—340 Thurston rd
ROCKVILLE CENTRE First Church—Sun 10.30; SS 10.30; Wed 8.15—Church, 285 Morris av RR 10-4—224 Merrick rd
ROME First Church—Sun 11; SS 11; Wed 8; RR 3-5 except Sun holidays—409 N Washington
ROOSEVELT First Church—Sun 11; SS 11; Wed 8.15; RR Mon 1-3—W Raymond av
ST ALBANS—See New York, Borough of Queens
SALAMANCA Society—Sun 10.45; SS 10.45—15 S Main st
SARANAC LAKE Society—Sun 11; SS 11; Wed 8; RR Wed 2.30-4.30—43 Church st
SARATOGA SPRINGS First Church—Sun 11; SS 11; Wed 12, 8; RR Tues 2-4; Wed 7-8—107 Circular st
SCARSDALE First Church—Sun 11, also 9.30 except June 21 through Sept 6; SS 11; Wed 8.15—46 Fox Meadow rd RR 10-5 (July Aug RR 10-5; Sat 10-1)—13 Popham rd
SCHENECTADY First Church—Sun 10.45, except 1st Sun 9.15, 10.45; SS 10.45; Wed 8—1215 Union st RR 10-5; Thurs to 9—100 Jay st
SENECA FALLS Society—Sun 11; SS 11; Wed 8—7 S Park st
SILVER CREEK First Church—Sun 11; SS 11; Wed 8; RR Fri 2-4 except holidays—71 Main st
SMITHTOWN First Church—Sun 11; SS 11; Wed 8.15; RR 2-4 except Fri Sat; Fri 10-4, 7.30-9.30—Hauppauge rd
SOUTHAMPTON First Church—Sun 11 (July Aug Sun 9.30, 11), SS 11; Wed 8—Cameron and Pine RR Tues Thurs 2-4 (June through Sep RR 2-5 except Sun)—75 Job's lane

SOUTHOLD Society—Sun 11; SS 11; Wed 8—Grange Hall
SPENCERPORT Society—Sun 10.45; SS 10.45; Wed 8; RR Wed 7.30-8, 9-9.30—Church, 251 S Union st
SPRING VALLEY First Church—Sun 11; SS 11; Wed 8.30; RR Mon Wed Fri 12-3; Tues Thurs Sat 2-5; also Wed 7.20-8.20—Church, Main st and Central av
STATEN ISLAND—See New York, Borough of Richmond
SUFFERN First Church—Sun 11; SS 11; Wed 8; RR Mon Tues Thurs 2-4—Church, Lafayette at Antrim
SYRACUSE First Church—Sun 10.30; SS 10.30; Wed 8—Church, E Jefferson st and Forman av RR Mon Fri 10-9; Tues Thurs 10-6; Wed 10-7; Sat 10-1; Sun 2-5—352 S Warren st
Second Church—Sun 10.45; SS 10.45; Wed 7.45; RR Wed 7-7.30; Fri 1-4.30, 7-9—3827 E Genesee st
TARRYTOWN First Church—Sun 11; SS 11; Wed 8.15—19 Grove st RR 10-2 except Sat; also Tues 7.30-9.30—104 N Broadway
TONAWANDA First Church—Sun 11; SS 11; Wed 8; RR Fri 2.30-4.30, 7-9—445 Delaware st
TROY First Church—Sun 11; SS 11 (July Aug Sun 10; SS 10); Wed 8; RR 11-4; also Wed 6.30-7.45; Sat 11-2 except July Aug—33 2d st
UTICA First Church—Sun 10.45; SS 10.45; Wed 8—1608 Genesee st RR 10-5.30; Mon Thurs to 9—249 Genesee st
VALLEY STREAM First Church—Sun 11; SS 11; Wed 8.15; RR Tues Thurs Fri Sat 1-3.30; Mon 7.30-9—77 Hicks st
WATERTOWN First Church—Sun 11; SS 11; Wed 8—229 S Massey st RR 11-5; also Fri 7-9—277 State st
WELLSVILLE First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 12-3; also Fri 6-8—332 N Main st
WESTBURY First Church—Sun 11; SS 11; Wed 8.15—190 Ellison av RR 11-4; also Fri 7.30-9—147B Post av
WESTFIELD First Church—Sun 11; SS 11; Wed 8; RR Sat 3-5—35 Chestnut st
WHITE PLAINS First Church—Sun 11; SS 11; Wed 8.15—34 Maple av RR 10.30-5; Wed to 8; also Thurs 7.30-9.30; Sun 2-4—215 Mamaronck av
WILLIAMSVILLE First Church—Sun 11; SS 11; Wed 8; RR 12-3 (July Aug 12-3 except Sat); also Fri 7-9—111 Youngs rd
WOODSTOCK First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 2-4; (also Thurs 7-9 May through Sept)—85 Tinker st
YONKERS First Church—Sun 11; SS 11; Wed 8.15; RR 10-4 except Sat; also Wed 7.30-8—225 Valentine lane

NORTH CAROLINA

ASHEVILLE First Church—Sun 11; SS 11; Wed 8—64 N French Broad RR 10-5; Sat to 4 (May through Oct also Fri 7-9)—80 Haywood st
CHAPEL HILL First Church—Sun 11; SS 9.30; Wed 8—835 Pittsboro rd RR 11-5 except Sat—119½ E Franklin st Mail P O Box 7
CHARLOTTE First Church—Sun 11; SS 11; Wed 8—1048 E Morehead st RR 10-5; also Mon Fri 7-9—121 E 5th st
DURHAM First Church—Sun 11; SS 9.30; Wed 8—1114 Gloria av RR 11-4—Jack Tar Hotel, 128 Market st Mail P O Box 185
FAYETTEVILLE Society—Sun 11; SS 11; Wed 8—2005 Ft Bragg rd
GOLDSBORO Society—Sun 11; 1st Wed 8—111 W Ash
GREENSBORO First Church—Sun 11; SS 11; Wed 8.15—College, 501 W Wash. RR 11-4; Sat to 2—113 E Gaston st Mail P O Box 6262
GREENVILLE First Church—Sun 11; SS 9.45; Wed 7.45; RR Mon Sat 2-4; Wed 3-5—4th and Meade sts
HENDERSONVILLE First Church—Sun 11; SS 11; Wed 8—702 5th av, W RR 10-4; also Tues Fri 7-9—118 5th av, E
HIGH POINT Society—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4—206 Woodrow av
KINSTON First Church—Sun 11; SS 9.45; Wed 8—400 E Gordon st RR 12-4; Sat 1-3; also Thurs 7.30-9—Hotel Kinston, N Queen st
NEW BERN First Church—Sun 11; Wed 8—406 Middle st SS 11—408 Middle st RR 2-5.30—408 Middle st
RALEIGH First Church—Sun 11; SS 11; Wed 8—1400 Hillsboro st RR 11-4—134 W Martin st
ROANOKE RAPIDS Society—Sun 11; Wed 8—E 10th st
ROCKINGHAM Society—Sun 11; SS 11; 1st Wed 7.30—103 S Randolph
ROCKY MOUNT First Church—Sun 11; SS 9.45; Wed 8—213 S Church st RR 12-4 except Sun—137 Western av
SALISBURY First Church—Sun 11; SS 9.30; Wed 7.30—324 W Liberty st RR 12.30-4.30 except Wed—113 W Innes st
SANFORD Society—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-5—303 Bracken st at Endor
SOUTHERN PINES First Church—Sun 11; SS 11; Wed 8; RR Wed 2-4—Church, E New Hampshire av
TRYON Society—Sun 11; SS 11; 1st 3d Wed 8; RR Tues Fri 1-4—Church, 115 New Market rd
WASHINGTON Society—Sun 11; Wed 8; RR Wed 6.45-7.45; Fri 11-3—321 N Market st
WILMINGTON First Church—Sun 11; SS 9.30; Wed 7.30; RR Wed Fri 11.30-1.30—Church, 17th and Chestnut sts
WINSTON-SALEM First Church—Sun 11, also 1st Sun 5; SS 11; Wed 8—941 W 5th st RR 11-3 except Sat 10-12—839 Nissen blg

NORTH DAKOTA

BISMARCK First Church—Sun 11; SS 9.30; Wed 8—407 av C RR 2-5 except Sat 1-4; also Mon 7-9—420 N 4th st, rm 107
DEVILS LAKE First Church—Sun 11; SS 12; Wed 8; RR Wed Sat 2-4—6th st at 4th av

DICKINSON Society—Sun 11; SS 9.15; 1st Wed 7.30—
ELLENDALE Society—Sun 11; 1st Wed 8; RR 1st Wed 8
FARGO First Church—Sun 11; SS 11; Wed 8—1st av RR 10-5; also Mon Thurs 7-9; Sun 2.30-5—705 Blair
GRAND FORKS First Church—Sun 11; SS 11; Wed 8—4th avs RR 1-5—408 Security blg, 3d st at 1st av, N
JAMESTOWN Society—Sun 11; 1st Wed 8—226 2d av
MINOT First Church—Sun 11; SS 11; Wed 8—3d st at RR 2-4—121 1st av, SW
VALLEY CITY Society—Sun 11; Wed 8—601 3d st, NE
WAMPETON Society—Sun 10.45; 1st Wed 8—Church, 61
WILLISTON First Church—Sun 11; Wed 8; RR Mon Ti N Main st

OHIO

AKRON—Jointly-maintained Reading Room: 83 W State st 9-5.30; Thurs to 9; Sun 2-4
First Church—Sun 11; SS 11; Wed 8—Fir Hill and
Second Church—Sun 11; SS 11; Wed 8—50 Mares
ALLIANCE First Church—Sun 11; SS 11; Wed 8; RR 12-3; Wed 7-7.45, 9-9.30—3510 S Union av
ASHLAND First Church—Sun 11; SS 11; Wed 8; RR 2-5—303 Claremont av
ASHTABULA First Church—Sun 11; SS 11; Wed 8—10 rd RR 1-4—5337 Main av
ATHENS First Church—Sun 10.45; SS 10.45; Wed 7.30—15 S Congress st
AVON LAKE First Church—Sun 11; SS 11; Wed 8; RR Wed 7.30-8—31847 Lake rd
BARBERTON Society—Sun 11; SS 11; Wed 8; RR S Wooster rd, N
BEDFORD First Church—Sun 11; SS 11; Wed 8; RR Thurs 10-4, 7-9; Sat 10-4—297 Warrensville Center
BELLEVEUE First Church—Sun 11; SS 11; Wed 8; RR 7-8—295 W Main st
BEREA First Church—Sun 11; SS 11; Wed 8—285 Front except Wed 10-1—23 Riverside drive
BLUFFTON Society—Sun 10.30; SS 9.30; Wed 7.30; I
BOWLING GREEN Society—Sun 10.45; SS 9.30; Wed 7 2-4—418 N Main st
BRECKSVILLE First Church—Sun 11; SS 11; Wed 8—pewa rd RR 11-5; Wed Fri to 7.30; Sat 9.30-1—692
BUCYRUS First Church—Sun 10.45; SS 9.15; Wed 8; R 3-309 S Walnut st
BURTON Society—Sun 11; SS 11; 2d 4th Wed 8; RR W
CANTON First Church—Sun 11; SS 11; Wed 8—1014 C RR 9-5—206 2d st, NW
CELINA First Church—Sun 10.30; SS 10.30; Wed 8; R 1—516 E Wayne st
CENTERVILLE First Church—Sun 11; SS 11; Wed 8; I Sat 1-3—118 S Main st
CHAGRIN FALLS First Church—Sun 11; SS 11; Wed 8 RR 11-3; also Wed 9-9.30; Fri 7-9—41 E Washing
CHARDON Society—Sun 11; SS 11; Wed 8; RR Mon F 7.30-8, 9-9.30—101 Daniels drive
CHILLICOTHE First Church—Sun 10.45; SS 9.30; Wed 7 except Sun holidays—151 W 2d st
CINCINNATI—Jointly-maintained Reading Room: 25 E 4th st 8.30 am-9 pm; Wed to 6; Sun holidays 2
First Church—Sun 11; SS 11; Wed 8—2315 Park Wed to 7; Sun holidays 2-5—3451 Edwards rd
Second Church—Sun 10.30; SS 10.30; Wed 8—Clifton avs RR 10-5; Thurs 10-9; Sat 1-4—231 W McMillan
Third Church—Sun 11; SS 11; Wed 8 (June thru 10.30; SS 10.30; Wed 7.30)—1009 Overlook av RR except Wed; also Fri 7-9—3740 Glenmore av
CLEVELAND—Jointly-maintained Reading Room: 341 E 4th st, 8.30 am-9 pm; Wed to 6.30; Sun holidays 2-5
First Church—Sun 11; SS 11; Wed 8—2200 Over 8.30-8.30; Wed to 6.45; Sat 9-6; Sun 2-5—1835 E I
Third Church—Sun 11; SS 11; Wed 8—3648 W 25th st also Wed 7-7.45—2509 Archwood av
Fourth Church—Sun 11; SS 11; Wed 8—10515 Oak 10-8; Wed to 7.45; Sat to 5; Sun 12-4—1977 E 105th
Fifth Church—Sun 11, also 5 except June July Aug 5 8; RR 9.30-5; Wed to 7.45; also Mon 7-9; Sun 2-4.30
July Aug—11623 Lake av
Sixth Church—Sun 11; SS 11; Wed 8; RR 12-4; also 1—3965 Rocky River dr
Seventh Church—Sun 11; SS 11; Wed 8; RR 12-3—1 Shore blv
Eighth Church—Sun 11; SS 11; Wed 8; RR 11-5—211
CLEVELAND HEIGHTS First Church—Sun 11; SS 11; Wed 8—Fairmount blv RR 9-5.30; Tues Thurs to 9—2128 Le
COLUMBUS First Church—Sun 10.30; SS 10.30; Wed 7 Broad st RR 9-9; Wed to 7; Sun 1.30-4.30—73 E St
Second Church—Sun 11; SS 11; Wed 8—W 1st st
RR 10-5—17 15th av
Third Church—Sun 9.30, 11; SS 9.30, 11; Wed 8; I 3989 N High st
CONNEAUT First Church—Sun 11; Wed 8; RR Mon Wed Church, 348 State st

CHURCHES AND SOCIETIES

OKLAHOMA

rch—Sun 11; SS 9.30; Wed 8; RR Thurs Sat

st Church—Sun 11; SS 11; Wed 8—2390 4th
Fri 10-9; holidays 2-5—2233 Front st
tained Reading Room: Biltmore Hotel, 220 N
6; Sun holidays 1.30-4.30

11; 5; SS 11; Wed 8—Church, Sawmill and
-9; Wed Sat to 5—964 Patterson rd
in 11, also 5 except July Aug; SS 11; Wed 8—
anta Park, N RR 10-9 except Sun holidays; Wed st
ch—Sun 11; SS 9.45; Wed 8; RR Wed 1-3—

t Church—Sun 11; Wed 7.45; RR Tues Fri 2-4

Sun 11; SS 11; Wed 8—309 East av RR 10-5
-222 Elyria Savings and Trust bldg
-Sun 11; SS 11; Wed 8; RR 11.30-3—22040

un 11; SS 11; Wed 8; RR Wed 7-8—706 W

—Sun 11; SS 11; Wed 8—1137 S Main st RR
4, 6.30-8.30—606 S Main st
urch—Sun 10.30; SS 10.30; Wed 8—Anderson
Beechmont av and Forest rd RR 10-5; Thurs
ont av, Mt Washington
—Sun 11; SS 9.30; Wed 8; RR Tues 2.30-4.30
—Sun 10.45; SS 10.45; Wed 8; RR Tues 2-4

Sun 11; SS 11; Wed 8; RR Fri 2-4—Walnut st
-Sun 11; SS 11; Wed 8; RR Wed Sat 12-4—
S Ridge rd

urch—Sun 11; SS 11; Wed 8; RR Wed 1.30-
at Hamlin rd

rch—Sun 10.45; SS 10.45; Wed 8; RR Wed Sat

ch—Sun 11; SS 11; Wed 8; RR 10-5—128 N

Sun 11; SS 9.45; Wed 8; RR Tues Thurs 2-4;
alnut st
11; SS 11; Wed 8—American Legion Hall
un 11; Wed 8—344 W Main st SS 11—312
5; Fri to 8—149 S Water st

rch—Sun 11; SS 11; Wed 8—Detroit av at
Wed to 7.45—15513 Detroit av
ch—Sun 11; SS 11; Wed 8; RR Tues Fri 1-4—

n 11; SS 11; Wed 8—10 Highland av
un 11; also 2d Sun 9.30; SS 11 June July Aug
ed 8—900 W Market st RR 10-5; Mon 12-5,
Cypress st
-Sun 11; SS 11; Wed 8; RR Tues Thurs Fri 1-4

rch—Sun 11; SS 11; Wed 8; RR 12-4; also Wed
107 Mayfield rd

rch—Sun 11; SS 11; Wed 8—91 Marlon av
c av, W

ch—Sun 11; SS 11; Wed 7.30—Washington at
cept Wed—332 Front st

-Sun 11; SS 11; Wed 8; RR Mon Wed Fri 1-4;
hurch st and Mt Vernon av

ch—Sun 11; SS 11; Wed 8—310 Lincoln Way, E
7-8.30—28 1st st, NE

-Sun 11; SS 11; Wed 8—228 E Dudley st
9-9.30; Fri 7-9—213 Conant st

11; SS 11; 2d Wed 8—3866 Medina-Akron rd
urch—Sun 11; SS 11; Wed 8—200 S Marshall
1-8.30—1203 Central av

-Sun 11; SS 11; Wed 8—Hudson av at Wyoming
3d st

First Church—Sun 10.30; SS 9; Wed 7.30; RR
Fair av, NW

ety—Sun 11; SS 11; 4th Wed 8—27733 Lorain
cty—Sun 11; SS 11—Masonic Temple, 6320
-13737 State rd

-Sun 11; 7; SS 11; Wed 8—2039 Weyer av
30; Sat to 6; Sun 3-6.30—4527 Montgomery rd

-Sun 11; SS 11; Wed 8; RR 1-4—77 E Lorain
urch—Sun 10.30; SS 10.30; Wed 8—23 Rich-
Fri to 8.30—112 S Park place

: Church—Sun 11; SS 11; Wed 8—6735 York rd
Fri 7-9; Wed 7-7.45, 9-9.30—6275 Pearl rd

in 10.30—144 Mulberry av

ty—Sun 10.30; SS 10.30; Wed 8; RR Wed
1 st

hurch—Sun 11; SS 11; Wed 8; RR Tues Thurs
1406 Lincoln st

—Sun 11; SS 11; Wed 8; RR Wed 6.45-7.45;
S Walnut st

hurch—Sun 9.30, 11; SS 9.30, 11; Wed 8; RR
7-8, 9-9.30—1460 Wager rd at Detroit rd

11; SS 11; 3d Wed 8; RR Tues 1.30-4—217

SANDUSKY First Church—Sun 10.45; SS 10.45; Wed 7.45—128 E

Adams st RR 11-4—230 W Market st

SIDNEY Society—Sun 10.30; SS 9; Wed 8; RR Wed 6.30-7.30; Sat
2-4—Church, 1106 N Main

SILVERTON First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4;
Wed 7.30-8, 9-9.30—4111 South av

SPRINGFIELD First Church—Sun 11; SS 11; Wed 8—1616 E High
st RR 9-5—119 S Limestone st

STEBENVILLE First Church—Sun 11; SS 9.30; Wed 8—1300 Mary-
land av RR 11.30-3.30—213 S 4th st

SYLVANIA Society—Sun 11; SS 11 (June July Aug Sun 9.30; SS
9.30); Wed 8; RR Mon 1-4; Fri 10-1—5768 N Main st

TIFFIN First Church—Sun 10.45; SS 10.45; Wed 7.30; RR Tues 2-4;
Wed 7-7.25—N Sandusky and Noble sts

TOLEDO First Church—Sun 11; SS 11; Wed 8—Monroe st and Law-
rence av RR Tues Thurs Sat 12-5; Wed 7-8, 9-9.30—2705 Monroe st

Second Church—Sun 11; 5; SS 11; Wed 8—2154 Collingwood blv
RR 9-9; Wed to 6; Sun holidays 1.30-4.30—218 Superior st

Third Church—Sun 10; SS 10; Wed 8; RR 1-4—554 Arden pl

TROY First Church—Sun 11; SS 11; Wed 8; RR 1-4—1509 W Main

UPPER ARLINGTON Society—Sun 11; SS 11; Wed 8—3100 Tremont rd

URBANA First Church—Sun 11; SS 9.30; Wed 8; RR Tues Sat 2-4—
247 Scioto st

VAN WERT Society—Sun 11; SS 9.30; Wed 8—316 S Washington st

WARREN First Church—Sun 11; SS 11; Wed 8—Washington and Vine
sts RR 11-4—244 N Park av

WASHINGTON C. H. First Church—Sun 11; SS 9.45; Wed 7.30; RR
Tues Fri 2-4—504 E Temple st

WAUSEON Society—Sun 11; SS 11; Wed 8; RR Sat 1-4; also Wed
7-7.55; 9-9.30—138 Clinton st

WILLARD Society—Sun 11; SS 11; 2d 4th Wed 8—14½ Myrtle av

WILLOUGHBY First Church—Sun 10.30; SS 10.30; Wed 8—Waldamere
av RR 11-4.30; also Mon 7-9—38119 Euclid av

WOOSTER First Church—Sun 10.45; SS 10.45; Wed 8—1736 Cleveland
rd RR 12.30-3.30 except Fri 7-9—111 W North st

WYOMING First Church—Sun 11; SS 11; Wed 8; RR 1-4 except Wed
7.30-8, 9-9.30—620 Springfield Pike

XENIA Society—Sun 11; SS 11; Wed 8; RR Tues 2-4; Thurs 7-8.30
—High and Chestnut sts

YOUNGSTOWN First Church—Sun 11; SS 11; Wed 8—Spring and Bry-
son sts RR 10-5—31 S Phelps st

Second Church—Sun 11; 8; SS 11; Wed 8—Hillman at Parkcliff
RR 11-4—3636 Market st

ZANESVILLE First Church—Sun 10.45; SS 10.45; Wed 7.30—129 S
7th st RR Mon Fri 12-3—Masonic Temple

OKLAHOMA

ADA Society—Sun 11; SS 9.30; 2d Wed 8; RR Fri 3-5—1309 E 18th

ALTUS Society—Sun 11; 2d 4th Wed 8; RR Tues Sat 2-4—421 E
Cypress st

ALVA Society—Sun 11; 1st Wed 8—9th at Locust

ARDMORE First Church—Sun 11; SS 9.30; Wed 8; RR 10-4 except
Sat—E st and 3d av, NW

BARTLESVILLE First Church—Sun 11; SS 11; Wed 8—501 Cherokee
av RR 11-5 except Sat; Sat 9.30-12.30—106 W Frank Phillips

BLACKWELL Society—Sun 11; SS 9.30—402 S 1st st

BRISTOW Society—Sun 11; 1st Wed 8—7th and Elm sts

CHICKASHA First Church—Sun 11; SS 9.40; Wed 8—619 Iowa av
RR 1-4.30—126 S 4th st

CLAREMORE Society—Sun 11; 1st Wed 8; RR 1st Wed 7-8—W 6th

CLINTON Society—Sun 11; SS 9.45; Wed 8; RR Mon Wed Fri 1.30-5
—115 S 6th st

CUSHING First Church—Sun 11; SS 9.30; Wed 8; RR Tues 2-5; Wed
7.30-8; Thurs 7-8.30—752 E Cherry

DUNCAN Society—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2-5—8th at
Ash

DURANT Society—Sun 11—209½ W Evergreen

EL RENO First Church—Sun 11; SS 9.45; Wed 8; RR Tues Sat 1-4—
319 S Hoff st

ENID First Church—Sun 11; SS 11; Wed 8—1306 W Broadway RR
10-5; also Thurs 7-9—222 N Independence

FAIRFAX Society—Sun 11; 1st Wed 8—Park and 4th sts

FREDERICK Society—Sun 11—116 S 11th st

GUTHRIE First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 1.30-4
—323 E Harrison

GUYMON Society—Sun 11; SS 9.45—315 W 15th st

HENRYETTA Society—Sun 11—207 N 7th st

HOBART First Church—Sun 11; Wed 8; RR Wed Fri 2-4—200 S Randlett

HUGO Society—Sun 11; SS 9.45; RR Fri 2-4—414 N 2d st

KINGFISHER First Church—Sun 11; Wed 8; RR Tues Thurs 2-4

LAWTON First Church—Sun 11; SS 9.30; Wed 8—631 E av RR 11-5
except Sun holidays—528 D av

McALESTER Society—Sun 11; 1st Wed 8; RR Sat 1-3—101 E Wash.

MIAMI Society—Sun 11; SS 9.30; 1st 3d Wed 8; RR Wed Fri 2-4—
202 C st, NW

MIDWEST CITY First Church—Sun 11; SS 11; Wed 8; RR 10-1 except
Sat; also Wed 6.30-7.30—1112 S Midwest blv

MUSKOGEE First Church—Sun 11; SS 11; Wed 8—7th and Court sts
RR 11-4 except Sun and holidays—438 W Broadway

NICHOLS HILLS First Church—Sun 11; SS 9.15; Wed 8—1203 Sher-
wood drive RR 9-5; Sun 2-5—6417 Inwood drive

NORMAN First Church—Sun 9.30, 11; SS 11; Wed 8—310 S Santa
Fe RR 10-4; Sat 10-12—760½ Asp av

OKLAHOMA

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OKLAHOMA CITY First Church—Sun 11, 5; SS 11; Wed 8—1200 N Robinson RR 8-8; Mon to 8.30; Wed to 7; Sun holidays 2-5—115 N Hudson
 Second Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—2337 NW 19th st RR 9-6; Sun holidays 2-4.30—1739 NW 16th st
 Third Church—Sun 11; SS 11; Wed 8—33 SW 25th RR 10-5; Sun holidays 3-5—2615 S Hudson
 Fourth Church—Sun 11; SS 9.30; Wed 8; RR Tues 2-4; Wed 5.30-7.45—916 NE 3d st
OKMULGEE Society—Sun 11; 2d Wed 8; RR Sat 2-4—305 W 8th
PAWHUSKA Society—Sun 11; 2d Wed 8; RR Wed 2-4—230 E 6th st
PERRY Society—Sun 11—8th and Delaware sts
PONCA CITY First Church—Sun 11; SS 9.30; Wed 8—3d and Chestnut sts RR 10-5; also Tues Thurs 7-9—108 N 2d st
SAND SPRINGS Society—Sun 11; SS 9.30, 11; Wed 8; RR Tues Thurs 7-9; Wed 6-7.45—500 N Main
SAPULPA First Church—Sun 11; SS 9.45; Wed 8; RR Tues Thurs Sat 2-4—124 S Water
SHAWNEE First Church—Sun 11; SS 9.30; Wed 8—Market and 10th RR 11-4; also Mon 7-9—Petroleum bldg, rm 115
STILLWATER First Church—Sun 9.30, 11; SS 11 (July Aug Sun 11; SS 11); Wed 8—7th at Duncan RR 10-5—111 W 7th av
STROUD First Church—Sun 11; SS 9.30; Wed 8; RR Tues Fri 2-4—101 E 2d st
TULSA Jointly-maintained Reading Room:
 516 S Boston, 8-8.30; Wed to 7; Sun and holidays 1.30-5
 First Church—Sun 11, also 7 except Aug Sept; SS 11; Wed 8—924 S Boulder av RR 9.30-5.30 except Sun holidays—1313 S Main
 Second Church—Sun 11, also 5 except June July; SS 9.30, 11; Wed 8—2301 E 15 RR 9-8.30; Wed to 7; Sun 2-5—1702 Utica Sq
 Third Church—Sun 11; SS 11; Wed 8—1970 N Boston place RR 10-4—507 E 36 North
 Fourth Church—Sun 11; SS 11; Wed 8; RR Wed 7-8—2121 S Memorial dr
 Fifth Church—Sun 11; SS 9.30; Wed 8; RR Wed 5.30-7.30; Sun 5-7—1522 N Peoria
 Sixth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—3620 S Lewis RR 9-4.30; Thurs to 9—3119 S Jamestown
VINITA Society—Sun 11; SS 9.45; Wed 8; RR Wed 2-4—107 S Miller
WARR ACRES First Church—Sun 11; SS 11; Wed 8—5603 NW 41st st RR 9-4—5913 NW 39th st
WOODWARD Society—Sun 11; SS 9.45; 1st Wed 8—10th and Okla.

OREGON

ALBANY First Church—Sun 11; SS 11; Wed 8; RR 1.30-4 except Wed Sat—537 W 7th av
ASHLAND First Church—Sun 11; SS 9.30; Wed 8 (July Aug Wed 7.15)—Pioneer av RR 12-4 (Apr through Oct 10-4)—176 E Main
ASTORIA First Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri 11-3—632 11th st
BAKER First Church—Sun 11; SS 9.45; Wed 8; RR 1-4—3d at Wash.
BEAVERTON First Church—Sun 11; SS 11; Wed 8—SE 9th and Tucker sts RR 12-5; Fri 12-9; Sat 10-5—52 NE Broadway
BEND First Church—Sun 11; SS 9.30; Wed 8; RR 2-4.30 except Mon—1563 W 1st st
BROOKINGS Society—Sun 11; SS 9.30; 1st 3d Wed 8; RR 12-4 except holidays—Church, North Alder at Pine st
BURNS Society—Sun 11; SS 9.30; 1st Wed 8—West A at Buena Vista
COOS BAY First Church—Sun 11; SS 9.30; Wed 8—730 Central av RR 12-5 except Sun holidays—285 Central av
COQUILLE First Church—Sun 11; SS 9.30; Wed 7.30—306 N Adams st RR 1-4 except Sun and holidays—140 E 3d st
CORVALLIS First Church—Sun 11; SS 9.30, 11 (June July Aug Sun 9.30; SS 9.30); Wed 8—16th and Van Buren RR 10-5—213 S 5th
COTTAGE GROVE First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 2-4—242 2d st
DALLAS Society—Sun 11; SS 9.45; RR 2d Wed 2-4—410 Mill
EUGENE First Church—Sun 9.30, 11; SS 11; Wed 8—1390 Pearl st RR 8.30-6; Sun and holidays 2-5—84 10th av East
FLORENCE Society—Sun 11; SS 11; Wed 8; RR Tues Fri 12-2—Kingwood and Rhododendron drive
FOREST GROVE First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 2-4—1904 Pacific av
GOLD BEACH Society—Sun 11; 2d 4th Wed 8—315 Hillcrest
GOLD HILL Society—Sun 11; SS 9.30; 2d 4th Wed 8
GRANTS PASS First Church—Sun 11; SS 9.30; Wed 8—604 NW 6th st RR 10-4—109 NE E st
GRESHAM First Church—Sun 11; SS 11; Wed 8—W Powell blv and Towle av RR 11-4; Wed to 7.30—23 E Powell blv
HERMISTON Society—Sun 11; SS 10; 2d Wed 8—715 Hermiston av
HILLSBORO First Church—Sun 11; SS 11; Wed 8—257 S 3d av RR 12-3—143 S 2d av
HOOD RIVER First Church—Sun 11; SS 11; Wed 8; RR Mon Wed Fri 12.30-3.30—7th and Oak sts
JOHN DAY Society—Sun 11; SS 11; 1st 3d Wed 8; RR Sat 2-4—821 Canyon blv
KLAMATH FALLS First Church—Sun 11; SS 11; Wed 8—10th and Washington RR 10-4.30; also Tues Fri 7-9—517 Main st
LA GRANDE First Church—Sun 11; SS 9.30; Wed 8—1st at Washington st RR 1-4—1429 Adams av
LAKE OSWEGO First Church—Sun 11; SS 11; Wed 8—Church, Upper Drive and Reese rd RR 11-4—364 N State st

LEBANON Society—Sun 11; SS 11; Wed 8; RR Mon
MCINNINVILLE First Church—Sun 11; SS 11; Wed 8 RR 12.30-4—221 N Cowls
MADRAS Society—Sun 11; SS 11; 1st Wed 8—465
MEDFORD First Church—Sun 11; SS 11; Wed 8 RR 10-5 except Sun holidays—228 W 6th st
MILTON-FREEWATER Society—Sun 10; SS 10—W
MYRTLE CREEK Society—Sun 11; SS 9.45; 1st 3d 1
 Wed 7-7.45—Grant st and Valley drive, Trl City
NELSCOTT Society—Sun 11; SS 9.30; Wed 8—Jel
NEWBERG First Church—Sun 11; SS 9.30; Wed 8; 1-4—207 N Meridan st
NEWPORT Society—Sun 11; SS 9.30; 1st Wed 8—2
ONTARIO Society—Sun 11; SS 11; Wed 8; RR Tues SW 5th
OREGON CITY First Church—Sun 11; SS 11; Wed 8 sts RR 11-4—418 7th st
PARKROSE First Church—Sun 11; SS 11; Wed 8; RR —3930 NE 105th av
PENDLETON First Church—Sun 11; SS 11 (July A 9.30); Wed 8; RR 1-4; also Fri 7-9—13 SW B
PORTLAND Jointly-maintained Reading Room:
 609 SW Washington st, 8 am to 9 pm; Wed to 7; S
 First Church—Sun 11; SS 11; Wed 8—1819 N 10-6; Sun holidays 2-5—2277 W Burnside st
 Second Church—Sun 11; SS 11; Wed 8; RR 11.30
 also Wed 7-8—531 NE Holladay st
 Third Church—Sun 11; 7; SS 11; Wed 8—172
 RR 8-5—3766 SE Hawthorne blv
 Fourth Church—Sun 11; SS 11; Wed 8—109 I
 10-4—5122 NE Union av
 Fifth Church—Sun 11; SS 11; Wed 8—4224
 12.30-3.30 except Sun holidays—6508 SE Foster
 Sixth Church—Sun 11; SS 11; Wed 8—Church,
 RR 8-6; Wed to 7.45; Thurs Fri to 9; Sat 8-1—93
 Seventh Church—Sun 11; SS 11; Wed 8—9008
 11-3.30—8224 N Lombard st
 Eighth Church—Sun 11; SS 11; Wed 8—3505
 RR 8-6; Mon Fri to 9—4144 NE Sandy blv
 Ninth Church—Sun 11; SS 11; Wed 8; RR Fri 2-4
 Tenth Church—Sun 11; SS 11; Wed 8—5736
 11-5 except Sun—6666 SE Milwaukee av
 Eleventh Church—Sun 11; SS 11; Wed 8—3641
 RR 11-4—7878 SW Capitol Hwy
PRINEVILLE Society—Sun 11; SS 11; 2d Wed 8—3
REDMOND Society—Sun 11; SS 11; 2d Wed 8—7th
ROSEBURG First Church—Sun 11; SS 9.30; Wed 8—1
 av RR 10.30-4.30—714 SE Rose st
ST HELENS Society—Sun 11; SS 9.30; 3d Wed 8
SALEM First Church—Sun 9.30, 11; SS 9.30; Wed 8 RR 10-7; Mon Fri to 9—185 High st, NE
SEASIDE First Church—Sun 11; SS 11; Wed 8—727
 (Oct through May RR 11-4 except Mon Tues)—218 B
SILVERTON Society—Sun 11; SS 11; Wed 8; RR W
SPRINGFIELD Society—Sun 11; SS 11; Wed 8—8th
TAFT Society—Sun 11; SS 11; Wed 7.30; RR 2-4 ex
THE DALLES First Church—Sun 11; SS 9.45; Wed 8; Washington st
TILLAMOOK First Church—Sun 11; SS 11; Wed 8; RR 3—Laurel av at 5th st
YACHTS Society—Sun 11; SS 11; 1st 3d Wed 8; RR 1-4—Church

PENNSYLVANIA

ALLENTOWN First Church—Sun 11; SS 11; Wed 8—1
 st RR 10-5; also 7-9 except Wed Sat—1030 Hamilton
ALTOONA First Church—Sun 11; SS 11; Wed 8—309
 12-3; also Mon 6-8—527 Central Trust bldg, 1218 I
ARDMORE First Church—Sun 9.30, 11; SS 9.30, 11; W
 at Linwood RR 10-5; also Wed 7-7.45, 9-9.45; Fri 7
 3.45—21 Rittenhouse
ATHENS Society—Sun 11; SS 11; Wed 8—112 North st
 Wed Sat—304 S Main
AVALON First Church—Sun 11; SS 11; Wed 8; RR 12
 Home at
BEAVER FALLS Society—Sun 11; SS 11—604 16th st
BERWYN First Church—Sun 9.30, 11; SS 9.30, 11 (C
 10; SS 10); Wed 8—Cassatt av RR 10-4; also Wed
 7.30-9—628 E Lincoln Hwy
BETHLEHEM First Church—Sun 11; SS 11; Wed 8—1
 RR 12-4 except Sat 11-2; also Tues Thurs 7.30-9-4
BLOOMSBURG Society—Sun 10.30; Wed 7.30—317 M
BRADFORD First Church—Sun 10.45; SS 10.45; Wed 7
 gress RR 11.30-5; Sat to 3; also Fri 7-9—11 Wade
BRENTWOOD First Church—Sun 11; SS 11; Wed 8; 1
 11-3; also Tues 7-9—3337 Brownsville rd
BUTLER First Church—Sun 11; SS 11; Wed 8—Church
 st RR 11-4—112 New Castle st
CARLISLE First Church—Sun 11; SS 11; Wed 8—250
 RR 12-3 except Wed Fri—21 S Pitt st
CHAMBERSBURG First Church—Sun 11; SS 11; Wed
 12-3; Fri 7-9—238 E King st
CHESTER First Church—Sun 11; SS 11; Wed 8; RR M
 16th and Upland sts

CHURCHES AND SOCIETIES

SOUTH DAKOTA

—Sun 11; SS 9.30; Wed 7.30—413 W Front st
—Sun 11; SS 11; Wed 8; RR Wed 2-4—124 E

Church—Sun 11; SS 11; Wed 8; RR 12-4; also
id State sts

Church—Sun 11; SS 11; Wed 8—4407 State rd
1 Sat; also Fri 7-9—3710 Garrett rd

—Sun 11; SS 11; Wed 8—Burke and Cattell
Fri 7.30-9—78 N 4th st

Church—Sun 11; SS 11; Wed 8—Church and Stahl
also Wed 7-7.45; 9-9.30—7915 High School rd

Sun 11; SS 11; Wed 8—618 Sassafras st RR
9—822 Peach st

rch—Sun 11; SS 11; Wed 8; RR Sat 2-4; also
k st

—Sun 10.45; 1st Wed 7.30—14 Baltimore st
ch—Sun 11; SS 11; Wed 8—Ablington and Park—

Sun Wed 9.15-9.45; Sun 2-4—130 S Easton rd
Church—Sun 11; SS 11; Wed 8—425 S Main st

6.30-7.30—206 S Pennsylvania av
—Sun 11; SS 11; Wed 7.30—Seneca bldg big

Sun 10; SS 10; 1st 3d Wed 8—Richland Civic
l, Richland Township

un 11; SS 11—Grange Hall, John st
church—Sun 11; SS 11; Wed 8—2147 N Front st

to 9; Sat to 2—228 N 2d st
Sun 11; SS 11; Wed 8; RR Wed 2-5 except holi-

sond av
n 11; SS 11; 3d Wed 8; RR Tues Wed 1-4;
7.45—714 Philadelphia st

Church—Sun 11; SS 11; Wed 8.15—West av and
R 10.30-4.30; also Fri 7-9—747 Yorkway place

urch—Sun 11; SS 11 (June through Sept) Sun 10;
067 Mencher blv RR 11-4—213 Market st

—Sun 11—Thompson blg
urch—Sun 11; SS 11; Wed 8—1125 Columbia av

10-4; also Tues Fri 6-9—146 E King st
rch—Sun 11; SS 11; Wed 8—Elm drive at 7th

30-4.30—299 W Main st
urch—Sun 11; SS 11; Wed 8—Owen and Strat-

30; also Fri 7-9—15 N Lansdowne av
—Sun 11; SS 11; Wed 8.15—3500 Oxford Valley rd

urch—Sun 11; SS 9.30; Wed 8; RR Fri 1-4—

hurch—Sun 11; SS 9.45; Wed 8; RR Tue Fri 2-4
st

11; SS 11; 1st 3d Wed 8—622 E Main st
hurch—Sun 11; SS 11; Wed 8—1028 Fawcett av

ust st
rch—Sun 11; SS 11; Wed 8; RR 1-4 except Wed

n 11; 2d Wed 8—664 Mahoning st
Church—Sun 11; SS 11; Wed 8; RR Tues 2-4;
W Main st

hurch—Sun 9.30, 11; SS 9.30, 11; Wed 8—1100
also Mon Thurs Fri 7-9; Sun 3-5—701 Wash. rd

Church—Sun 11; SS 10.55; Wed 7.30; RR Thurs
134 E Moody av

Church—Sun 11; SS 11; Wed 8—Haws av and
10.30-4—423 DeKalb st

h—Sun 11; SS 11; Wed 8; RR Tues Sat 2-4;
01 W 1st st

ntly-maintained Reading Room:
3.30-9; Wed to 7; Sun holidays 2-5

n 11, 8; SS 11; Wed 8—4012 Walnut st RR
; Sun 1-4, 6-7.30—120 S 40th st

Sun 11, also 4.30 except July Aug, 1st Sun Sept;
443 Greene st, Germantown RR 9.30-9; Wed to

n and holidays 1-4—5450 Germantown av
m 9.30, 11; SS 11; Wed 8; RR 12-4; also Tues

9-9.30—8044 Stenton av, Chestnut Hill
Sun 11; SS 11; Wed 8—5842 Hoffman av RR

gton av
n 11, 4.30; SS 11; Wed 8—1915 Pine st RR

ldays—1925 Walnut st
n 11, 8; SS 11; Wed 8—4720 Lelper st, Frank-

Mon Fri 8-10; Wed 9-10—1531 Foulkrod st
Church—Sun 11; SS 11; Wed 8—219 Main st

ri 7-9—239 Church st
—Sun 10.30—209 S Tulpehocken st

y-maintained Reading Room:
l; Wed Sat 9-6; Sun 2-5

n 11, also 5 except July Aug; SS 11; Wed 8—
w RR 10-6; Fri to 9—128 S Highland av

Sun 11; SS 11; Wed 8; RR 11-4 except Wed Sat

urch—Sun 11; SS 11; Wed 8; RR 1-4—Prospect

hurch—Sun 11; SS 11; Wed 8—615 W Market
Sun—6 S 2d st

st Church—Sun 11; SS 9.45; Wed 8; RR Fri 1-5
;

h—Sun 11; SS 11; Wed 8—Centre av at Green-
as to 9—508 Walnut st

SCRANTON First Church—Sun 11; SS 11; Wed 8—520 Vine st RR
10-5; Sat 10-1—335 N Washington av

SEWICKLEY First Church—Sun 11; SS 11; Wed 8—222 Beaver st RR
12-4.30; also Thurs 7-9—437 Broad st

SHAMOKIN Society—Sun 11; SS 9.45; RR Tues 2-4—McConnell blg
SHARON First Church—Sun 11; SS 11; Wed 8—Irvine av and A st

RR 12-4—114 W State st
STATE COLLEGE First Church—Sun 11; SS 11; Wed 8; RR 11.30-

3.30; also Mon 7-9—133 W Beaver av
STROUDSBURG First Church—Sun 11; SS 11; Wed 8—Monroe and 8th

sts RR 12-5 except Wed Sat; Wed 9-10 pm; Sat 10-2—734 Main st
SUNBURY Society—Sun 11; SS 11; 1st Wed 8—5 N 2d st

SWARTHMORE First Church—Sun 11; SS 11; Wed 8—206 Park av
RR 10-5; also Fri 7-9 except July Aug—409 Dartmouth av

TARENTUM First Church—Sun 11; SS 11; Wed 8; RR 1-3 except Sat
—Lock st and 4th av

TITUSVILLE First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4;
Wed 7.30-8—329 W Main st

UNIONTOWN First Church—Sun 11; SS 11; Wed 8; RR Tues Sat 2-4
—144 N Gallatin av

UPPER DARBY First Church—Sun 11; SS 11; Wed 8; RR 11-5; Wed to
7.45; Mon Fri to 9; Sun 12-3—Chestnut, east of 69th

WARREN First Church—Sun 11; Wed 8; RR Wed 7-7.50—Market st
WASHINGTON First Church—Sun 11; SS 11; Wed 8—W Beau and

Franklin sts RR 1-4—10 W Chestnut st
WELLSBORO Society—Sun 11—141 Main st

WEST CHESTER First Church—Sun 11; SS 11; Wed 8—227 N High st
RR 11-4; Sat 11-3; also Wed 7.15-7.45, 9-9.30—131 N High st

WILKES-BARRE First Church—Sun 11; SS 11; Wed 8—185 S
Franklin st RR 10-4; Sat to 1—37 W Market st

WILKINSBURG First Church—Sun 11; SS 11; Wed 8—Graham blv and
Gaywood dr RR 11-4.30 except Sun; also Fri 7-9—612 Ross av

WILLIAMSPORT First Church—Sun 11; SS 11; Wed 8—3d and May-
nard sts RR 10-4; also Fri 7-9—216 W 4th st

YORK First Church—Sun 11; SS 11; Wed 8—Broad and Market sts
RR 11-5; Fri to 9—19 S Beaver st

PUERTO RICO

(SEE CENTRAL AMERICA AND WEST INDIES)

RHODE ISLAND

BARRINGTON Society—Sun 11, also 5 Nov through April; SS 11; Wed
8—400 County rd

NEWPORT First Church—Sun 11; SS 11; Wed 8; RR 12-4 except Mon
Tues; also Wed 7.30-8—100 Touro st

NORTH KINGSTOWN First Church—Sun 11; SS 11; Wed 8—145 Phil-
lips st, Wickford RR 12-4 except Sat 10-3; also Fri 7-9—211 Main,
E Greenwich

PAWTUCKET First Church—Sun 10.45; SS 10.45; Wed 8—26 Park
pl RR 11-4; also Thurs 7-9—290 Main st

PROVIDENCE First Church—Sun 11, also 5 except June to Oct; SS 11;
Wed 8—71 Prospect st RR 9.30-5.30; Thurs to 9—Howard blg,
10 Dorrance st

Second Church—Sun 11; SS 11; Wed 8—Elmwood av and Whit-
marsh st RR 12-4.30—642 Elmwood av

WESTERLY Society—Sun 11; SS 11; Wed 8—180 Beach st
WOONSOCKET First Church—Sun 11; SS 11; Wed 7.45; RR Fri 2-4;
Wed 6.30-7.30—Rockland and Bernice avs

SOUTH CAROLINA

AIKEN Society—Sun 11; SS 9.30; Wed 8—315 Hayne av, SW
BEAUFORT Society—Sun 11; SS 11; Wed 8; RR Mon 3-5; Thurs 10-12

—411 Walcott st
CHARLESTON First Church—Sun 11; SS 11; Wed 8—137 Moultrie st

RR 1-5 except Sun holidays—Francis Marion Hotel
COLUMBIA First Church—Sun 11; SS 11; Wed 8—1114 Pickens st

RR 9-5—1222 Washington st
DARLINGTON Society—Sun 11; SS 9.45; 2d Wed 8; RR Tues 3-5;

Thurs 10-12—132 S Warley st
GREENVILLE First Church—Sun 11; SS 11; Wed 8—45 Southland

av RR 12-4 except Sun—Calhoun Towers, 415 N Main
MYRTLE BEACH Society—Sun 11; SS 11; Wed 7.30—Kings Highway

at 66th av, N RR 12.30-4 except Sat—408 66th av, N
NORTH CHARLESTON Society—Sun 11; SS 9.45; 1st 3d Wed 8—

122 South blv
SALUDA Society—Sun 11; SS 9.30; 1st 3d Wed 8; RR Tues Fri 1-4

—105 W Church st
SPARTANBURG Society—Sun 11; SS 11; 1st 3d Wed 8—805 Ashe-

ville Hwy
SUMTER First Church—Sun 11; SS 11; Wed 8—646 Jefferson rd RR
Mon Wed Sat 11-2—2A W Hampton av

SOUTH DAKOTA

ABERDEEN First Church—Sun 11; SS 9.45; Wed 8; RR 2-4 except
Wed Sat; Wed 7-7.45—307 6th av, SE

BELLE FOURCHE First Church—Sun 11; Wed 8; RR Wed Fri 2-4—
831 6th av

BROOKINGS First Church—Sun 10.30; SS 10.30; Wed 8; RR Wed Sat
2-4—603 5th av

DEADWOOD Society—Sun 11—Church, 408 Williams st
EDGEMONT Society—Sun 11; SS 10—Church, 203 6th st

HURON First Church—Sun 11; SS 9.30; Wed 8; RR Wed Sat 2.30-4:
—5th and Illinois, SW

LEAD First Church—Sun 10.45; SS 9.30; Wed 7.30; RR Mon 1-4
MADISON Society—Sun 11—527 NE 1st st
MITCHELL First Church—Sun 9; SS 10; Wed 8—120 W 6th av RR
 2-4—210 Western blg
MOBRIDGE Society—Sun 11; 1st Wed 8—Church, 1st av, W, and 4th at
RAPID CITY First Church—Sun 11; SS 11; Wed 8—7th and Columbus
 sts RR 1.30-5—521 8th st
SIOUX FALLS First Church—Sun 11; SS 11; Wed 8—Minn. av and
 14th st RR 11-5—520 S Minnesota av
SPEARFISH Society—Sun 11; SS 9.30 (June July Aug Sun 10; SS
 8.30); 1st 3d Wed 8; RR Tues 2.30-4.30—Illinois and 7th
WATERTOWN First Church—Sun 11; SS 9.45; Wed 8; RR Mon Fri
 2-4—Maple st and 1st av, SE
YANKTON Society—Sun 10.45; SS 9.30; Wed 7.30—6th at Douglas

TENNESSEE

BRISTOL Society—Sun 11; SS 9.45; 1st 3d Wed 8—YWCA blg
CHATTANOOGA First Church—Sun 11; SS 11; Wed 8—612 McCallie av
 RR 9.30-8; Wed to 7; Sun 2-5—736 Cherry st
JACKSON Society—Sun 11; 1st Wed 7.45; RR 1st 3d Wed 2-4—
 Church, 135 Hawthorne place
JOHNSON CITY First Church—Sun 11; SS 9.45; Wed 7.30—401
 Garland dr RR 11.30-3 except Sat—John Sevier Hotel, Market st
KINGSPORT Society—Sun 11; SS 9.30; Wed 7.30—620 Boone st
KNOXVILLE First Church—Sun 11; SS 11; Wed 8—615 West Hill av
 RR 10-5; Fri to 9—405 Church av, SW
MEMPHIS—Jointly-maintained Reading Room:
 70 Madison av, Mon Tues Thurs 9-8; Wed Fri Sat to 6; Sun 1.30-5
 First Church—Sun 11; SS 11; Wed 8—458 N Perkins rd
 Second Church—Sun 11; SS 11; Wed 8—3535 Central av
 Society—Sun 11; SS 9.15; Wed 8—836 S Lauderdale st
 Society (Downtown)—Sun 11; SS 11; Wed 8—Madison at 4th
MURFREESBORO First Church—Sun 11; SS 9.30; Wed 7.30—528
 E Main RR 1-4—Masonic blg, 105 N Spring
NASHVILLE First Church—Sun 11; SS 11; Wed 8—2911 Hillsboro rd
 RR 9-5; Sat 9-2—901 A Church st
 Society—Sun 11; SS 9.15; Wed 7; RR Mon 2-6.30—1403 12th, N
OAK RIDGE Society—Sun 11; SS 11; Wed 8; RR Wed 7-7.55; Fri 1-4
 —167 Manhattan av
TULLAHOMA Society—Sun 11; SS 11; Wed 7.30; RR Mon 2-3—
 702 W Lincoln st
WHITEHAVEN Society—Sun 11; SS 11; Wed 8—4854 Mill Branch

TEXAS

ABILENE First Church—Sun 11; SS 9.30; Wed 8—506 Orange st RR
 11-4—178 Cypress st
ALAMO HEIGHTS First Church—Sun 11; SS 11; Wed 8; RR 2-5 except
 Sun holidays; Wed 7.30-7.45, 9-9.15—104 Cloverleaf
ALVIN First Church—Sun 11; SS 11; Wed 8; RR Wed Fri 2-4; also
 Wed 6.45-7.45—713 S Lee
AMARILLO First Church—Sun 11; SS 9.30; Wed 8—Julian blv
 at Georgia st RR 9-5.30; Sun 3-4.30—121 W 9th av
ANDERSON Society—Sun 11; SS 11; Wed 8; RR 1st 3d Wed 3-5
ARANSAS PASS Society—Sun 11; 1st Wed 8; RR Thurs 2-4—Wilson
 and McCampbell sts
ARLINGTON First Church—Sun 11; SS 11; Wed 8—500 Summit av
 RR 12-5; Sat 10-2—105 W Main st
AUSTIN First Church—Sun 9.30, 11; SS 11; Wed 8—1309 Guadalupe
 st RR 9-7; Sun holidays 2-5—1000 Congress av
BAY CITY Society—Sun 11; SS 9.35; 2d Wed 8; RR Wed 2-4—av C
BAYTOWN First Church—Sun 11; SS 11; Wed 8—Nevada and Michlgan
 sts RR 10-4 except Sat Sun holidays—10 N Ashbel st
BEAUMONT First Church—Sun 11; SS 11; Wed 8—Main and Calder st
 RR 9-5—Goodhue blg, 338 Crockett st
BELLAIRE First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 1-4;
 Tues Thurs 10-2—4527 Bellaire blv
BELLVILLE Society—Sun 11—West Hwy
BIG SPRING Society—Sun 11; SS 9.30; Wed 8; RR Wed 3-5—1209
 Gregg St
BORGER First Church—Sun 11; SS 9.30; Wed 8; RR Tues Thurs Fri
 1-3—3d and Deahl
BOWIE Society—Sun 11; SS 11; Wed 8—Sanders and Tarrant sts
BRADY Society—Sun 11; SS 9.45—700 11th st
BRECKENRIDGE Society—Sun 11; SS 9.30—401 S McAnis
BROWNVILLE First Church—Sun 11; SS 9.45; Wed 8; RR Mon Wed
 Fri 12.30-4—Church, 201 W Elizabeth at 2d st
BROWNWOOD First Church—Sun 11; SS 9.45; Wed 8; RR Tues Fri
 2.30-4.30—1814 Vincent st
CENTER Society—Sun 11; SS 9.45; Wed 7—416 Austin st
CELEBURNE Society—Sun 11; 1st Wed 8; RR Thurs 3-5—404 S Caddo
COLLEGE STATION Society—Sun 11; SS 9.30; Wed 8—Patricia st
CONROE Society—Sun 11; SS 11—137 N Main st
CORPUS CHRISTI First Church—Sun 11; SS 11; Wed 8—2d and Buford
 sts RR 8.30-5.30; Mon to 9—415 Schatzel st
 Society—Sun 11; SS 11—3133 Swantner blv, Lindale
CORSICANA First Church—Sun 11; SS 9.45; Wed 7.30; RR Tues Fri
 3-5—2122 W 4th av
DALHART Society—Sun 11; RR Wed 2-4—1101 Denrock av
DALLAS—Jointly-maintained Reading Room:
 1711 Commerce st 8-6; Sun holidays 2-5
 First Church—Sun 11; SS 11; Wed 8—Browder and Cadiz sts RR
 Wed 3-7.45—1508 Cadiz st
 Second Church—Sun 11, also 8 except July through Sept; SS 11;
 Wed 8—1755 W Colorado at Plymouth RR 9-5; Sun 2-5—316
 Jefferson
 Third Church—Sun 11, 5; SS 11; Wed 8—4419 Oak Lawn av
 9-9; Wed to 7.30; Sun holidays 2-5—4101 Oak Lawn av at Newton
 Fourth Church—Sun 11; SS 11; Wed 8—6414 Abrams rd
 12-5—2003 Greenville av
 Fifth Church—Sun 9.15, 11; SS 11; Wed 8—5655 W Northern
 Hwy RR 9-9; Wed to 7.30; Sat to 5; Sun holidays 2-5—46
 Berkshire lane
 Sixth Church—Sun 11; SS 11; Wed 8—400 Lochwood Villa
 Jupiter at Garland rd RR 10-5; also Mon Thurs 7-9; Sun 2-4
 382 Casa Linda Plaza, Buckner at Garland rd Mail P O Box 1833
 Society—Sun 11; SS 11; Wed 8; RR Wed 4-8—3605 Colonia
DEL RIO First Church—Sun 11; SS 9.30; Wed 8; RR Tues Sat 3
 Wed 7-7.45—Broadway at Griner
DENISON First Church—Sun 11; SS 9.45; Wed 7.30; RR Wed Sat 1
 —927 W Sears st
DENTON First Church—Sun 11; SS 11; Wed 8; RR Mon Fri Sat 1
 Wed 1-7.45—402 Texas st
DEVINE Society—Sun 11; SS 11—Park av
EASTLAND First Church—Sun 11; SS 9.45; Wed 7.30—Lamar
 Plummer sts RR Tues 2-5—201 W Plummer
EDINBURG First Church—Sun 11; SS 9.30; Wed 8; RR Tues
 3.30-5—9th and Champion
EL PASO First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—Cur
 Elm at San Diego RR 8-5; Sun 2-5—306 N Stanton st
 Second Church—Sun 11; SS 11; Wed 8; RR 9-5—4909 Monte
FORT WORTH—Jointly-maintained Reading Room:
 704 Throckmorton at 8 am-9 pm; Wed to 7; Sun holidays 2-5
 First Church—Sun 11, also 7 Nov through Apr; SS 11; Wed 8-
 4th and Lamar sts RR 10-6—Ridgela State bank blg, 3327 Waco
 Second Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—2112 Fan
 Park blv RR 9-8; Tues to 8; Sun holidays 2-5—3057 S University
 Third Church—Sun 11; SS 11; Wed 8; RR Wed 7-7.50; Th
 11-2—823 N Riverside dr
 Society—Sun 11; SS 11—1409 Circle Park blv
FREEPORT First Church—Sun 10.30; SS 10.30; Wed 8; RR Tues 10-
 Fri 2-5; also Wed 7.30-7.45, 9-9.45—303 E Broad st
GAINESVILLE Society—Sun 11; 1st Wed 7; RR Tues Fri 3-5—2
 N Denton st
GALVESTON First Church—Sun 11; SS 9.30; Wed 8—Church, Ann
 O at 27th st RR 11-4 except Sat—512 21st st
GARLAND Society—Sun 11; SS 11—6th at State Mail P O Box 7
GRAND PRAIRIE First Church—Sun 11; SS 11; Wed 8; RR Tues
 1-3—2002 Pine st
GREENVILLE Society—Sun 11; SS 9.45; 2d 4th Wed 8; RR Mon W
 1-3—Loop 315 and Sayle st
HARLINGEN First Church—Sun 11; SS 9.30; Wed 8—Taylor and
 sts RR 10-4—123 S 1st st
HOUSTON—Jointly-maintained Reading Room:
 802 McKinney av 8-9; Wed to 6; Sun holidays 2-5
 First Church—Sun 11; SS 11; Wed 8—Jefferson av at Main st
 9-6; Wed 9-7.45—1720 Main st
 Second Church—Sun 11; SS 11; Wed 8—207 E 14th st RR 11-
 except Sun holidays—365 W 19th st
 Third Church—Sun 11; SS 11; Wed 8; RR 12-5 except Sun ho 2-
 —5516 Alameda rd
 Fourth Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—4910 Mac
 rose blv RR 8-9; Wed to 7; Sun holidays 2-5—3720 Main st
 Fifth Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 12-
 —6641 Bellfort blv
 Sixth Church—Sun 11; SS 11; Wed 8; RR Mon 3-5; Sat 2-5, W
 6-7.50—2202 Elgin av
 Seventh Church—Sun 11; SS 11; Wed 8; RR 10-4—5742 Se
 Felipe rd
 Society—Sun 11; SS 9.30; Wed 8—1407 Grove st
IRVING First Church—Sun 11; SS 11; Wed 8; RR Tues Wed Thur
 1.30-3.30—811 E 6th st
KERRVILLE First Church—Sun 11; SS 9.30; Wed 8; RR Mon Fri 2-4
 Wed 7-7.50—Woodlawn at Florence st
KILGORE First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-5—
 1100 S Martin st
KINGSVILLE First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 2-4.5
 Church, 11th and E King av
LAREDO First Church—Sun 11; SS 9.40; Wed 8; RR Mon Fri 3.30-5.5
 except holidays—1819 Houston st
LONGVIEW First Church—Sun 11; SS 9.30; Wed 8—401 E Madison st
 RR 10-4; Sat to 1—222 E Methvin st
LUBBOCK First Church—Sun 11; SS 9.30; Wed 8; RR 10-5; also Wed
 6.30-7.55; Sun 3-5—2202 Broadway
LUFKIN Society—Sun 11; SS 11; 1st Wed 8—Warren and Laurel sts
MARSHALL First Church—Sun 11; SS 9.30; Wed 8; RR Tues Sat 3-5
 Thurs 11.30-2—Church, Burleson and Franklin sts
MCALLEN First Church—Sun 11; SS 9.30; Wed 8; RR 1-5—411 E
 Main st
MERCEDES First Church—Sun 11; SS 9.45; Wed 8; RR Tues Fri
 2.30-4.30—10th and Texas
MEXIA Society—Sun 10.30; 1st Wed 7; RR Wed 2-4—200 S McClure
MIDLAND First Church—Sun 11; SS 11; Wed 8—407 North C st
 11.30-5.30 except Sat 10-12; also Tues Thurs 7-9—312 W 1st
MINERAL WELLS Society—Sun 11; SS 11; 1st Wed 8—NE 3d st
MISSION First Church—Sun 11; SS 9.30; Wed 8—1422 Conroy
 RR 1-4.30—1418 Conroy av

S Society—Sun 11; SS 9.30; RR Thur 3-5—211½ S Dwight
HES Society—Sun 11; SS 11; Wed 8; RR Wed 5.30-7.30
ine st
CHLAND HILLS First Church—Sun 11; SS 11; Wed 8; RR
rs 10-1 except holidays—7904 Bedford rd
First Church—Sun 11; SS 9.30; Wed 8—3043 E 27th st RR
10 E 6th Mail P O Box 4069
E First Church—Sun 11; Wed 8; RR Tues Thurs 2-4—402
ore st
rst Church—Sun 11; Wed 8—901 N Frost SS 9.45—320
st RR Tues Fri 2-4—320 W Cook st
st Church—Sun 11; Wed 8; RR Tues Fri 2-5—W Kaufman
\ Society—Sun 11; SS 11; Wed 8; RR Tues Thurs Fri 11-3;
7.15—1112 S Wafer st
W First Church—Sun 11; SS 9.45; Wed 8; RR Tues Fri 3-5
V 9th st
THUR First Church—Sun 11; SS 9.30; Wed 7.30—3439
blv RR Mon Wed Fri 10-2; Tues Thurs 1-5—637 5th st
ON First Church—Sun 11; SS 11; Wed 8; RR Tues Fri 1-4;
7.45—100 St Lukes drive
IG Society—Sun 11; SS 9.30; 1st Wed 8—Av J and 7th st
LO First Church—Sun 11; SS 9.30; Wed 8—720 S Abe st
except Sun holidays—109 W Beauregard st
NIO—Jointly-maintained Reading Room:
st Marys st 8.30-8; Wed to 6; Sun holidays 1-4
Church—Sun 9.30, 11; SS 11; Wed 8—501 N Alamo st
f Church—Sun 11; SS 11; Wed 8—Magnolia av and Belknap
Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat 1-3.30;
5-7.45—3523 S Presa
TO First Church—Sun 11; SS 9.30; Wed 8; RR 2.30-5—
icks at Crockett st
OS Society—Sun 11; SS 9.30; 2d 4th Wed 8; RR Wed 11-3
N Hutchison st
society—Sun 11; 1st Wed 8—966 Mill av
Society—Sun 11; SS 10; RR Thurs 3-5—Crockett at Jones
ER Society—Sun 11; SS 9.30; 1st 3d Wed 8—1001 Crane
First Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri
pt holidays—2d and Downs av
Society—Sun 11; SS 11—Griffith and Pacific avs
Y First Church—Sun 11; SS 9.30; Wed 8; RR Tues 10-12;
—406 4th st, N
st Church—Sun 11; SS 11; Wed 8—S Broadway at 2d RR
16 S Broadway
First Church—Sun 11; SS 11; Wed 7.30; RR Mon Fri 2-4—
near st
First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs Sat
2 W Stayton
t Church—Sun 11; SS 11; Wed 8—1101 Columbus av RR
in 2-5—108 N 6th st
Society—Sun 11; RR Mon 2.30-4.30—6th and Missouri
Society—Sun 11; 1st Wed 8—Church, S Houston st
FALLS First Church—Sun 11; SS 11; Wed 8—2156 av H
1-5—814 8th st
ociety—Sun 11; SS 11; 1st Wed 8—801 Coke st

UTAH

JK Society—Sun 11; SS 9.30; Wed 8—2605 E 33d, S RR
cept Sat Sun holidays—2343 E 33d S, Salt Lake City
st Church—Sun 11; SS 11; Wed 8—Church, 780 24th st at
av RR 12-4—2341 Kiesel av
st Church—Sun 11; SS 9.45; Wed 8; RR Tues Thurs Sat
05 E 1st N
E CITY—Jointly-maintained Reading Room:
State st, 9.30-5.30; Mon Fri 9.30-9
Church—Sun 11; SS 11; Wed 8—352 E 3d South st RR
except Sat; also Wed 7-7.50, 9-9.30—360 E 3d South st
d Church—Sun 11; SS 11; Wed 8—566 East S Temple st
Millcreek

VERMONT

st Church—Sun 10.45; SS 10.45; Wed 7.30; RR 2-5 except
1—81 Elm st at Eastern av
FALLS Society—Sun 10.45; SS 10.45; Wed 7.30; RR Wed
School st
ON First Church—Sun 11; SS 11; Wed 7.30; RR Wed Sat
10—Silver and Hillside sts
IORO First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Mon
2-4; (also Fri 7-9 Apr through Oct)—Putney rd
ON First Church—Sun 10.45; SS 10.45; Wed 7.45—Church,
tion and Bay View sts RR 12.30-5—196 Pearl st
LLE Society—Sun 11; SS 11; 1st Wed 7.30; RR Wed 3-5
IRY Society—Sun 10.45; SS 10.45; (3d Wed 8 March
Nov)—Community House
IER First Church—Sun 10.45; SS 10.45; Wed 7.30; RR
urs Sat 2.30-4.30—145 State st
Society—Sun 11; SS 9.30; 1st 3d Wed 7.45—E Main st
Society—Sun 11; SS 11; Wed 8; RR Thurs 2-4—56 York
I Society—Sun 11; SS 11; Wed 7.30; RR Wed 2-4—Main
First Church—Sun 10.45; SS 10.45; Wed 7.45; RR 2-5—
st av at Crown st
BURY First Church—Sun 11; SS 11; Wed 7.30; RR Tues
it 2-4—Main and Prospect sts
ILD Society—Sun 10.45; Wed 8; RR Wed 3-5—90 Main st

VIRGINIA

ALEXANDRIA First Church—Sun 11; SS 11; Wed 8—1709 Russell rd
RR 9-5; Sun holidays 2-5—110 N St Asaph
ARLINGTON First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8.15—
6843 Little Falls rd, Arlington RR 9.30-5.30; also Tues Thurs 7-9;
Sun 2-5—123 N Little Falls st, Falls Church
Second Church—Sun 11; SS 11; Wed 8—3101 Arlington blv at
N Highland st RR 10-5; Thurs to 9; Sun 2-5—2618 Wilson blv
BLACKSBURG Society—Sun 11; SS 11; 2d Wed 8.15—YMCA Chapel,
Squires Hall, College av
CHARLOTTESVILLE First Church—Sun 11; SS 11; Wed 8—17th at
Gordon RR 10.30-3; Sat to 1—301 E Market st
FAIRFAX First Church—Sun 11; SS 11; Wed 8.15—Church, 428 Old
Lee hwy RR 12-4 except Sun holidays—112 N Payne st
FREDERICKSBURG First Church—Sun 11; SS 9.30; Wed 8; RR Tues
11-1; Thurs 3-5—707 Mary Ball st
LYNCHBURG First Church—Sun 11; SS 11; Wed 8—2901 Rivermont
av RR 10-4 except Sat—521 Main st
MT VERNON First Church—Sun 11; SS 11; Wed 8—Hollin Hills School,
1115 Fort Hunt rd RR 10-6; Fri 10-9; Sat 10-2—1619 Fort Hunt
rd Mail P O Box 1136, Alexandria
NEWPORT NEWS-HAMPTON First Church—Sun 11; SS 9.30, 11; Wed 8
—2808 Kecoughtan rd, Hampton RR 11-5 except Sun holidays—
2800 B West av, Newport News
NORFOLK First Church—Sun 11; SS 11; Wed 8—7246 Granby st RR
10-5 except Sun holidays—29 Selden Arcade
Society—Sun 11; SS 11; Wed 8; RR Mon 6-9; Wed 4-7.45—
413 Boissevain av
PETERSBURG First Church—Sun 11; SS 11; Wed 8—1668 S Sycamore
st RR 10-4; also Mon 7-9—210 N Sycamore st
PORTSMOUTH Society—Sun 11; SS 11; 4th Wed 8—YMCA, 527 High
PULASKI Society—Sun 10.30; 1st Wed 8—14 6th st, NW
RICHMOND First Church—Sun 11; SS 11; Wed 8—Monument av and
Allison st RR 9-9 except Wed Sat 9-5.30; Sun 2-4.30—315 E
Franklin st
ROANOKE First Church—Sun 11; SS 11; Wed 8—5th st and Church
av, SW RR 10-4; Fri 10-9—125 Luck av, SW
VIRGINIA BEACH First Church—Sun 11; SS 9.30; Wed 8; RR Tues
Thurs 12-4—209 20th st
WAYNESBORO First Church—Sun 11; SS 9.30; Wed 8—521 W Main
st RR 10.30-2.30 except Wed 10.30-12, 7-7.50—519 W Main st
WILLIAMSBURG First Church—Sun 11; SS 9.30; Wed 8; RR 1-4—
620 Jamestown rd
WINCHESTER First Church—Sun 11; SS 11; Wed 8; RR Mon Fri 1-3
—203 S Braddock st

WASHINGTON

ABERDEEN First Church—Sun 11; SS 11; Wed 8—3d and I sts RR
12-4—118 South H st
ANACORTES First Church—Sun 11; SS 9.40; Wed 8; RR Tues Thurs
Sat 12-3—8th and K st
ARLINGTON First Church—Sun 11; SS 11; Wed 8; RR Mon 2-4; Wed
2-4, 6.45-7.45—Church, 4th and Dunham
AUBURN First Church—Sun 11; SS 11; Wed 8—610 8th st, NE
RR 11.30-5; also Fri 7.30-9—262 E Main st
BAINBRIDGE ISLAND First Church—Sun 11; SS 11 (June July Aug
Sun 10; SS 10); Wed 8—High School rd RR 11-3—Winslow way
BELLEVUE First Church—Sun 9.30, 11; SS 9.30, 11; Wed 8—801
Lake Wash. blv at Overlake dr RR 10-4; also Fri 7-9—10210 Main
BELLINGHAM First Church—Sun 11; SS 11; Wed 8—Forest at Maple
RR 10-4—219 E Holly st
BLAINE First Church—Sun 11; SS 11; Wed 8; RR Wed Sat 1-4
BOTHELL First Church—Sun 11; SS 11; Wed 8; RR 12-3—16404
102d NE
BREMERTON First Church—Sun 11; SS 9.30; Wed 8—4th st at Warren
av RR 9-6 except Sun holidays—519 4th st
BURLINGTON Society—Sun 11; SS 9.45; 2d Wed 8—Church
CAMAS First Church—Sun 11; SS 11; Wed 8; RR 2-4—704 NE 5th av
CASHMERE Society—Sun 11; SS 9.45; Wed 8—501 Cottage av
CENTRALIA First Church—Sun 11; SS 9.30; Wed 8—Main and Rock
sts RR 11-4 except Sun holidays—321 N Tower
CHEHALIS First Church—Sun 11; SS 9.30; Wed 8; RR Mon Wed Fri
2-4—1253 Park st
CHELAN Society—Sun 11; SS 9.30; 1st 3d Wed 8—Masonic Temple
CLARKSTON First Church—Sun 11; SS 9.45; Wed 8; RR Mon Wed
Fri 1-4—1020 7th st
COLVILLE Society—Sun 11; SS 9.30; 2d Wed 8; RR Thurs 2-4—225
S Cedar
COULEE DAM Society—Sun 11; SS 9.30; Wed 8—807 Central dr
DES MOINES Society—Sun 11; SS 9.30; Wed 8; RR Wed 1-3—S 218th
EATONVILLE Society—Sun 11; SS 11—Masonic Temple
EDMONDS First Church—Sun 11; SS 11; Wed 8—503 Bell st RR 10-4
except Sun holidays; also Fri 7-9—309 Main st
ELLENSBURG First Church—Sun 11; SS 9.40; Wed 8—4th and Ander-
son RR 11.30-2.30—204 E 4th av
ELMA Society—Sun 11; 1st Wed 8—2d and Eaton sts
ENUMCLAW First Church—Sun 11; SS 11; Wed 8; RR 12-4
EPHRATA First Church—Sun 11; SS 9.40; Wed 8; RR Mon Fri 2-4;
Wed 7-7.45—Church, 11th and C sts, SW
EVERETT First Church—Sun 11; SS 11; Wed 8—33d and Colby av
RR 10-4 except Sun holidays—2938 Colby av
FRIDAY HARBOR Society—Sun 11; SS 10—Church
GIG HARBOR—See Purdy
GOLDENDALE Society—Sun 11—101 W Broadway

- HOQUIAM First Church**—Sun 11; SS 9.45; Wed 8—7th and L sts RR 12-4 except Sat—707 Simpson av
- KENT Society**—Sun 11; SS 11; 1st Wed 8; RR Wed 2-4—E Meeker and State sts
- KIRKLAND First Church**—Sun 11; Wed 8—220 1st st SS 11—407 1st st RR 10-4—123 Lake st, S
- LAKEWOOD CENTER First Church**—Sun 11; SS 11; Wed 8—9151 Gravelly Lake dr, SW RR 10-5; also Fri 7-9—9637 Gravelly Lake dr, SW
- LANGLEY First Church**—Sun 11; SS 11; Wed 8; RR Tues 4-6; Fri 1-4
- LONG BEACH Society**—Sun 11; SS 11; 3d Wed 8—16th and Calif. av
- LONGVIEW First Church**—Sun 11; SS 11; Wed 8—22d and Kessler RR 11-4—1227 Commerce av
- LYNDEN Society**—Sun 11; SS 11; 2d 4th Wed 8; RR Tues 2-4—208 5th st
- MERCER ISLAND First Church**—Sun 11; SS 11; Wed 8—SE 47th st at 86th av, SE RR 11-4; also Fri 7-9—Boyd big
- MONTESSANO Society**—Sun 11; SS 9.45; Wed 8—105 River st, N RR 1-3 except Mon Sat—208 Pioneer, E
- MOSES LAKE Society**—Sun 11; SS 9.30; Wed 8—Womens Club House, W 1105 Columbia av RR 12-4; also Fri 6-8—209 S Division st
- MOUNT VERNON First Church**—Sun 11; SS 11; Wed 8—6th and Cedar st RR 1-4—720 1st st
- NORTH BONNEVILLE Society**—Sun 11; SS 9.30; 1st Wed 8—Church
- OAK HARBOR Society**—Sun 11; SS 11; Wed 8—Scenic Hgts rd
- OLYMPIA First Church**—Sun 11; SS 11; Wed 8—201 8th av RR 11.30-4.30—513 S Washington st
- Second Church**—Sun 11; SS 11; Wed 8; RR Wed 1-3, 6.45-8—Church, Plymouth at Garfield, Westside
- OPPORTUNITY First Church**—Sun 11; SS 11; Wed 8—N 425 Evergreen rd RR 12.15-3 except Tues Thurs—E 12002 Sprague
- OROVILLE Society**—Sun 11; SS 11; 2d 4th Wed 8; RR 3d Wed 2-5—Fir st and Central av
- PASCO First Church**—Sun 11; SS 11; Wed 8; RR 11.30-3; also Fri 7-9—4th and Shoshone sts
- PORT ANGELES First Church**—Sun 11; SS 9.30; Wed 8—120 W 8th st RR 11-4; also Fri 7-9—110 E 1st st
- PORT ORCHARD First Church**—Sun 11; SS 9.30; Wed 8; RR 2-4; also Wed 7-7.45—219 Prospect
- PORT TOWNSEND Society**—Sun 11; 1st Wed 8—1135 Lawrence st
- PULLMAN First Church**—Sun 11; SS 9.30; Wed 8; RR Sat 11-3; also Wed 7-8—Whitman at Maple
- PURDY Society**—Sun 11; SS 11; Wed 8—Church, Purdy RR 10.30-5; Fri to 9—Gig Harbor Mail P O Box 216, Gig Harbor
- PUYALLUP First Church**—Sun 11; SS 11; Wed 8—418 W Pioneer RR 11-4; also Fri 7-9—107 Meeker av, SW
- RAYMOND Society**—Sun 11; SS 10; Wed 8—7th and Duryea st
- REDMOND Society**—Sun 9.30; SS 9.30; Wed 8—16910 Avondale rd
- RENTON First Church**—Sun 11; SS 11; Wed 8—220 Whitworth RR 10.30-3.30 except Sat; also Wed 6.30-7.45—212 Whitworth
- RICHLAND Society**—Sun 11; SS 11; Wed 8; RR Wed 1-3, 7-7.55; Sat 1-3—Thayer at Sanford
- ROY Society**—Sun 11; SS 9.45; 2d Wed 8—Church
- SEATTLE First Church**—Sun 11; SS 11; Wed 8—1519 E Denny way RR 8-8; Wed to 6; Sun holidays 2-6—1800 4th av
- Second Church**—Sun 11; SS 11; Wed 8—W 67th and 22d av, NW RR 11-4—100 Ballard big, 2208 NW Market
- Third Church**—Sun 9.30, 11; SS 9.30, 11; Wed 8—1707 NE 50th st RR 9-8; Wed to 7; Sun holidays 2-7—4560 University Way NE
- Fourth Church**—Sun 11, 8; SS 11; Wed 8—8th av at Seneca st NE 8-6 except Sat Sun holidays—713 3d av
- Fifth Church**—Sun 11; SS 11; Wed 8—Rainier av and Alaska RR 11-5.30—4743 Rainier av, S
- Sixth Church**—Sun 11; SS 11; Wed 8—42d av, SW, and SW Lander st RR 10.30-5; also Tues Fri 7-9—4710 California av
- Seventh Church**—Sun 11; SS 11; Wed 8—Church, 2555 8th av, W RR 10-6 except Sun holidays—525 Queen Anne av N
- Eighth Church**—Sun 11; SS 11; Wed 8—N 104th st and Dayton av N RR 10.30-4—8319 Greenwood av N
- Ninth Church**—Sun 11; SS 11; Wed 8; RR 1-4; also Wed 7-8—616 NE 165th st
- Tenth Church**—Sun 11; SS 11; Wed 8—14925 22d av, SW RR 10-5; Fri to 9—629A SW 152d st
- Eleventh Church**—Sun 11; SS 11; Wed 8—333 NE 76th st RR 11-5—7208 Woodlawn av, NE
- Twelfth Church**—Sun 11; SS 11; Wed 8—1700 28th av, W RR 11-4 except Sun holidays—3411 W McGraw st
- Thirteenth Church**—Sun 11; SS 11; Wed 8—Church, 3500 NE 125th st RR 11-5.30—3200 NE 125th st
- Fourteenth Church**—Sun 11; SS 11; Wed 8—3601 SW Barton RR 11-4; also Tues 7-9—9205 B 35th av, SW
- Fifteenth Church**—Sun 11; SS 11; Wed 8—5801 Sand Point Way, NE RR 9-5 except Sun holidays—3711 NE 45th st
- Sixteenth Church**—Sun 11; SS 11; Wed 8; RR Thurs Sat 1-3—18213 Fremont av N
- SEDRO WOOLLEY Society**—Sun 11; 1st Wed 8—Central and Pacific sts
- SEQUIM Society**—Sun 11; SS 9.45; 2d 4th Wed 8; RR Wed 2-4—Church, 337 W Spruce st
- SHELTON First Church**—Sun 11; SS 11; Wed 8; RR Mon Fri 2-4; Wed 6.45-7.45—302 Alder
- SNOHOMISH First Church**—Sun 11; SS 9.30; Wed 8; RR 2-4 except Wed Sat—4th at D
- SNOQUALMIE Society**—Sun 11; SS 9.45; 1st and 3d Wed 8
- SPOKANE**—Jointly-maintained Reading Room:
W 814 Sprague av, 8-7; Sun holidays 1.30-4.30
First Church—Sun 11, 8; SS 11; Wed 8—4th and Post st
Second Church—Sun 11; SS 11; Wed 8—Indiana av at P
SUMAS Society—Sun 11; SS 11; 1st Wed 8—Cherry and 1st
SUNNYSIDE First Church—Sun 11; SS 11; Wed 8; RR Tues—1405 Federal Way
- TACOMA First Church**—Sun 11; SS 11; Wed 8—Division av RR 9-6—1119 Broadway
- Second Church**—Sun 11; SS 11; Wed 8—S 54th and RR 11-5—5416 S Tacoma Way
- Third Church**—Sun 11; SS 11; Wed 8; RR Tues 2-4; W 824 E Wright av
- Fourth Church**—Sun 11; SS 11; Wed 8; RR 10-4; W—545 Broadway
See also Lakewood Center
- TOPPENISH Society**—Sun 11; Wed 8—Toppenish av and N. I
- VANCOUVER First Church**—Sun 11; SS 11; Wed 8—Broad 26th st RR 9.30-5—1214 Main st
- VASHON First Church**—Sun 11; SS 11; Wed 8; RR 11-4
- WALLA WALLA First Church**—Sun 11; SS 11; Wed 8—1st. man RR 10-5—20 W Main st
- WENATCHEE First Church**—Sun 11; SS 11 (June July Aug SS 10); Wed 8—Wash. at Douglas RR 11.30-4—202 Pal
- WHITE SALMON Society**—Sun 11; SS 11; 1st 3d Wed 8
- WINLOCK Society**—Sun 11.15; 1st Wed 8—Church
- YAKIMA First Church**—Sun 11; SS 11; Wed 8—101 N Nach 11-5; Fri 11-9—204 East A st

WEST VIRGINIA

- BLUEFIELD First Church**—Sun 11; SS 11; Wed 8—1409 Au Mon Wed Fri 11-2.30—306 Bland st
- CHARLESTON First Church**—Sun 11; SS 11; Wed 8—Lee at RR 10-5 except Sun holidays—223 Hale Mail P O Box 664
- CLARKSBURG First Church**—Sun 11; SS 11; Wed 8; RR 1.30-3.30; Wed 7-8—658 W Pike st
- FAIRMONT Society**—Sun 11; SS 11; RR Tues Thurs 2-4—412
- HUNTINGTON First Church**—Sun 11; SS 10.55; Wed 8—Chu av at 12th st RR 11-4—Ritter big, 1007 4th av
- MORGANTOWN First Church**—Sun 11; SS 11; Wed 8—236 RR 11-3; also Mon 7-9—165 Pleasant st
- PARKERSBURG First Church**—Sun 11; SS 11; Wed 8; RR T Sat 1-3—Park av at 17th
- ST ALBANS First Church**—Sun 11; SS 9.40; Wed 8; RR 1 1-3—32 B st
- WHEELING First Church**—Sun 11; SS 11; Wed 8—14th av RR 11-4.30; Mon 11-9—1204 Chapline st

WISCONSIN

- ANTIGO First Church**—Sun 10.45; SS 9.30; Wed 7.45; RR Appleton First Church—Sun 10.30; SS 10.30; Wed 8—320 RR 11-5 except Sat—111 S Oneida
- ASHLAND First Church**—Sun 11; SS 11; Wed 8; RR Wed 12 W Front st
- BARABOO First Church**—Sun 11; SS 9.45; Wed 8; RR 2-4 ex holidays—602 East st
- BELOIT First Church**—Sun 10.45; SS 9.30; Wed 8—505 8th 10.30-5—420 State st
- BLOOMER Society**—Sun 11—Gehring big
- BOSCOBEL Society**—Sun 11; last Wed 7.30—Municipal big
- BROOKFIELD First Church**—Sun 10.30; SS 10.30; Wed 8; 7.30-8, 9-9.30; Sat 1-3—Capitol at Calhoun
- BURLINGTON First Church**—Sun 11; SS 9.30; Wed 8; RR 2-4—609 Jefferson st
- CEDARBURG First Church**—Sun 10.45; SS 9.30; Wed 8; RR Wed 7-7.50; Fri 7-9—313 W Bridge st
- CHIPPEWA FALLS First Church**—Sun 11; SS 9.30; Wed 8; Wed Fri 1.30-4.30—W Grand av and Pine st
- DELANAV Society**—Sun 10.45; SS 9.30; 2d Wed 8; RR 1 2d Wed 7-8—120 S 6th st
- EAGLE RIVER First Church**—Sun 10.45; SS 10.45; Wed 8; Fri 2-4; Wed 6.30-7.30—Church, Pine and 3d st
- EAU CLAIRE First Church**—Sun 10.30; SS 10.30; Wed 8—502 S Farwell RR 10-4 except Sat—311 S Farwell
- ELKHORN Society**—Sun 10.45; SS 9.15; Wed 8; RR Wed 2- N Broad st
- EVANSVILLE Society**—Sun 11; SS 11; Wed 8; RR Tues Fr 507 W Main
- FOND DU LAC First Church**—Sun 11; SS 9.15; Wed 8; RR 1 Wed 7-7.45, 9-9.15—584 Marshall av
- FORT ATKINSON First Church**—Sun 10.30; SS 10.30; Wed 7 Mon Wed Sat 2.30-5—Church, 359 Whitewater av
- GREEN BAY First Church**—Sun 10.30; SS 10.30; Wed 8—M Cherry RR 10-5 except Sun holidays—508 E Walnut st
- HARTFORD Society**—Sun 10.45; SS 10.45; Wed 8—Pleasant rd and Highway K
- JANESVILLE First Church**—Sun 11; SS 11; Wed 8—323 W RR 11-5 except Sun holidays—109 E Court st
- KENOSHA First Church**—Sun 10.45; SS 10.45; Wed 8; RR Church, 6032 8th av
- LA CROSSE First Church**—Sun 10.45; SS 9.30; Wed 8—West av and King st RR 11-5; Fri to 9—521 Main st

ENEVA First Church—Sun 11—Broad and Wis. st. SS 11—
ritual Hall Wed 8; RR 11-4 except Sun—Broad and Wis. st
V First Church—Sun 10.30; SS 10.30; Wed 8—315 Wiscon-
RR 9.30-8.30; Wed to 7.30; Sat to 5; Sun 2-4—305 State st
nd Church—Sun 10.30; SS 9, 10.30; Wed 8—202 S Midvale
4; also 7-9 except Wed Sat—Westgate Shopping Center
MOC First Church—Sun 10.45; SS 10.45; Wed 8; RR 2-4
Sun holidays—7th and Park
ITE First Church—Sun 11; SS 9.45; Wed 7.45; RR 1-5 ex-
un holidays; also Wed 7-7.30—Stephenson and Liberty st
IELD First Church—Sun 11; SS 9.30; Wed 8; RR Sat 2.30-
Wed 7.30-7.55—201 S Maple at E 2d
D Society—Sun 11—150 S 7th st
Society—Sun 11; SS 9.15; Wed 7.45; RR Wed Fri 2-4—
av, N at Lake st
KEE—Jointly-maintained Reading Room:
Wisconsin av, 8 am-9 pm; Wed to 7; Sun holidays 2-4.30
L Church—Sun 11, 5; SS 11; Wed 8—1451 N Prospect av
-5; also Fri 7-9; Sun 2-4.30—2324 N Farwell av
nd Church—Sun 10.45; SS 10.45; Wed 8—2722 W Highland
2 10-9; Wed to 6; Sun holidays 2-4—822 N 27th
d Church—Sun 11; SS 9.30, 11; Wed 8—2915 N Sherman
9; Wed 9-7.30; Sun 2-4.30—4242 W North av
th Church—Sun 11; SS 11; Wed 8—2519 E Kenwood blv RR
7-9; Wed 12-5, 7-8; Sat to 5; Sun 2.30-5—3069 N Downer av
h Church—Sun 10.45; SS 9.15, 10.45 (June through Sept
30; SS 9.30); Wed 8—3101 S 30th st RR 12-5; Wed to
to 9—3025 W Oklahoma av
h Church—Sun 10.45; SS 9.30; Wed 8; RR Tues Fri 11-5—
N Van Buren st
ety—Sun 11; SS 9.30; 1st Wed 8—2739 S Superior st
IA—See Woodruff-Minocqua
First Church—Sun 10.45; SS 9.30; Wed 7.45; RR Wed Sat
4 11 10th st
First Church—Sun 11; SS 9.15; Wed 8—227 E Wisconsin
12.30-5—107 Church st
ILLE First Church—Sun 11; SS 9.45; Wed 8; RR Wed 7-8
JWOC First Church—Sun 11; SS 11; Wed 8; RR 1-4 except
n holidays—836 N Roosevelt av
First Church—Sun 10.45; SS 10.45; Wed 7.45; RR Mon Wed
5—Chicago and Main sts
I First Church—Sun 11; SS 9.30; Wed 7.45—443 Algoma
12-4—11 Merritt av
ILLE Society—Sun 10.45; SS 9.30; 1st 3d Wed 8—200 N
RR Wed 2-4; Sat 2-5—43 W Main
TH First Church—Sun 10.45; SS 9.15; Wed 8; RR Tues Fri
2.30 Smith st
I First Church—Sun 10.45; SS 9.15; Wed 7.45; RR Wed Sat
30—W Wisconsin
First Church—Sun 10.30; SS 10.30; Wed 8—402 9th st
-4; also Fri 6-9—610 Main st
NDER First Church—Sun 11; SS 9.45; Wed 7.45; RR Wed
4—Stevens and Frederick sts
society—Sun 11; SS 9.30; Wed 8; RR Wed 2-4; Thurs 7-9—
du Lac st
O Society—Sun 11; SS 9.30—207 W Division st
IAN First Church—Sun 10.45; SS 9.15; Wed 7.30—609 Ni-
w RR 11-5; Fri to 9—712 N 8th st
ILWAUKEE Society—Sun 11; SS 9.30; 1st Wed 8; RR 6-7.45
Milwaukee av
I POINT First Church—Sun 11; SS 9.30; Wed 7.45; RR 2-4
Sat—1704 Main st
ON BAY First Church—Sun 11; SS 11; Wed 8; RR Wed 2-5—
7th av
R First Church—Sun 11; SS 11; Wed 8—19th st and John
1-4 except Sat—1604 Tower av
Society—Sun 11; SS 9.45; Wed 8; RR Wed 7-8—Milwaukee st
WK Society—Sun 11; Wed 7.45; RR Wed 2-4—113 N 4th st
ERS Society—Sun 10.45; SS 9.15; Wed 8; RR Tues Thurs
4; Wed 6.30-7.45—1630 28th st
OWN Society—Sun 11; SS 9.30—500 5th st
HA First Church—Sun 10.45; SS 10.45; Wed 8—600 Maple av
-4.30; Fri to 9—314 South st
A Society—Sun 10.45; SS 9.45; 1st Wed 8—420 Harrison st
I First Church—Sun 11; SS 9.30; Wed 8; RR 1-4; also Wed
-45—404 Franklin st
IA Society—Sun 11; SS 9.45; Wed 8—140 E Main st
IOSA First Church—Sun 11; SS 9.30; Wed 8—7728 Milwau-
RR 10-9; Tues Sat 10-6; Wed 10-7—Mayfair Shopping Center
LLIS First Church—Sun 11; SS 9.30; Wed 8—1612 S 81st st
-3 except Wed Sat; Wed 7-7.45; also Tues 7-9—1610 S 81st
END Society—Sun 10.45; SS 9.15; 1st 3d Wed 7.30—5th av
SH BAY First Church—Sun 10.30; SS 10.30 (June through
un 10; SS 10); Wed 8; RR 12-4; also Mon Fri 7-9—721 E
Spring drive
ATER Society—Sun 11; SS 9.30; Wed 8—225 N Franklin
IN RAPIDS First Church—Sun 10.45; Wed 8; RR Wed Sat
300 1st st, N
FF-MINOCQUA Society—Sun 10.30; SS 10.30; (May to Nov
30)—Maple st at Town Line rd, Woodruff

WYOMING

CASPER First Church—Sun 11; SS 11; Wed 8—Church, 4th and Grant
sts RR 12-5 except Sun holidays—115 E 1st st
CHEYENNE First Church—Sun 11; SS 11; Wed 8—3202 E Lincoln-
way RR 12-4—1618 Central av
CODY Society—Sun 11; 2d 4th Wed 8; RR Wed Sat 2-4—901 Sheridan
GREYBULL Society—Sun 11; SS 11; 2d Wed 8—824 N 4th st
LARAMIE First Church—Sun 11; SS 11; Wed 8; RR Tues Thurs 2-4
except holidays—Church, 1219 Grand av
POWELL Society—Sun 11; SS 9.45; 1st Wed 8—3d and Douglas
RAWLINS Society—Sun 11; SS 10; 3d Wed 8; RR Thurs 2-4—4th st
RIVERTON Society—Sun 11; SS 9.30; Wed 8; RR Wed 2-4—Adams
and Broadway
ROCK SPRINGS Society—Sun 11; SS 11; Wed 8—A and Blair sts
SARATOGA Society—Sun 11; SS 10; Wed 8—S Greenwood
SHERIDAN First Church—Sun 11; SS 9.30; Wed 8—455 Sumner st
RR 1-4—29 W Loucks st
WHEATLAND Society—Sun 11; 1st Wed 8; RR 1st Wed 2-4—10th st
WORLAND Society—Sun 11; SS 9.30; 4th Wed 8—700 Howell

SOUTH AMERICA

ARGENTINA

BUENOS AIRES First Church—Sun Eng 10, Span 11.15; SS 10, 11.15;
Wed Span 12.15, Eng 6.30, Span 7.45; RR 3-7.30; Wed Sat 3-6—
Ayacucho 349
Second Church—Sun Eng 10.15; SS 10.15; Wed 6.30; RR 1-6
(Dec to Apr 4-7) except Sat; Wed to 6.15—Sargento Cabral 841
Third Church—Sun Span 10; Wed Span 7.15; RR 4-6 except Wed
Sat; Wed 5-7—Rodriguez Peña 254
Society—Sun Ger 10; SS 10; Wed Ger 6.30; RR Wed 4-6; Fri
5-7—Calle Chacarabuco 863
QUILMES, F.C.N.G.R. Society—1st 3d 5th Sun Ger 10; 2d 4th Sun
Span 10; SS Span 10; Wed Span 7—Moreno 635

BRAZIL

BLUMENAU Society—Sun 9; 2d Wed 8—Becco Indalal
JOINVILLE Society—Sun Ger 9 except 3d Sun Port 9; SS 9; 1st Wed
Ger 8—Rua 15 de Novembro, Praça da Bandeira
PORTO ALEGRE Society—Sun Ger 9, Port 10.15; SS 10.15; 1st 3d
5th Wed Port 8.30; 2d 4th Wed Ger 8.30—av Parâ 1190 RR Tues
Thurs 3-6 except holidays—Andradas 1755, room 3
RIO DE JANEIRO First Church—Sun Port 9, Eng 10.30; SS 9, 10.30;
1st 3d 5th Wed Ger and Port 7, 2d 4th Wed Eng and Port 7; RR
Tues Fri 12-4; Wed 4-6.30; Mon Thurs 5-8—av 13 de Maio 13
SÃO PAULO First Church—Sun Port 9.30, Eng 11; SS 9.30, 11; 1st
3d 5th Wed Port 8; 2d 4th Wed Eng 8; RR Mon Tues Thurs Fri 3-5;
Wed 6.30-7.50—Trav. Brig. L Antonio 2A at av Brig. L Antonio 780
Second Church—Sun Port 9.30, Eng 11; SS Port 9.30, Eng 11;
1st 3d Wed Eng 8; 2d 4th 5th Wed Port 8—Rua Conselheiro Cris-
piniano 398 RR Tues Fri 12-30-4.30; Wed 6.30-7.50—Rua Consel-
heiro Crispiniano 139

BRITISH GUIANA

GEORGETOWN Society—Sun 10; SS 8.30; 1st 3d Wed 5.30; RR Mon
Thurs 5-7 except holidays—285 Forshaw st

CHILE

SANTIAGO First Church—Sun Span 10, Eng 11.15; SS 10, 11.15; Wed
7.15—av Sanchez Fontecilla 832 RR 10-12, 3-7—Miraflores 279

PERU

LIMA Society—Sun 10.15; 1st Wed 7.30—Edificio Alpha, Dpto
100A, Mayta Capac 1285

URUGUAY

MONTEVIDEO First Church—Sun Eng 9.30, Span 11; SS 9.30, 11;
Wed Eng 8, Span 7.30—Libertad at av Brasil RR 1-8 except Wed Sat
—8 de Octubre 2295
Second Church—Sun Eng 9.30, Span 11; SS 9.30, 11; Wed Eng
6.15, Span 7.30—Chucurro 1036 RR 2-7 except Wed Sat Sun
holidays—av 18 de Julio 1953
Society—Sun 10.30; SS 10.30; Wed 7—Mercedes 1805

VENEZUELA

CARACAS Society—1st 3d Sun Span 11; 2d 4th 5th Sun Eng 11; SS
Span Eng 9.30; Wed Span Eng 7—Easo blg, rm 3E, Avda Fco. de
Miranda at Avda de las Mercedes Mail Apto. del Este 5084

CHRISTIAN SCIENCE ORGANIZATIONS AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with Article XXIII, Section 8, of The Mother Church Manual.

AFRICA

SOUTH AFRICA

CAPE TOWN (Cape Province)—Organization at University of Cape Town 1st 3d Mon during Term 8—Arts Block, Senate rm
DURBAN (Natal)—Organization at University of Natal Tues during Term 1.20—University Union, King George V av
JOHANNESBURG (Transvaal)—Organization at The University of The Witwatersrand Wed during Term 1.30—Central Block, rm 215

AUSTRALIA

MELBOURNE (Victoria)—Organization at The University of Melbourne Mon during Term 1.15—Union House, Committee rm 7 Mail The Union
SYDNEY (New South Wales)—Organization at The University of Sydney Tues during Term 1.10—Latin II rm Mail Box 33, The Union, Sydney University

NEW ZEALAND

WELLINGTON—Organization at Victoria University of Wellington Alternate Thurs during Term 7.10—Student Union bldg, Quiet rm Mail P O Box 1878

EUROPE

FRANCE

PARIS—Organization at The University of Paris Thurs 7.15 Oct through June—36 blv St Jacques (XIV) Mail Miss Helene Hubert, 23 rue Chanzy, Viroflay, Seine et Oise

GERMANY

BERLIN—Organization at Free University of Berlin Tues during Term 8.30 pm—Goethestr 49, Zehlendorf
BRAUNSCHWEIG—Organization at Braunschweig Institute of Technology 2d 4th Thurs during Term 7—Rennelbergstr 9
HAMBURG—Organization at The University of Hamburg Thurs during Term Eng 7, Ger 8—Rothenbaumchaussee 25

GREAT BRITAIN

ENGLAND

BIRMINGHAM (Warwickshire)—Organization at The University of Birmingham Thurs 5.30—St Francis Hall, The Union
BRISTOL (Gloucestershire)—Organization at University of Bristol Mon 8—The Victoria Rooms
CAMBERLEY (Surrey)—Organization at Royal Military Academy Sandhurst Alternate Fri during Term 8—New Building, Music rm
CAMBRIDGE (Cambridgeshire)—Organization at Cambridge University Thurs In Full Term 8.30—13 St Elgus st
LEEDS (Yorkshire)—Organization at The University of Leeds Thurs during Term 8—Student Christian Centre, Cavendish rd
LONDON—Organization at The University of London Thurs during Term 7.30—The University of London Union bldg, Malet st, WC 1
MANCHESTER (Lancashire)—Organization at The University of Manchester 1st 3d 5th Thurs during Term 5.15—203 Oxford rd
OXFORD (Oxfordshire)—Organization at Oxford University Tues In Full Term 8.15—36 St Giles
SHEFFIELD (Yorkshire)—Organization at University of Sheffield 1st and Alternate Thurs during Term 5.30—300 Western Bank

SCOTLAND

EDINBURGH (Midlothian)—Organization at Edinburgh University Tues during Term 7.30—Chaplaincy Centre, Forest rd

NETHERLANDS

LEYDEN—Organization at Leyden University 1st Tues during Term 8.30—Prytaneum, 6 Rapenburg

SWITZERLAND

GENEVA—Organization at University of Geneva 2d 4th Thurs 8.30—Conservatory of Music, Place Neuve Mail 23 av de Budé, apt 23

NORTH AMERICA

CANADA

BRITISH COLUMBIA

VANCOUVER—Organization at University of British Columbia Fri 12.3—Hut L4, E Mall

MANITOBA

WINNIPEG—Organization at The University of Manitoba 2d 4th Thurs 4.30—Arts bldg, rm 308

ONTARIO

LONDON—Organization at University of Western Ontario Thurs 4.3—Middlesex College, rm 202
TORONTO—Organization at University of Toronto Alternate Thurs 5.1—Student Christian Movement bldg, 44 St. George st Mail 16 Sift Court, Willowdale

QUEBEC

MONTREAL—Organization at McGill University Wed 1—Arts bldg, 230 Mail 555 Sherbrooke st, W

UNITED STATES

ALABAMA

AUBURN—Organization at Auburn University Sun 7—Union bldg, rm 21
TUSCALOOSA—Organization at University of Alabama Tues 6.30—Student Union, Capstone rm

ARIZONA

TEMPE—Organization at Arizona State University Sun 6—Dasher Chapel Mail P O Box 202, Memorial Union
TUCSON—Organization at University of Arizona Tues 4.45—State Union, rm 350 Mail P O Box 9800, Student Union

ARKANSAS

FAYETTEVILLE—Organization at University of Arkansas 1st 3d Wed—Student Union Mail P O Box 1964 Student Union

CALIFORNIA

ARCATA—Organization at Humboldt State College Mon 6.30—Bldg, rm 109
AZUSA—Organization at Citrus College Tues 1.30—6819 W Citrus
BERKELEY—Organization at University of California Tues 7.30—268 Durant av
CHICO—Organization at Chico State College Thurs 11.30 am Speech and Music bldg, rm 206, W 1st st
CLAREMONT—Organization at Claremont Colleges Thurs 9—McAllen Center for Religious Activities Mail P O Box 5
CONCORD—Organization at Diablo Valley College 1st 3d Thurs 7.30—2 Eckley Lane, Walnut Creek
COSTA MESA—Organization at Orange Coast College Tues 3—Bldg bldg, rm 3
DAVIS—Organization at University of California Thu 6.15—510 6th
EL CAMINO COLLEGE—Organization at El Camino College 2d 4th Tues 11—Music Dept, rm 11
FRESNO—Organization at Fresno State College Tues 1—College Religious Center, Shaw av Campus
FULLERTON—Organization at Fullerton Junior College Thurs 11.15—142 E Chapman
LONG BEACH—Organization at Long Beach City College Wed 11—4441 Rutgers av
LONG BEACH—Organization at Long Beach State College Wed 12—Music bldg, rm 105 Mail Activities Office, 6101 E 7th st
LOS ALTOS HILLS—Organization at Foothill College Tues 5.15—401 University av, Los Altos
LOS ANGELES—Organization at University of California Mon 11 (summer Mon 2.10)—560 Hilgard av
LOS ANGELES—Organization at East Los Angeles College Mon 12.1—University Religious Conference bldg, 5202 E Brooklyn av Mail 640 N Muscatel av, San Gabriel, Calif.
LOS ANGELES—Organization at Los Angeles City College Fri 11.15—University Religious Conference, 903 N Heliotrope dr, suite 22
LOS ANGELES—Organization at Los Angeles State College Wed 12.1—Music bldg, rm 150 Mail 5151 State College drive
LOS ANGELES—Organization at Occidental College Wed 6.30—Main Chapel
LOS ANGELES—Organization at University of Southern California Tues 7—3034 University av

CHRISTIAN SCIENCE ORGANIZATIONS

INDIANA

LES—Organization at Woodbury College Mon 7 am—Campus, Mail 1027 Wilshire blv
 —Organization at Modesto Junior College Thurs 12—Music 9
 GE—Organization at San Fernando Valley State College Tues music big, rm 270 Mail Student Activities, 18111 Nordhoff st
 —Organization at Mills College Tues 7.30—Chapel
 —Organization at Oakland City College Tues 7—67 Wild-
 edmont
 I—Organization at California Institute of Technology 1st 3d
 15—Dabney Hall, rm 202 Mail C. I. T. YMCA
 I—Organization at Pasadena City College Tues 12.05—61
 iv Mail 1570 E Colorado blv
 —Organization at California State Polytechnic College Tues 6
 B 122
 I—Organization at University of Redlands Tues 6.30—Me-
 chapel
 E—Organization at University of California Thurs 7—Wat-
 se Chapel Mail 3701 Canyon Crest rd
 ITO—Organization at Sacramento City College Tues 7.30—
 Fireside rm
 ITO—Organization at Sacramento State College Tues 1—
 omomics big, rm 113
 O—Organization at San Diego State College Thurs 7 pm—
 Cottage
 CISCO—Organization at City College of San Francisco Thurs
 Monterey
 ICISCO—Organization at San Francisco State College Tues
 townestown YMCA, 333 Eucalyptus av Mail 1600 Holloway av
 —Organization at San Jose State College Tues 7.30—College
 Mail 134 E San Salvador
 OBISPO—Organization at California State Polytechnic College
 —rm MSD 130 Mail College Box 69, ASB office
 EO—Organization at College of San Mateo Thurs 11—Fine
 rm 203
 RBARA—Organization at University of California Thurs 4.15
 city Religious Conference big, 6518 El Greco rd, Goleta Mail
 r 736, Goleta
 RBARA—Organization at Santa Barbara City College Tues
 434 Loma Alta dr Mail 120 E Valerio st
 MNICA—Organization at Santa Monica City College Thurs
 1525 Pearl st
 SA—Organization at Santa Rosa Junior College Wed 12.15
 Mendocino av
 —Organization at Stanford University Tues 7.15—Womens
 se Mail P O Box 2727
 —Organization at University of The Pacific Wed 4—Sears
 114
 I—Organization at Los Angeles Valley College Tues 11—
 iurbank, rm 4
 —Organization at Whittier College Tues 7—Music big, rm
 23
 HILLS—Organization at Los Angeles Pierce College Tues
 23 Exhibit Place

COLORADO

—Organization at University of Colorado Tues 6.45—Uni-
 memorial Center, rm 420 Mail University Memorial Center
 SPRINGS—Organization at Colorado College Thurs 5—
 center
 SPRINGS—Organization at United States Air Force Academy
 andenberg Hall, rm 4A33
 Organization at Colorado Woman's College Tues 7—What-
 el, Meditation Chapel
 Organization at University of Denver Thurs 7.15—Evans
 University Park Campus
 LINS—Organization at Colorado State University Tues 5.10
 th Memorial Chapel Mail Student Union
 —Organization at Colorado State College Wed 7—Student
 g, Lower Council rm

CONNECTICUT

EN—Organization at Yale University Tues 7.15—Branford
 Chapel Mail P O Box 1928, Yale Sta.
 DON—Organization at Connecticut College Thurs 7.30—
 Memorial Chapel Mail P O Box 1333
 DON—Organization at United States Coast Guard Academy
 30—Little Chapel
 Organization at University of Connecticut Thurs 6.30—Wag-
 aspel

DELAWARE

—Organization at University of Delaware Thurs 7.30—Student
 ig, Blue and Gold rm Mail Harrington E, rm 203

DISTRICT OF COLUMBIA

FORN—Organization at The American University Thurs 5—
 ional Service big Chapel Mail Box 178
 FORN—Organization at The George Washington University Thurs
 31g O, 2106 G st, NW
 FORN—Organization at Marjorie Webster Junior College Thurs
 Administration big

FLORIDA

CORAL GABLES—Organization at University of Miami Tues 6.15—
 1115 Levante st
 DE LAND—Organization at Stetson University Thurs 7.15—Allen Hall,
 rm 201 Mail Box 190, Stetson University
 GAINESVILLE—Organization at University of Florida Sun 6.45—
 Florida Union, rm 218 Mail Box 3491, University Station
 LAKE LAND—Organization at Florida Southern College Tues 5.45—
 Music big
 ST PETERSBURG—Organization at St Petersburg Junior College 2d 4th
 Tues 12—Technical big, rm 201
 TALLAHASSEE—Organization at Florida State University Thurs 7—
 535 W College av
 TAMPA—Organization at University of South Florida Wed 1.25—
 University Center, rm 215
 WINTER PARK—Organization at Rollins College Tues 4.15—311 N
 Interlachen av

GEORGIA

ATHENS—Organization at University of Georgia Sun 7—846 S Mill-
 edge av
 ATLANTA—Organization at Georgia State College Mon 9.50 am—
 College Chapel
 ATLANTA—Organization at The Georgia Institute of Technology Thurs
 6.45—New Classroom big, rm 370 Mail P O Box 425

HAWAII

HONOLULU—Organization at University of Hawaii Tues 5—Keller Hall,
 rm 213

IDAHO

MOSCOW—Organization at University of Idaho Thurs 7—Student
 Union big
 POCATELLO—Organization at Idaho State University Thurs 7—Admin-
 istration big, rm 310 Mail Box 143, College Station

ILLINOIS

ALTON—Organization at Southern Illinois University, Edwardsville
 Campus Thurs 4—Student Union, rm 103
 CARBONDALE—Organization at Southern Illinois University Thurs 6.30
 —University Center
 CARLINVILLE—Organization at Blackburn College Mon 9 pm—Clegg
 Chapel
 CHAMPAIGN—Organization at University of Illinois Tues 7—1113
 S 4th st
 CHARLESTON—Organization at Eastern Illinois University Thurs 7—
 Fine Arts Center, rm T-006
 CHICAGO—Organization at The University of Chicago Tues 7.15—
 Thordike Hilton Memorial Chapel, 1150 E 58th st Mail Reynolds
 Club, 5706 S University av, 37
 CHICAGO—Organization at University of Illinois, Undergraduate Division
 Tues 2—Navy Pier, rm 206 Mail Navy Pier, Room 72
 DECATUR—Organization at Millikin University Fri 12.30—Malone
 Chapel, Liberal Arts big
 DE KALB—Organization at Northern Illinois University Tues 5.05—
 University Center big, Heritage rm Mail University Box 123
 ELSAH—Organization at The Principia College Tues 4.45, 7.30
 EVANSTON—Organization at Northwestern University Thurs 7—Reli-
 gious Center, South entrance, Chicago av
 GALESBURG—Organization at Knox College Wed 7—Womens Gym
 JACKSONVILLE—Organization at MacMurray College Mon 8—228 E
 State st
 LA GRANGE—Organization at Lyons Township Junior College Tues 7
 —YMCA Chapel rm, 31 E Ogden av
 MACOMB—Organization at Western Illinois University Thurs 7—Fine
 Arts big, rm 122 Mail P O Box 344, Macomb
 NORMAL—Organization at Illinois State University Tues 6.15—304
 Student Union big Mail P O Box 203, Normal
 PEORIA—Organization at Bradley University Mon 4.15—Murray Baker
 Hall, rm 216 Mail 1406 W Barker

INDIANA

BLOOMINGTON—Organization at Indiana University Tues 7—Union
 big, Bryan rm Mail Activities Desk, Indiana Memorial Union
 CRAWFORDSVILLE—Organization at Wabash College Thurs 9.30 pm
 —Goodrich Hall, rm 105
 GREENCASTLE—Organization at DePauw University Wed 6.45—
 Memorial Student Union big
 INDIANAPOLIS—Organization at Butler University Mon 6.30—Ather-
 ton Center
 MUNCIE—Organization at Ball State Teachers College Tues 7—Music
 big, rm 107
 TERRE HAUTE—Organization at Indiana State College Thurs 6.30—
 Student Union big
 WEST LAFAYETTE—Organization at Purdue University Thurs 6.45
 130 Marsteller st

IOWA

AMES—Organization at Iowa State University of Science and Technology Tues 7—Memorial Union
 CEDAR FALLS—Organization at State College of Iowa Tues 7—Faculty rm, Auditorium big Mail Auditorium big, rm 40
 CEDAR RAPIDS—Organization at Coe College Tues 7.15—Poe Chapel, Sinclair Memorial Chapel
 DES MOINES—Organization at Drake University Tues 7.30—New York Hall, rm 101 Mail Box 131, Drake University
 GRINNELL—Organization at Grinnell College Thurs 8—Steiner Hall
 IOWA CITY—Organization at State University of Iowa Tues 7.15—Iowa Memorial Union, Conference rm 1 Mail 114 S Linn st
 MT VERNON—Organization at Cornell College 1st 3d Tues 7.15—Allee Meditation Chapel

KANSAS

EMPORIA—Organization at Kansas State Teachers College Tues 4.30—Student Union big, rm 203
 LAWRENCE—Organization at University of Kansas Thurs 7.30—Danforth Chapel Mail P O Box 632
 WICHITA—Organization at University of Wichita Tues 5—Fine Arts Center, rm B 119

KENTUCKY

LEXINGTON—Organization at University of Kentucky Tues 6.30—Student Union big, rm 109
 LOUISVILLE—Organization at University of Louisville Wed 12.15—Menges Hall, rm 101

LOUISIANA

BATON ROUGE—Organization at Louisiana State University Thurs 6.20—Big T-1, rm 138 Mail P O Box 13127, Baton Rouge 3
 NEW ORLEANS—Organization at Tulane University Thurs 7—Dixon Hall, rm C Mail P O Box 27, Sta. 20

MAINE

LEWISTON—Organization at Bates College Sun 7.30—93 College st
 ORONO—Organization at University of Maine Tues 7.30—Drummond Chapel, Memorial Union big
 WATERVILLE—Organization at Colby College Thurs 7—Tower rm

MARYLAND

ANNAPOLIS—Organization at United States Naval Academy Sat 1.30—232 Prince George st
 BALTIMORE—Organization at The Johns Hopkins University Thurs 7.45—Chapel, Levering Hall
 COLLEGE PARK—Organization at University of Maryland Wed 6.30—Memorial Chapel
 FREDERICK—Organization at Hood College Thurs 6.45—Coffman Chapel, rm 5
 TOWSON—Organization at State Teachers College Wed 6.15—Chapel, Newell Hall
 TOWSON—Organization at Goucher College Mon 1.30—College Center, rm 2

MASSACHUSETTS

AMHERST—Organization at Amherst College Thurs 5—Chapin Chapel Mail 56 College st
 AMHERST—Organization at University of Massachusetts Tues 8—Student Union Mail Registered Student Organizations
 BOSTON—Organization at Boston University Tues 5.15—Marsh Chapel Mail 185 Bay State rd
 BOSTON—Organization at Northeastern University Tues 7—Bacon Memorial Chapel
 BOSTON—Organization at Simmons College Tues 6.45—Smith Hall, 40 Pilgrim rd
 CAMBRIDGE—Organization at Harvard University Mon 7.30—Phillips Brooks House Parlor Mail P O Box 47
 CAMBRIDGE—Organization at Massachusetts Institute of Technology Tues 7.15—M.I.T. Chapel Mail c/o Secretariat, Walker Memorial, 39
 MEDFORD—Organization at Tufts University Tues 5—Crane Chapel Mail 20 Highland av, Cambridge 39
 NORTHAMPTON—Organization at Smith College Wed 5—Hill's Chapel Lounge Mail P O Box 242
 SOUTH HADLEY—Organization at Mount Holyoke College Tues 9 pm—Little Chapel
 SPRINGFIELD—Organization at Springfield College Mon 7.15—College Chapel
 WELLESLEY—Organization at Wellesley College Wed 5—Phi Sigma Society House

MICHIGAN

ALBION—Organization at Albion College Thurs 7.15—Boyd Chapel
 ANN ARBOR—Organization at University of Michigan Thurs 7.30—Student Activities big, rm 528 D
 DETROIT—Organization at Wayne State University Tues 12.30—Mackenzie Hall, rm 382
 EAST LANSING—Organization at Michigan State University Tues 7—Student Union Mail Box 441
 FLINT—Organization at General Motors Institute Tues 7—202 Court st
 GRAND RAPIDS—Organization at Grand Rapids Junior College Thurs 8.30 am—143 Bostwick st NE, rm 164

HOUGHTON—Organization at Michigan College of Mining nology Sun 7—Student Union big, Conference rm
 KALAMAZOO—Organization at Western Michigan University—Kenley Memorial Chapel
 ROCHESTER—Organization at Oakland University Mon 12.30 Center, rm 125
 YPSILANTI—Organization at Eastern Michigan University 1—Starkweather Hall, auditorium

MINNESOTA

MINNEAPOLIS—Organization at University of Minnesota TT—Coffman Memorial Union Mail P O Box 13680
 NORTHFIELD—Organization at Carleton College Sun 9.1 crypt Wed 7—Interfaith Council rm
 ST CLOUD—Organization at St Cloud State College Thurs 7 Hall

MISSOURI

COLUMBIA—Organization at Christian College Fri 1—Colk
 COLUMBIA—Organization at University of Missouri Tues 7. College, Lowry Hall, rm 28
 KANSAS CITY—Organization at University of Missouri at K Thurs 8—Student Center
 ROLLA—Organization at Missouri School of Mines and Metallurgy 6.30—612 State st
 ST CHARLES—Organization at Lindenwood College Mon 5 Arts big Parlor
 ST LOUIS—Organization at Harris Teachers College Mon 12 733 Union av Mail 5351 Enright
 ST LOUIS—Organization at Washington University Tues 12.15 Memorial Chapel Mail P O Box 75
 WARRENSBURG—Organization at Central Missouri State Col 7—Alumni Memorial Chapel, Library

MONTANA

BOZEMAN—Organization at Montana State College Thurs 5. fourth Chapel, South 7th
 MISSOULA—Organization at Montana State University Thurs Music big, rm 103

NEBRASKA

LINCOLN—Organization at University of Nebraska Thurs 6.3 School of Religion Chapel, 1237 R st Mail 4617 Eden Circ
 OMAHA—Organization at Municipal University of Omaha We Main big, rm 209

NEW HAMPSHIRE

DURHAM—Organization at The University of New Hampshire 1—Memorial Union, Rockingham rm Mail P O Box 217
 HANOVER—Organization at Dartmouth College Tues 9 pm—lock and School sts Mail P O Box 136

NEW JERSEY

GLASSBORO—Organization at Glassboro State College Tues Hamilton rd
 NEW BRUNSWICK—Organization at Rutgers—The State Thurs 7.30—Voorhees Little Chapel, Douglass College
 PRINCETON—Organization at Princeton University Tues 7.30—Dodge Conference rm

NEW MEXICO

ALBUQUERQUE—Organization at University of New Mexico—New Mexico Union, rm 231-E
 UNIVERSITY PARK—Organization at New Mexico State Mon 5.30—Music big, rm 105

NEW YORK

ALBANY—Organization at State University of New York a Tues 7.30—Brubacher Hall
 BROOKLYN—Organization at Pratt Institute Fri 5—Studio big, rm 303
 BUFFALO—Organization at State University of New York a Thurs 7—Norton Hall, rm 264
 BUFFALO—Organization at State University of New York C Education at Buffalo Thurs 5—Union big
 CANTON—Organization at St. Lawrence University Tues 7—71
 FLUSHING, L. I.—Organization at Queens College Tues 12—Hall, rm 202
 HAMILTON—Organization at Colgate University 1st 3d Mon 8 House
 HEMPSTEAD, L. I.—Organization at Hofstra College Wed—morial Hall, Rip Van Winkle rm
 ITHACA—Organization at Cornell University Thurs 7.30—Anabel Taylor Hall, Study Room G-20, Anabel Taylor Hall
 KINGS POINT, L. I.—Organization at U. S. Merchant Marine 2d 4th Fri 7—Small Protestant Chapel Mail c/o Protestant
 NEW PALTZ—Organization at State University College 11 1 Lookout av
 NEW YORK—Organization at Columbia University Thurs 5.1 Hall, Dodge Room
 NEW YORK—Organization at Hunter College Fri 6—695 Put 1503

CHRISTIAN SCIENCE ORGANIZATIONS

UTAH

Organization at New York University Tues 6—Religious
nization at Hartwick College Tues 6.30—61 Chestnut st
zation at State University of New York, College at
-63 Woodside av
Organization at State University of New York College
es 1.15—243 Cornell st
zation at State University of New York College of
Isdam Sun 7—28 Elm st
-Organization at Vassar College Wed 5—Chapel,

nization at University of Rochester 1st 3d 5th Thurs
dd Union Mall P O Box 5182, River Campus Station
ization at Syracuse University Tues 6.45—Colonial
Chapel
n at Rensselaer Polytechnic Institute Tues 7.30—
1
ganization at United States Military Academy Mon
Hall Mail P O Box 23

NORTH CAROLINA

ganization at University of North Carolina Thurs 7
rial Student Union Mall Box 246, Chapel Hill
ation at Duke University Tues 6.45—Chapel Room,
t Campus Mall Box 4556, Duke Station
ganization at University of North Carolina at Greens-
es 5—Religious Activities Center, Elliot Hall
tation at North Carolina State of the University of
t Raleigh 1st 3d Thurs 7.15—King Religious Center,

NORTH DAKOTA

Organization at University of North Dakota 2d 4th
rwin Hall Chapel

OHIO

i at Ohio Northern University 1st 3d Wed 6.30—

tion at The University of Akron Thurs 5—Spanton

ation at Ohio University Thurs 7.30—Helen Mauck
ial Chapel
ion at Baldwin-Wallace College Tues 7—285 Front st
l—Organization at Bowling Green State University
out Chapel

ganization at University of Cincinnati Mon 7—Uni-
m 3 Mail Box 52, Campus Sta. P O
ganization at Fenn College Tues 12.30—Stillwell Hall,

ganization at Western Reserve University Mon 5.15
v, rm 207, 11111 Euclid av
ganization at The Ohio State University Thurs 8—
nion, Parks Memorial Chapel
ganization at Ohio Wesleyan University Wed 4.15—
big Chapel
ganization at Denison University Tues 6.45—Slayer

tion at Hiram College Sun 10, Tues 8—Miller Chapel
on at Kent State University Tues 7—Student Union

Organization at Muskingum College 1st 3d Thurs 7
zation at Oberlin College Mon 9.30—YWCA Lounge,
ail YMCA Office, Wilder Hall
ation at Miami University Sun 11; Tues 7—Sesqui-
l Mail P O Box 43
ganization at Lake Erie College Tues 7—Social

ganization at Wittenberg University Thurs 6.45—Ort

OKLAHOMA

zation at University of Oklahoma Sun 7 pm—Linn

—Organization at Oklahoma City University 1st 3d
Administration bldg, 4th floor
ganization at Oklahoma State University Sun 5.30—
al Chapel Mail c/o Office of Social Director of the

tion at University of Tulsa Sun 6—Student Activities

OREGON

nization at Oregon State University Thurs 7.15—
big Mail P O Box 606

ation at University of Oregon Sun 6.30—Student
l c/o Advisor, 87 E Broadway, Eugene
nization at Lewis and Clark College Thurs 7—Lower
g rms Mail Box 352
ion at Willamette University Fri 4—Little Chapel,

PENNSYLVANIA

BETHLEHEM—Organization at Lehigh University Mon 7—Chapel Mail
P O Box 350, University

EASTON—Organization at Lafayette College Mon 7—Hogg Hall Mail
103 Alumni Hall of Engineering

ELIZABETHTOWN—Organization at Elizabethtown College Alternate
Tues 6.30—Baugher Student Union bldg

GLENSIDE—Organization at Beaver College Tues 7.15—Dormitory B,
Meditation rm

LEWISBURG—Organization at Bucknell University Tues 8—Vaughn
Literature bldg, rm 111

PHILADELPHIA—Organization at Drexel Institute of Technology 1st
3d 5th Mon 1—Drexel Activities Center

PHILADELPHIA—Organization at University of Pennsylvania Mon 7.30
—Christian Association bldg, 36th and Locust sts

PHILADELPHIA—Organization at Temple University Mon 6—Mitten
Hall, rm 205 Mail Box 138, Temple University

PITTSBURGH—Organization at Carnegie Institute of Technology Tues
4.30—Skibo Chapel Mail Box 195, Carnegie Institute of Technology

PITTSBURGH—Organization at University of Pittsburgh Tues 5.15—
Cathedral of Learning, rm 129

SWARTHMORE—Organization at Swarthmore College 2d 4th Thurs 7.15
—Lodge 4

UNIVERSITY PARK—Organization at The Pennsylvania State University
Thurs 6.15—Eisenhower Chapel Mail rm 210, Chapel, University Park

WEST CHESTER—Organization at West Chester State College Thurs 7
—132 N High st

RHODE ISLAND

KINGSTON—Organization at University of Rhode Island Thurs 6.45—
221 Independence Hall

PROVIDENCE—Organization at Brown University Tues 7—Faunce House,
Faunce Memorial rm

SOUTH CAROLINA

CLEMSON—Organization at Clemson College Wed 7—Student Chapel
Mail Box 2245, College Station

COLUMBIA—Organization at University of South Carolina Thurs 7—
Russell House, rm 102

SOUTH DAKOTA

VERMILLION—Organization at State University of South Dakota Tues
4.30—Danforth Chapel

TENNESSEE

JOHNSON CITY—Organization at East Tennessee State University Wed
6.15—Chapel rm Mail P O Box 546

KNOXVILLE—Organization at University of Tennessee Tues 8—Uni-
versity Student Center

MEMPHIS—Organization at Memphis State University Tues 8—Cafe-
teria Banquet rm

NASHVILLE—Organization at Vanderbilt University Thurs 6.45—Hume
Chapel

TEXAS

ARLINGTON—Organization at Arlington State College Mon 5—Stu-
dent Union bldg, Jeff Davis rm Mail Box 273

AUSTIN—Organization at University of Texas Thurs 7—2328 Gua-
dalupe st

BEAUMONT—Organization at Lamar State College of Technology Mon
7—United Christian Fellowship Center, 896 E Virginia

CANYON—Organization at West Texas State University Tues 6—Hill
Chapel Mail Box 615, West Texas Station

COLLEGE STATION—Organization at Texas A & M University Wed
7.30—Memorial Student Center Mail Box 393

CORPUS CHRISTI—Organization at Del Mar College 1st 3d Thurs 8
—E. L. Harvin Student Center, rm 202

DALLAS—Organization at Southern Methodist University Wed 6.45—
Umphrey Lee Student Center, rm 1 Mail Box 113

DENTON—Organization at North Texas State University Wed 6.45—
220 Marietta Mail Box 5425, North Texas Station

DENTON—Organization at Texas Woman's University Wed 6.45—402
Texas st Mail Box 3526, University Hill Station

EL PASO—Organization at Texas Western College Fri 7—Student Union

FORT WORTH—Organization at Texas Christian University Sun 5—
Student Center bldg, rm 215 Mail 3844 Hill Top rd

HOUSTON—Organization at Rice University Sun 5—Autry House,
6265 Main st

HOUSTON—Organization at University of Houston Sun 6—Oberholzer
Hall

LUBBOCK—Organization at Texas Technological College Thurs 5.15—
1203 College av, rm 201

SAN MARCOS—Organization at Southwest Texas State College 2d 4th
Tues 6.30—Student Union bldg, Sun Room

UTAH

SALT LAKE CITY—Organization at University of Utah Thurs 7.30
Protestant Campus Center, 232 University st

VERMONT

BURLINGTON—Organization at The University of Vermont Tues 6.30—
Little Chapel of Ira Allen Chapel
MIDDLEBURY—Organization at Middlebury College Wed 5.15—Sunder-
land Chapel

VIRGINIA

BLACKSBURG—Organization at Virginia Polytechnic Institute Wed 7
—YMCA Chapel, Squires Hall Mail P O Box 3B, Va. Tech Station
CHARLOTTESVILLE—Organization at The University of Virginia Thurs
7.30—Madison Hall, YMCA rm Mail Box 81, Newcomb Hall Station
FREDERICKSBURG—Organization at Mary Washington College of the
University of Virginia Thurs 8.15—Monroe Hall Mail P O Box 1202
College Station
RADFORD—Organization at Radford College, Woman's Division of Vir-
ginia Polytechnic Institute Mon 6.30—Founders Hall, rm 106
RICHMOND—Organization at Richmond Professional Institute Thurs
5.15—Administration bldg, rm 22
WILLIAMSBURG—Organization at College of William and Mary Thurs
6.15—Wren Chapel Mail P O Box 768

WASHINGTON

BELLINGHAM—Organization at Western Washington State College Tues
7.15—Music bldg, rm 201 Mail c/o Dean of Women's Office
ELLENSBURG—Organization at Central Washington State College Thurs
6.30—711 N Pine st
PULLMAN—Organization at Washington State University Tues 7—
Whitman at Maple Mail P O Box 282, College Station
SEATTLE—Organization at University of Washington Thurs 7—Organ-
ization bldg, 4305 15th av, NE
TACOMA—Organization at University of Puget Sound Thurs 6.30—
Gail Day Chapel, Jones Hall
WALLA WALLA—Organization at Whitman College Thurs 9 pm—Pren-
tiss Hall

WEST VIRGINIA

HUNTINGTON—Organization at Marshall University Thurs 6.30—
Campus Christian Center, 17th st at 5th av
MORGANTOWN—Organization at West Virginia University 1st 3d Th
7—Elizabeth Moore Hall

WISCONSIN

APPLETON—Organization at Lawrence College Thurs 7—Student Un-
bldg, NE rm
BELOIT—Organization at Beloit College Alternate Tues 7—Oscar
Rowell rm
MADISON—Organization at University of Wisconsin Tues 7.30—T-
Student Center Foundation bldg, 315 N Mills st
MILWAUKEE—Organization at University of Wisconsin-Milwaukee Mo
4.30—2519 E Kenwood blv
OSHKOSH—Organization at Wisconsin State College Tues 7—44
Algoma blv
RIPON—Organization at Ripon College Tues 6.30—Harwood Men's
Union, Chapel
STEVENS POINT—Organization at Wisconsin State College Thurs 4:45
—College Union

WYOMING

LARAMIE—Organization at University of Wyoming Thurs 6.30—
Education bldg, rm 021

SOUTH AMERICA

ARGENTINA

BUENOS AIRES—Organization at University of Buenos Aires Thurs 7:15
—Ayacucho 349

TIAN SCIENCE PRACTITIONERS AND TEACHERS

practitioners whose cards appear in these columns are members of The Mother Church, Church of Christ, Scientist, in Boston, Massachusetts, and are amenable to its By-Laws. Presented testimony to The Christian Science Board of Directors of The Mother Church shows they are qualified as practitioners of Christian Science.

Letters C. S. after a practitioner's name designate one who has had class instruction from an teacher of Christian Science. The letters C. S. B. indicate that the practitioner has been taught by or has taken a course at the Massachusetts Metaphysical College or in the Christian Science School of Education.

The names of those who are authorized teachers of Christian Science are followed by the word Teacher. They may teach one class of not more than thirty pupils in each calendar year. The teaching of Christian Science is governed by the Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts, especially by Articles XXVI and XXVII (pages 83-87).

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Eastwood, Elsie Mrs CS 34 Devonshire rd Tel 31540

Eastwood, John CS 11-4 Mon Wed Fri 4 Queen st Tel 25939 Res 34 Devonshire rd Tel 31540

Rask, Esther Mrs CS 23 Kensington rd Tel 33970

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Williamson, Alfred CS 28 Sowerby av, SS Tel 63131

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Bond, Muriel Mrs CS 115 Colehorne court, SW 5 Tel FRE 6181

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Bowers, Marlon Alice Mrs CS 72 Beulah Hill, Upper Norwood SE 1 Tel LIV 3170

Brine, George E. CS 2 Wavertree rd, SW 2 Tel TUL 2952

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Chambers, Frederick A. CS 2-5 Mon Thurs; 10-12 Sat 415 Oxford W 1 Tel MAY 5800 Res 32 Earls Court sq, SW 5 Tel FRE 6412

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Cobham, Rosemary C. Miss CS 9.30-12.30 except Sat; also Wed 1.30-4.30 87 Clarendon ct, Seymour pl, W 1 Tel PAD 9665

Coomber, Olga Cyprian Mrs CS 8 Abbot's park, SW 2 Tel TEL 857

Coot, Wing Comdr Maxwell H. CS 10-12 Wed; 2-4 Mon Thurs 1 Gloucester place, W 1 Tels WEL 5048; res FEA 8916

Coot, Zulmah P. Mrs CS 237 Sussex gdns, W 2 Tel PAD 4968

Croall, A. Julie Mrs CS 31 Earls Court sq, flat 6, SW 5 Tel FRE 349

Crompton, Arthur M. CS 99 Gloucester place, W 1 Tel HUN 1857

Cudge, Alice Bertha Mrs CS 40 Bullingham mans, W 8 Tel WES 923

Cull, Emily Mrs CS 81A Onslow square, SW 7 Tel KNI 9079

Dallas, Irene Miss CS 77 Edith rd, W 14 Tel FUL 0874

Davies, Stewart Norman CS 4-6.30 Fri 35 Grosvenor gdns Tel K 8578 Res 206 Cranmer court, SW 3 Tel KEN 9903

Drury, Enid Miss CS 11 Priory Walk, SW 10 Tel FRE 5427

Duckett, Evelyn M. S. Mrs CS 504 Collingwood House, Doizy rd, SW 1 Tel VIC 3640

Elliott, Janet M. Mrs CS 11A Sloane Gate mans, SW 1 Tel SLO 510

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Foster, Josephine R. Mrs CS 57 Richmond Court, Sloane st, SW 1 Tel BEL 1622

Foster, Winifred Miss CS 5.30-7.30 Mon; 1.30-5.30 Wed 53 Swan square, SW 1 Tels SLO 7794; res Godstone, Surrey 639

Fraser, Hugh K. CS 1.30-3.30 Wed 406 Victoria House, Southampton Row, WC 1 Tel HOL 6081 Res 20 Queens gdns, NW 4 Tel HEN 102

Freeman, Hillard CS 10-1 except Fri Sat 29 Duke st House 42 Oxford st, W 1 Tels MAY 5800; res PAD 4567 Cable Hillrose, Lamb

Gallery, George CS 5.30-7 Wed; 10-1 Thurs 53 Sloane square, SW 1 Tel SLO 7794 Res 4 Eaton ct, Westfield Park, Hatch End Tel MAY 446

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Gysin, Eva E. Mrs CS 4 Blegborough rd, SW 16 Tel STR 8582

Haines, Dorothy Moore Mrs CS 10.30-1.30 Wed 53 Sloane sq SW 1 Tel SLO 7794 Res 13 Elliswick rd, Harpenden, Herts. Tel 3442

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 1048 Res 107 Abbey House, Abbey rd, NW 8 Tel CUN 8786
 Boris M. Mrs CS 12A Zenobia Mansions, W 14 Tel FUL 0923
 A. Phyllis Miss CS 32 Northumberland pl, W 2 Tel BAY 3913
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 602 Res 28 Queensberry House, Richmond, Surrey Tel RIC 0583
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 Res 15 Tor Court, W 8 Tel WES 6468
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 ve, Kathleen Miss CS 42 Aillington rd, NW 4 Tel HEN 9330
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 Steinman, Frances B. Mrs CS Mon Wed Fri 1011 American Trust Co blg Tel TH 1-3021 Res 270 Grizzly Peak blv Tel LA 6-7864
 Thomas, Merrilyn Mrs CS See Albany
 Ware, Joseph CSB (teacher) by appointment 207 American Trust Co blg, 4 Tels 845-3878; res 524-0323
 Wills, Betty E. Mrs CS 605 American Trust blg Tels 848-1075; res 654-1612
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 Anderson, Lee Tipton Mrs CS See Los Angeles
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 Broones, Charlotte Greenwood Mrs CS 806 N Rodeo dr Tel CR 1-2335
 Broones, Martin CSB (teacher) by appointment 806 N Rodeo dr Tel CR 5-8387 Cable Broones, Beverly Hills
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 Christiane, Margarette Mrs CS 216 N Oakhurst dr Tel CR 1-9574
 Coren, Edith Mrs CS See Los Angeles
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 Franklin, Enid Nibilo Mrs CS 718 N Maple dr Tels CR 6-0340, GL 7-2021
 Goetz, Fae E. Mrs CS 9405 Brighton Way Tels CR 4-1365, CR 1-9287
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 Grounds, Gene Carleton CS See Los Angeles
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 Holt, Madeline Mrs CSB (teacher) by appointment 112 N Oakhurst dr Tel CR 5-8953 Cable Madora, Beverly Hills
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 Linn, Mary Sayre Mrs CS See Los Angeles
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 Loeb, Jesse B. CS 8-30-4-30 332 Calif. bnk blg, 9441 Wilshire blv Tels CR 5-5733; res CR 4-3303
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- Luerssen, Russell CS 9301 Wilshire blv Tels CR 6-1133, CR Martin, Ruth Kiel Mrs CS 159 S Maple drive, apt 3 Tel CR 1 Mehlinger, May Mrs CS 155 S Rexford dr, apt F Tel CR 5-7 O'Connor, Kathleen Miss CS See Los Angeles*
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 Schoenhard, Helen K. Mrs CS See San Mateo
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 NT—Bodkin, Mabel Beatrice Mrs CS 607 Maryland av Tel
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 /enita M. Mrs CS 440-B Vista dr Tel 626-0827
 ie C. Mrs CS 339 W 5th st Tels NA 4-4642, NA 6-0306
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 —Caswell, Mary E. Mrs CS 712 S Pearl av Tel NE 10774
 garette E. Mrs CS See Pacific Palisades
 . Ivy Mrs CS 301 S Acacia st Tel NE 2-1696
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 —Markt, Bertie A. Mrs CS 1550 Kauffman av Tel TA 4-5380
 —Smith, Hattie M. Mrs CS 1106 Spruce st Tel RE 7-3181
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 25
 e R. Mrs CS 9111 3d av Tel 675-4571
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 uella M. Mrs CS See Costa Mesa
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 obert G. CS See Costa Mesa
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 al M. CS 488 E 17th st, rm 231 Tels 546-2223, 673-6781
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 sorgia Lissetta Mrs CS 1626 Tustin av Tel MI 6-4040
 ry Beatrice Mrs CS 2560 Fordham dr Tel 546-7714
 uella M. Mrs CS 2519 Colby place Tel KI 9-0590
 , Louise Adams Mrs CS 2269 Rutgers drive Tel LI 8-6203
 ildred Mrs CS 1801 Newport blv, suite 217A Tels LI 8-9351;
 5-0349 Cable Rmwalk, Newport Beach
 obert G. CS 1801 Newport blv, suite 217 Tels LI 8-9351;
 5-0349 Cable Rmwalk, Newport Beach
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 M. Mrs CS 136 Navilla pl Tel Edgewood 2-3707
 Virginia P. Mrs CS 2127 Santiago st Tel 331-0279
 Florence E. Mrs CS 544 Rue Royale Professional big Tels
 26; res 333-8825
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 —Mullins, Estell L. Mrs CS 4117 Walnut st Tel LU 5-1818
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 Y—Allen, Mildred L. Mrs CS 970 Skyline drive Tel WY

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 ha Mrs CS 8339 E 6th st Tel TO 1-7110
 nifty Alton Mrs CS 7922 E 5th st Tel Topaz 2-2714
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 telma A. Mrs CS 5116 N Rockland av Tel CL 5-1770
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 —Barrett, Elsie L. Mrs CS 513 Westwind dr, Fletcher Hills
 i-4386
 sh Hay Mrs CS 682 E Main, apt 10 Tel HI 2-3217
 Iarn A. CS See San Diego
 . A. Mrs CS 561 Rogue rd Tel HI 4-8508
 S. Mrs CS 1345 E Madison av, space A-24 Tel 442-3733
 ille E. Mrs CS 150 S Anza, 67-C Tel HI 4-4075
 ielle M. Mrs CS 718 Hawthorne Tel HO 9-8275
 —Hazard, Charles Maine CS 228 N 7th Tel EL 2-7149
 anor Second Mrs CS 228 N 7th Tel EL 2-7149
 O—Gunnison, Ethel M. Mrs CS 708 Albermarle st, 8 Tel
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 Madeline Mrs CS 2063 Key blv Tels 233-5949, 235-4803
 ine R. Mrs CS 508 Albermarle st, 8 Tel LA 5-3526
 C. Mrs CS 5624 Barrett av Tel BE 2-3041
 —Bowwell, Effie M. Mrs CS 4039 N Penn Mar av Tels GI
 GI 3-2419
 I. M. Mrs CS 4356 N Durfee rd Tel GI 8-0695

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 Byron, W. Frances Mrs CS 18045 Santa Rita st Tel ST 6-1666
 Figgins, Frances Mrs CS Mon Tues Thurs 17003 Ventura blv, suite A
 Tel ST 4-3827 Res 5115 Encino av Tel ST 4-2052
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 Striker, Gladys P. Mrs CS 5335 Zelzah av Tel 987-2718
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 Zanke, Maurine R. Mrs CS 203 E 5th Tels SH 5-5796; res SH 5-7165
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 9164
 Newell, Mazie E. Mrs CS 9-4 except Tues Sat 3390 Prairie av Tels
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 Gaetz, Leander M. CS 3452 E Clinton, 3 Tel AD 7-9123
 Giffen, Ada Camp Mrs CS 1480 N Wilson av, 4 Tel AD 7-6876
 Hunter, Margaret K. Mrs CS 1302 Del Mar av Tel AM 6-1526
 Jack, Cline CS 616 E Normal av, 4 Tel 266-4815
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 Swang, Lulu E. Mrs CS 1917 S Chestnut av, apt 77 D Tel 255-8096
 Thistlethwaite, Myrtle W. Mrs CS 1583 N College av Tel AM 4-2412
 Webb, Bertha B. Mrs CS 2-6 except Fri 922 Mildreda av Tel AD 7-0633
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 Sather, BeBe Ellender Mrs CS 1112 E Wilshire av Tel LA 5-0727
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 Manhart, Marion Ethelyn Mrs CS See Buena Park
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 Cheeswright, Blanche A. Mrs CS 407 Bnk of Amer. big Tels Citrus
 1-8846; res CHURCHILL 8-0666
 Davies, Herbert L. CS Bnk of America big Tels CI 2-7713, CI 3-6194
 Davies, Nancy R. Mrs CS Bnk of America big Tels CI 2-7713, CI 3-6194
 Davis, Lula S. Mrs CS 611 S Brand blv, 4 Tel CI 2-7701
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Joiner, Garnett Mrs CS 5416 Franklin av Tel 465-8273

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Pulis, Emily M. Mrs CS 1735 N Wilcox av Tel HO 7-3141

Rch, Ethel Mrs CS 7268 Hawthorn av, 46 Tel HO 5-1837

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Seburn, Mae Mrs CS 956 N Wilcox av, 38 Tel HO 4-8990

Siegrist, Everett Harold CS 1101 Guaranty blg Tel 467-4146

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Kerns, Miriam Mrs CS See La Jolla
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Newcomb, Miriam D. Mrs CSB 933 Bank of America blg Tels 233-3640;
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Rapp, Mabel T. Mrs CS 3554 Bacontree pl Tel 278-7319
Raun, Susette Mrs CS 3688 Georgia st Tel CY 5-0858
Salyers, Clay D. CS except Sat 2770 A st, 2 Tel 234-7725
Shattuck, Donald Edwin CS Shattuck blg, rm A, 3911 El Cajon blv Tels
281-2121; res 466-4943
Shroth, Richard F. CS 2183 Tokalon st Tel BR 6-4334
Steinbach, Jessica M. Miss CS 917 1st Nat bnk blg Tel BE 4-4471
Talbot, Mae Bell Mrs CS except Sat 2220 Front st Tel BE 2-5642
Teal, Cora M. Mrs CS 136 Maple st Tel BE 9-5929
Teorey, Bessie May Mrs CS 940 Bnk of America blg Tels 234-5193; res
224-5689 Cable Bessiemay
Thomas, E. Ruth Plummer Mrs CS except Sat 4404 Logan av Tel 262-
1626

Tyc, Eugene Depold CS except Sat 806 Calif. blg Tels 234-3823;
res 222-4837 Cable Eugenetyc, San Diego
Watt, Mae Ella Mrs CS 4289 Poplar st Tel 284-9763
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2-2511
Beck, Ethel M. Mrs CS 50 Chumassero dr, 27 Tel JU 6-3452
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Benson, Freda Sperling Mrs CSB (teacher) by appointment 210 Post st
Tels YU 2-3776; res JU 7-3487
Blade, Dewey Wm. CS 210 Post st Tels EX 7-2431, MO 4-3894
Blade, Mary Way Mrs CS 50 Mt Spring Tels MO 4-3894, EX 7-2431
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630 Mason st Office and res tel DO 2-5916
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Cohen, Alice Hale Mrs CS mornings 1101 Green st Tel OR 3-4632
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Res 75 Buena Vista av Tel UN 1-3910
Corder, Gladys Faber Mrs CS 166 Geary st Tels GA 1-3770; res OV 1-5358
Courtney, Jean Turbyfill Mrs CS 133 Geary st Tels GA 1-7707; res San
Mateo 341-5707
Courtney, John H. CS 133 Geary st Tels GA 1-7707; res San Mateo
341-5707 Cable Courtney
Crow, G. Madeline Mrs CS 1-30-5 except Sat 210 Post st Tels EX
7-1308; res WE 1-3698
Davidson, Margaret Adair Miss CS afternoons except Thurs Sat 166
Geary st Tels SU 1-2412; res GR 4-0520
Davis, Bertrande Dudley CS 166 Geary st Tels SU 1-8322, PR 5-7644
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421-4216 Res 2512 Parker st, Berkeley Tel 848-6132
Deutsch, Maude S. Mrs CS 9-3 The Richelieu Hotel, Van Ness at Geary
Tels GR 4-7536, OR 3-4711

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Donovan, Esther Mrs CS 2018 22d av Tel MO 4-3175
East, Ruby W. Mrs CS 3721 Market st Tel MI 7-2059 Cable Ruby
Edmondson, Jane G. Mrs CS 133 Geary st Tels YU 6-0584, MO 4-7030
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Farlow, Ethel Ross Mrs CS 1370 31st av Tel MO 4-2179
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 Res 782 15th av Tel EV 6-8515
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 Harrison, Beatrice C. Mrs CS 210 Post st Tels SU 1-3860, SK 1-1705
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 Higgins, Carol Frederic CS 166 Geary st Tels GA 1-9199, UN 1-5850
 Hollenbeck, Althea Brooks Mrs CS 2658 18th av Tel LO 4-7877
 Hollis, Freeman R. CS 210 Post st Tels SU 1-3860; res JU 4-7121
 Horton, Elizabeth Norris Mrs CS 56 Keystone way Tel JU 7-0873
 Jensen, Donald A. CS 210 Post st Tels YU 2-3776; res 342-8977
 Jewkes, Gary John CS 1-4 Mon Wed Fri; 2-4 Sat 166 Geary st, suite
 80 Tel GA 1-4216 Res 768 8th av Tel SK 2-0915
 Kauffman, Florence L. Mrs CS 850 Powell Tels DO 2-8592, GA 1-7828
 Kemmerer, Lilly Beryl Miss CS 2327 46th av Tel MO 4-1248
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 Koch, Ada Mrs CS 1333 Jones st, 9 Tel PR 6-7234
 Koch, Josephine Mrs CS 33 Avila st, 23 Tel JO 7-6121
 Lawson, James M. CS 166 Geary st Tels SU 1-0695, SK 1-1188
 Lovegren, Mildred Mrs CS 1345 Francisco, 23 Tel 885-5305
 Lowy, Louis CS Fri 166 Geary st Tel SU 1-2005 Res 325 Buckingham
 Way, 32 Tel LO 6-1461
 MacFadyen, Wilda Miss CS 565 Geary st, 2 Tel OR 3-2588
 Malen, Judith S. Mrs CS 360 Wawona st, 27 Tel LO 4-2313
 Marlowe, Theresa H. Mrs CS 2363 Larkin st, 9 Tel OR 3-3741
 McCulloch, May R. Mrs 265 Buckingham Way Tel LO 4-7112
 McMullen, Vera Mills Mrs CS 1801 California st Tel PR 6-1101
 Melugin, Juanita Lincoln Mrs CS 166 Geary st Tel GA 1-2435; res
 OR 3-3638, PR 5-7700
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 1100 Sacramento st, 8 Office and res tel YU 1-8692 Cable Geggie
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 apt 502 Tel PR 6-6373
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 YU 2-1526, DE 4-4696 Cable Glennom
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 Niemoeller, Hugh Martin CSB (teacher) See Berkeley
 O'Brien, Robert CS 166 Geary st Tels DO 2-6201; res JU 6-8383
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 Peters, Beverly Gertrude Mrs CS 1442 23d av Tel OV 1-1378
 Phillips, Marguerite Mrs CS 133 Geary st Tels SU 1-0354, KE 3-0128
 Plzor, Mary A. Miss CS 210 Post st Tels YU 6-1566, LO 4-2747
 Prendergast, Nellie Laura Mrs CS Tues Fri 210 Post st Tel SU 1-5176
 Res 124 Eastwood dr Tel JU 4-4698
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 Reid, James Wilbur CS 166 Geary st Office and res tel YU 5-6861
 Reynolds, Florence S. Mrs CS 990 Fulton st Tel WA 1-4283
 Robins, Isabelle Morehouse Mrs CS 3250 Moraga st Tel LO 6-7164
 Robinson, Ella Ward Mrs CS 10-3 Tues Thurs 166 Geary st Tel GA
 1-1270 Res 500 Quintara st Tel SE 1-4403
 Rose, Rose B. Mrs CS 2857 Yorba st, 16 Tel MO 4-2657
 Rosenblatt, Mildred B. Mrs CS 2680 Greenwich st Tel FI 6-6054
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 6-1566; res Jordan 7-2208 Cable Flosban
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 Smith, Walter E. CS Tue Thur 210 Post st Tels YU 2-0643, LO 4-2643
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 Spencer, James K. CS 2920 22d av Tel OV 1-4893
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 Steinert, Morris J. CS 210 Post st Tels YU 2-0643, 342-0156
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 Mateo DI 3-9282 Cable Alyn
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 Swiggett, Carrie Mrs CS 166 Geary st, 8 Tels GA 1-1734, OR 3-0987
 Thompson, Edna B. Mrs CS Tues Thurs 210 Post st Tel YU 6-2623
 Res 1671 16th av Tel MO 4-6696
 Tier, Lenore Mrs CS 645 Leavenworth st Tel PR 5-5525
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 res Burlingame DI 4-2975 Cable Louweb
 Weiner, Ida C. Mrs CS 10-5 Sat 210 Post st Tel SU
 755 O'Farrell st, 9 Tel PR 5-4801
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 Moses, Fay C. Mrs CS 407 Country Club dr Tel AT 6-221
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 Lundstrom, Carl CS 10-4 except Sat 440 Swenson blg, 7
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 Hudson, Ida C. Mrs CS 1975 Robin rd Tels 287-6884, 28
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 Steinert, Emily S. Mrs CS 520 Hillisborough blv Tel DI 3
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 Carr, Hortense H. Mrs CS 4128 Mirafeste dr Tel TE 2-24
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Squires, Martha H. Mrs CS 1110 N Pershing av, 3 Tel HO 6-7484
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Jordan, Myrtle V. Miss CS See Columbia

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Box 432 Cable Frembs, Wilton, Conn.
Williams, Anna Marie Mrs CS 20 Heather lane Tel PO 2-3776 Mail
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736-1102

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drive

WILMINGTON—Friedmann, Esther Mrs CS except Sat 100 W 10th st
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Arnold, Elizabeth M. Mrs CS 10-5 Tues 1094 Nat Pres
8-1480 Res 4201 Mass. av, NW Tel 537-1679

Bailey, Portia Mrs CS See Chevy Chase, Md.

Beck, James Howard CS except Thurs 534 Woodward b
H sts, NW, 5 Tels NA 8-1795; res JA 8-4227 Cable.

Bledeman, Ethel Combs Mrs CS Tues Thurs 987 Nat Pr
and F sts, NW, 15 Tels DI 7-1178; res WO 6-0149 C

Bledeman, William G. CSB (teacher) by appointment N
bldg, 4 Tels DI 7-1178; res WO 6-4616 Cable Bledem

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ME 8-0299; res 365-2370

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NW Tel EX 3-4492 Res 9 3d st, NE Tel LI 3-1473 I

Boysen, Bigelow CS 10-4 except Sat 400 Warner bldg, 13
NW, 4 Tel ME 8-0618 Res 9 3d st, NE Tel LI 3-14

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Clapper, Marguerite F. Mrs CS The Marilyn, Cathedral av

NW, 16 Tel WO 6-6745 Cable Clapper, Washington
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Margcox
Dixon, Harriet H. Mrs CS 10-6 except Wed Sat 1347 30
Tel CO 5-1164 Cable Hardix

Dixon, Roy W. CS 10-6 Mon Thurs Fri; 10-12 Tues Wed
st, NW, 7 Tel 265-1164 Cable Roydix

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Douglass, Warren L. CS for mail only 1507 22d st, NW, 3

Drummond, Charlotte Mrs CS 3029 Cambridge pl, NW Tel
Duncan, Bernard C. CS 1-5 except Sat 1029 Vermont av, I

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Eggorff, Marie G. Mrs CS 1228 Quebec House, 2800 Quebe

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Ersfeld, Mae Mrs CS 3435 Brown st, 10 Tel NO 7-2902
Fitz, R. Adm. Harold C. CS 1870 Wyoming av, NW, 9 Tel

Florey, Lois L. Mrs CS 2801 Quebec st, NW, 8 Tel WO
Goldwire, Jennie Fowler Mrs CS 2.30-6.30 except Sat 15

NW Tel 462-2341

Guild, Lt. Col. Milo A. CS 1-5 Mon Fri 1094 Nat Pres
8-1480 Res 1316 Oak Ridge rd, Falls Church, Va. Tel

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Harris, Frieda B. Mrs CS 1-5.30 Tues Thurs 1022 Nat Pr

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Hartman, Kathryn W. Mrs CS 2601 Woodley pl, NW Tel 4
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Hord, Lyda Sandifer Mrs CSB (teacher) by appointment 45

av, NW Tel WO 6-1070 Cable Lhord

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Johnson, Mary E. Miss CS 3431 Oakwood terrace, NW Tel C

Kessner, Lillian G. Mrs CS 3655 Camden st, SE Tel LU
Kirkpatrick, A. Loomis CS 10-4 Mon Tues Fri 1317 F

NA 8-6545 Res 5 W Irving st, Chevy Chase, Md. Tel OL
Kydd, Anne Egleston Mrs CS 2480 16th st, NW Tel 265-

Aekydd

Leith, Kathleen Mrs CS 4626 Western av, 16 Tel OL 4-4
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Nichols, Maud Bennett Mrs CS 1652 29th st, NW, 7 Tel

Oliver, Mary H. Mrs CS The Cleveland House, 2727 29th
CO 5-4376

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Peer, Beatrice H. Mrs CS See Arlington, Va.

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Schwartz, Edward M. CS 3636 16th st, NW, res BO5A 1
Sealey, Jessie Winifred Mrs CS 3200 16th st, NW, 10 1

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S by appointment 1500 Mass. av, NW 5
Mrs CS 2013 37th st, SE, 20 Tel LU 2-6620
Mrs CS 1025 Connecticut av, NW, suite 709 Tels
A 2-8672 Cable Voell
CS 2456 20th st, NW Tel 234-6187
(teacher) by appointment 1213 30th, NW, 7 Tels
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appointment 1213 30th, NW, 7 Tels 965-1222;
CS 4690 Nichols av, SW Tel 562-6452
10-4 Wed Thurs Sat 1317 F st Tel NA 8-6545
e st, Arlington, Va. Tel JA 5-2888
ss CS 10-5 Thurs 1094 Nat Press bldg Tels NA
1-1147
Miss CS 1601 Argonne pl, NW Tel 667-6915
S 3601 Wisconsin av, NW, apt 611 Tel 362-7615

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ss CS 9-12 2889 SE 1st Place Tel 9909
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- Hendrickson, Sara Ann Mrs CS 1511 Mayfair rd Tel FL 9-4379
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Bigelow, Mary Louise Hull Mrs CS 10-3 except Tues 829 Ingraham blg Tel FR 3-1628 Res 1353 N Venetian way Tel FR 1-5096
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Bowers, Bessie M. Mrs CS 210 NE 51st st Tel PL 4-5
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- Harbett, Eugenie Collette Mrs CS See Miami Shores
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- Hyzer, Mabel Reed Mrs CSB (teacher) See Miami Beach
Kane, Elizabeth L. Mrs CS 828 NE 120th st, 38 Tel PL Kast, Edith K. Mrs CS 1200 SW 23d court Tel HI 0-50
Kayes, Nina Mrs CS 4277 SW 5th st Tel HI 6-1036
Keegan, Morton Brainard CS Langford blg Tels 379-2173
Laigle, Mabelle C. Mrs CS 2225 SW 9th st, 35 Tel HI 6-
Lane, Donald R. CSB (teacher) by appointment 604 Bix FR 3-2435 Res 7051 SW 67th av, S Miami Tel 880
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Larkin, Marie K. Mrs CSB (teacher) 9-5 except Thurs 64 Tel PL 7-1763 Cable Kinkarik, MiamiFlorida
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Curtis, Gale E. Mrs CS 35 E Venetian Way Tel JE 8-2127
Dryzer, Adelaide F. Mrs CS 3720 Collins av Tel JE 8-0- Duke, Gertrude Mrs CS 814 Raymond st, Park View Isl 6-0505
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Klas, Frances K. Mrs CS 1830 Meridian av Tel JE 8-5164
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Larkin, Marie K. Mrs CSB (teacher) See Miami
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 2-2964 Res 6118 Champlain av Tel FA 4-4543
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 Res 444 Pleasant st, Oak Park Tel VI 8-5133
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 6-7343 Res 840 Hunter rd, Glenview Tel PA 4-6004
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 re B. Mrs CS 99-49 66th rd, apt 2B Tel BR 5-5075
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 re Bartlett Mrs CS 127 2d st Tel PI 2-9230
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 Zunke, Anna W. Mrs CS 5166 N Berkeley blv, 17 Tel WO 4-4064
 WHITEWATER—Fawcett, Lela B. Mrs CS 410 S Whiten st Tel 473-
 4029
 White, Edna La Friere Mrs CS Whitewater Lake Tel 473-2980

WYOMING

CASPER—Bryan, Bessie Leona Mrs CS 617 E 5th st Tel 234-1719
 EVANSTON—Hancock, Ethel M. Mrs CS 1149 Morse Lee Tel 745 Mail
 P O Box 646
 LARAMIE—Warner, George B. Mrs CS 2308 Rainbow av Tel 745-4591
 RAWLINS—Carlson, Hilda Mortvedt Mrs CS 710 13th st Tel EA
 4-5257
 Hopkins, Nellie P. Mrs CS 403 W Spruce st Tel 324-2688
 RIVERTON—Stork, Effie Winne Mrs CS 405 E Madison av Tel UL
 6-2446
 ROCK SPRINGS—Taliaferro, Harriette Lee Miss CS 106 Cedar st
 Tel EM 2-3471
 SHERIDAN—Ryan, Bessie B. Mrs CS 150 S Linden Tel OR 4-6544
 Wagner, Anna Mrs CS 141 E Burrows st Tel OR 4-8675

SOUTH AMERICA

ARGENTINA

BUENOS AIRES—Anderson, Florence Mrs CS Av R. S. Peña 567 Tel
 77-0805
 Boyd, Gertrude D. F. Mrs CS 14 de Julio 1672 Tel 73-5822
 de Libert, Isabel I. Mrs CS Malpu 359 Tel 45-9033
 Hayden, Sidney Merritt CS av Montes de Oca 271 Tel 28-7327
 Holland, Irene Mrs CS San Martin 551, 8° dep. 78 Tel 31-5502
 Ireland, Abigail Miss CS Malpu 359 Tel 46-0628
 Mackern, Gladys M. Mrs CS Sulpacha 1354 Tel Juncal 44-9502
 Norman, Irene M. Mrs CS B. Mitre 1314, 6° dep. B Tel 45-4648
 Williams, Emilia Mrs CS 3-5 Wed Fri Bartolomé Mitre 367, room
 311 Res Borges 673, Olivos, F.N.G.B.M. Tel 791-2372
 LA LUCILA, F.N.G.B.M.—Hughes-Hallett, Cora Mrs CS Ada Eifflein
 3907 Tel 797-3923
 Shearer, Clara Mary Mrs CS Catamarca 3787 Tel 797-0981
 OLIVOS, F.N.G.B.M.—Utne, Magda Budde Mrs CS 9-11 Tues Fri
 Cordoba 2220 Tel 791-2034
 Williams, Emilia Mrs CS See Buenos Aires
 QUILMES, F.C.N.G.R.—Biaffert, Elise Mrs CS 3-6 Mon Thurs Islas
 Malvinas 475

BRAZIL

RIO DE JANEIRO—Fritzsche, Martha Mrs CS 563 Rua Dr Júlio Ottoni,
 apt 5-101 Tel 457912
 SAO PAULO—de Lima, Chloé Miss CS 1773 rua Bela Cintra Tel 8-9768
 Schottlaender, Alice Mrs CS 469 Rua Antonia de Queiroz, apt 104 Tel
 347848

BRITISH GUIANA

GEORGETOWN—Romney, Daisy M. Mrs CS 16A Bel Air Park Tel
 6-1815

CHILE

SANTIAGO—Anwandter, Catherine H. Mrs CSB (teacher) av España 620
 Tel 92942

PERU

LIMA—Pritchard, Cecile Mrs CS Mayta Capac 1285, Dep. 400-C

URUGUAY

MONTEVIDEO—Marriott, Jessie Mrs CS 2-8 Tues; 9-12, 2-4 Fri
 Larrañaga 1154 Tel 79-2686
 Mercant, Jessie E. Mrs CS Juan Jackson 1126 Tels 46931, 34906
 Mercant, Sebastian CS Camino Santos 4538 Tels 34906, 46931

CHRISTIAN SCIENCE NURSES

The nurses whose cards appear in these columns are members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A., and they are amenable to its By-Laws. It is expected that nurses will read Instructions on page 1 of this periodical.

The letters C.S. after a nurse's name designate one who has had class instruction from an authorized teacher of Christian Science.

The asterisk (*) is used to designate those who have completed the course of training for Christian Science nurses at a Christian Science Benevolent Association Sanatorium.

The single dagger (†) is used to designate those who are graduates of other nursing-training courses or have had three consecutive years of Christian Science nursing, including two years of training.

The double dagger (‡) is used to designate those who have had no training course, but have had five years' practical experience in Christian Science nursing.

The words "for mail only" in a nurse's card show that she is regularly employed in a Christian Science nursing home or is not available to respond to calls.

AFRICA

SOUTH AFRICA

CAPE PROVINCE

SEA POINT—*Starke, Emma A. Miss CS by the hour 5 Illovo Court, Beach rd

NATAL

DURBAN—*Hope, Denise M. Miss CS 8 Astra Court, Musgrave rd Tel 45049

AUSTRALIA

NEW SOUTH WALES

EASTWOOD—*Ison, Elaine A. Miss CS 33 Agincourt rd Tel 88-3253
KIRRIBILLI—*Dangerfield, Beryl I. Miss CS 57 Upper Pitt st Tel 92-2375

SYDNEY—*Mulron, Katherine Emma Miss CS 30 Arthur st, Double Bay Tel 36-4219

*Sneddon, Barbara E. Miss CS 80 Bundock st, Randwick Tel 39-2703

VAUCLUSE—*Donovan, Elizabeth D. Miss CS for mail only 50 Old S. Head rd

WAHROONGA—†Wells, Joan H. Miss CS by the hour 11 Neringah av Tel 48-4634

EUROPE

FRANCE

PARIS—*Rotat, Annette Miss CS 48 rue de la Clef Tel KEL 95-90

GERMANY

BREMEN—*Hönnicke, Johanne Miss CS for mail only Rekumerstr 27, Farge

FRANKFURT (Main)—*Bambach, Eva Miss CS by the hour Bettina Platz 3 Tel 725789

MUNICH—*Rusch, Susanne M. Mrs CS by the hour Guntherstr 15 Tel 573747

STUTTGART—*Oertel, Erika R. Miss CS by the hour Rotenbergstr 47 Tel 4 59 70

GREAT BRITAIN AND IRELAND

ENGLAND

BERKSHIRE

BRACKNELL—*Wilson, Marina Mrs CS for mail only 129 Horsnells lane

BUCKINGHAMSHIRE

SLOUGH—*Llewellyn, Marie E. Miss CS 71 Beechwood gdns Tel 23073

CHESHIRE

BIRKENHEAD—*Miller, Adelaide L. Miss CS by the hour 11 Oxtan Court Tel CLA 1098

*Pye, Ellen D. Miss CS by the hour 11 Oxtan Court Tel CLA 1098

BOWDON—*Bennett, Beatrice H. Miss CS for mail only 3 Enville rd

*Catterick, Agnes I. Miss CS for mail only 3 Enville rd

*Hartstone, Mayna E. Miss CS for mail only 3 Enville rd

*Madison, Charlotte E. Mrs CS See Oakland, California, USA

*Scrubby, Dulcie M. Miss CS for mail only 3 Enville rd

CHEADLE HULME—†Hauser, Rita Mrs CS for mail only 7 North Downs rd

STOCKPORT—*Wilson, Margaret Miss CS by the hour 21 Heath rd Tel 3426

DORSET

PARKSTONE—*Weatherall, Muriel Mrs CS by the hour 10 Cor's Va rd Tel 2849

ESSEX

HAROLD WOOD—*Rumball, Winifred M. Miss CS 6 Upland ct Tel Ingrebourne 43681

GLOUCESTERSHIRE

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HERTFORDSHIRE

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LANCASHIRE

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*Hare, Margaret J. Miss CS for mail only Hawthorne House, NW 3

†Hickes, Evaline C. Mrs CS by the hour 4 Sheffield ter, W 8 Tel PA 9964

*Livermore, Diana Miss CS by the hour 11 E Sheffield terrace, W Tel PAR 5384

*Molloy, Cynthia M. Miss CS by the hour 11 E Sheffield ter, W 8 1 PAR 5384

*Morrison, Isabel Miss CS 1 Cranhurst Lodge, Riffel rd, NW 2 1 GLA 0393

*Röthel, Frida Miss CS for mail only Hawthorne House, NW 3

*Seaton, Lillian Mae Miss CS for mail only 1 Talbot rd, Highgate, N

*Spurway, May Lillian Miss CS for mail only Hawthorne House, NW 3

*Venreux, Cella Mrs CS by the hour 38 Willow rd, Hampstead, NW Tel HAM 3753

*Wightman, K. Freda Miss CS for mail only Hawthorne House, NW 3

MIDDLESEX

STANMORE—*Ayton, Irene Miss CS for mail only 129 Stanmore N

SOMERSET

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*Weeks, Madeline E. Miss CS for mail only Whitehaven

*Williams, Hannah Miss CS for mail only Whitehaven

*Woodruff, Sandra Jean Miss CS for mail only Whitehaven

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WEYBRIDGE—*Tytler, Jean Miss CS for mail only Beachfield 1 Hanger Hill

YORKSHIRE

LEEDS—*Macauland, Primrose Jane Miss CS by the hour 42 Ombel land Court, Cardigan rd, 6 Tel 51647

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EDINBURGH—*Smith, Mary P. Miss CS for mail only McNeill 7 Kinellan rd, 12

IRELAND

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SWITZERLAND

—*Rampp, Blanche H. Miss CS by the hour Floristr 7 Tel
26457
ELLEN—*Bebie, Marguerite Miss CS by the hour Schmerz-
tr 16 Tels 93 41 35, 57 23 70

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CANADA

BRITISH COLUMBIA

IVER—*Gayman, Dorothy I. Miss CS by the hour 1720 Larch
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Mada Lynn Miss CS 1972 Robson st, apt 303 Tel 685-9098
IA—*Tod, Shirley Marguerite Miss CS for mail only Box 636

MANITOBA

EG—*Speirs, Catharine M. Miss CS 71 Reslyn av, apt 801 Tel
1516

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pl 733-3819
O—*Sorby, Margaret Lillian Mrs CS by the hour 50 Heathdale
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TY—*Owens, Louise E. Mrs CS 10225 Riviera drive Tel 933-

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ROCK—*Whittle, Christine C. Mrs CS 5519 Maryland av Tel
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Anna M. Mrs CS See Rosemead
—*Hedgcock, Marguerite Mrs CS 6819 N Citrus av Tel 334-

Claudia Mrs CS 6819 N Citrus av Tel 334-4472
Ida L. Miss CS 6819 N Citrus av Tel 334-5658
Gisela D. Miss CS for mail only 6819 N Citrus av
Agness S. Mrs CS 6819 N Citrus av Tel 334-4262
ter, Etta M. Mrs CS 6819 N Citrus av Tel ED 4-2701
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essure, Ruth M. Miss CS 6819 N Citrus av Tel 334-5342
Catherine Miss CS for mail only 6819 N Citrus av
Sylvil M. Mrs CS for mail only 6819 N Citrus av
ARDENS—*Dell, Ruby O. Mrs CS 5678 Shull st Tel 862-6947
Lora Mrs CS 5678 Shull st, space 25 Tel 923-4084
MOND—*Hartzell, Violet D. Mrs CS 1694 Live Oak av Tel
1705

EY—*Caffrey, Lois Hersey Mrs CS by the hour 1978 Hopkins
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Barbara D. Miss CS for mail only 1242 Josephine st, 3
on, Elizabeth B. Mrs CS 2141 Virginia st Tel TH 5-6464
on, Rebecca Phillips Mrs CS 1835 Capistrano av Tel 526-7757
Y HILLS—*Leach, Charlotte V. Mrs CS See Los Angeles
ELL—*Howard, Dorothy Walker Mrs CS 802 Century Court Tel
-9378

LA—*Mowat, M. Doris Miss CS 750 47th av, space 11 Tel
5988

L—*Cable, Mildred Mrs CS by the hour P O Box 4891 Tel
5-5686

Mabel C. Miss CS P O Box 4656 Tel MA 4-7112

ADO—*Borpeson, Alida B. Miss CS 623 5th st Tel 435-9053

ION—*Dallimore, Ruth B. Mrs CS 8954 El Dorado pkwy Tel
-1431

ALE—*Pohler, Mabel A. Mrs CS 417 W Windsor rd Tel CH
74

ELLEN—*Gelstlich, Clara M. Mrs CS for mail only Box 221

A—*Lowe, Inez Schell Mrs CS for mail only 62 Magnolia av,
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SA BEACH—*Titus, Caroline B. Mrs CS 1212 Loma dr Tels
4277, FR 5-4878

WOOD—*Bazo, Lucy Fink Mrs CS 1737 N Whitley av, 28 Tel
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Hella L. Miss CS by the hour 1864 N Van Ness Tel HO 5-3792

Selma Y. Mrs CS 4454 Clayton av Tel 663-4906

II, Annabell Mrs CS 1641 N Mariposa av Tel NO 5-0773

Bernice B. Miss CS for mail only 2025 Chermoya av
Kay Sayre Mrs CS for mail only 2055 Laurel Canyon blv, 46

Richard, Ruth Mrs CS 1929 Tamarind av, 28 Tel HO 5-5088
*Schuler, Pauline Miss CS 1641 N Mariposa, apt 405 Tel 661-3174
*Teichman, Jules E. CS for mail only 1206 N Mansfield, 28
*Williams, Adelaide Dean Mrs CS for mail only 5217 Hollywood blv
*Wilson, Edith A. Mrs CS 1352 N Fairfax av Tel OL 6-4770
*Wolfe, Dorothy Rich Mrs CS 2025 Chermoya av Tel HO 2-8112
*Zylko, Anna J. Mrs CS for mail only 1237 N Edgemont, apt 312
LA JOLLA—*Brandstedt, Janet Mrs CS 5423 Taft av Tel GL 4-6224
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Cajon blv

*Kinzbach, Alice I. Mrs CS 7908 La Mesa blv, apt B Tel 465-0679
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9-9157

*Owens, Mary J. Mrs CS 1027 1/2 E Ocean blv, 2 Tel HE 76968

*Shultz, Sylvia Mrs CS 4511 Linden, 7 Tel GA 3-6261

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E 42d pl

*Beyer, Luise A. Miss CS 432 S Ardmore av, 5 Tel DU 3-5067

*Bodet, Charlotte Mrs CS 4717 Elmwood av, 4 Tel HO 7-0643 Mail
P O Box 74804

*Bradley, Amelia Miss CS 4925 Oak terrace dr Tel CL 4-5444

*Broadwell, Zada Mrs CS 1365 N av 46, 41 Tel CL 5-2426

*Broomfield, Alice Mrs CS by the hour 3211 W 43d pl, 8 Tel 292-8787

*Brown, Lela C. Mrs CS 840 S Hobart blv Tel DU 3-1979

*Butterfield, Emma T. Mrs CS 682 S Irolo st Tel 388-2101

*Campbell, Eunice M. Miss CS for mail only 4930 Echo st, apt 19

*Cirkor, Gertrude Coburn Mrs CS for mail only 533 S Westmoreland
av, apt 9

*Collin, Julia F. Mrs CS 4315 Griffin av, 31 Tel 221-2030

*Conley, Joett Whitealather Mrs CS for mail only 314 W 60th st

*Cottrell, Myrtle Mrs CS 1635 1/2 N Kingsley dr, 27 Tel NO 5-6383

*Edwards, Alice L. Mrs CS for mail only 4518 1/2 Griffin av, 31

*Egleston, Jane Mrs CS for mail only 4536 Griffin av

*Erven, Marguerite Maye Miss CS 851 S Grand av, 17 Tel MA 7-0941

*Fleming, Mary V. Miss CS 621 S Gramercy place Tel DU 5-1813

*Forness, Anna Margaret Miss CS 2355 Fair Park av, 41 Tel 293-2902

*Heine, Jean Mrs CS 6430 1/2 Orange st Tel OL 3-6864

*Johnson, Bertha Mrs CS for mail only 4126 Berenice av, 31

*Johnson, Florence Mrs CS for mail only 1933 Griffith Park blv, 39

*Johnson, Frances Nevison Mrs CS for mail only 629 N New Hampshire
Johnson, Mary L. Miss CS 1145 E 41st place, 11 Tel AD 1-2254

*Kidd, Cora Pearl Miss CS for mail only 730 Crenshaw blv, 5

*Kuehn, Gretchen A. Miss CS 666 Shatto place, 5 Tel DU 9-4725

*Leach, Charlotte V. Mrs CS 1441 Reeves st, 35 Tel CR 5-1539

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*Lum, Abbie Miss CS 2228 W 73d st Tel PL 3-4835

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*Shelton, Mary Belle Mrs CS 3015 Virginia rd, 16 Tel RE 2-4014

*Smith, Emma B. Mrs CS 5159 W Beverly blv, 4 Tel HO 5-5612

*Stead, Laura Pearl Miss CS 1024 La Loma rd, 41 Tel CL 7-4183

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*Warmoth, Clova Ethel Mrs CS 1641 N Mariposa av, 27 Tel 661-6015

*Warwick, Mildred L. Mrs CS 534 S Oxford av, 5 Tel DU 8-7731

*Wendt, Alma B. Mrs CS 4343 Latona av, 31 Tel CA 5-6498

*Williams, Bessie Alice Mrs CS for mail only 4520 Griffin av, 31

*Woodard, Grace-Louise Mrs CS for mail only 730 Crenshaw blv

*Worthington, Alice Miss CS 127 1/4 South av 63, 42 Tel CL 7-7410

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3137

MENLO PARK—*Peterson, Ida M. Mrs CS 127 Wyndham drive Tel
851-1209

MONTEREY—*Esty, Hattie M. Mrs CS See Concord, New Hampshire

NEWBERRY—*Packer, Florence Sarah Mrs CS for mail only P O Box 21

NORTH HOLLYWOOD—*Crawford, Daya Mrs CS 4455 1/2 Coldwater
Canyon Tel PO 2-5007

OAKLAND—*Collier, Katharine B. Miss CS 1569 Jackson st Tel GL
1-3648

*Laurette, Eva Mrs CS 1651 67th av Tel 692-0282

*Leverington, Margaret B. Mrs CS for mail only 1525 Oak st, 12

*Madison, Charlotte E. Mrs CS 811 1/2 Appar st Tel OL 4-2268

*O'Rourke, Flora M. Mrs CS for mail only 827 Warfield av, 10

*Winburn, Beulah Miss CS 1021 McKinley av Tel 452-0463

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*Hughes, Myrtle L. Miss CS 282 E Glenarm st Tel SY 9-5621

*Jones, Lenora K. B. Mrs CS 475 E Deimar Tel SY 6-7406

*Lang, Eda Miss CS for mail only 787 Fairfield Circle

*MacIsaac, Marion Mrs CS 148 S Los Robles av Tel SY 6-4561

*NeSmith, Rachel Tanner Mrs CS 264 S Euclid, apt J Tel SY 5-5663

*Nissen, Jewel L. Miss CS for mail only 491 S Euclid av, 5

*Northfield, Vera G. Mrs CS 703 Mira Monte Place Tel 795-6685

*Selma, Myrtle G. Mrs CS 176 S Los Robles, apt 4 Tel SY 3-1310

*Swanson, Marie K. Mrs CS for mail only 181 S Marengo av

*Thomas, Josephine R. Mrs CS 645 S Marengo av Tel 792-6531

RIVERSIDE—*Laycox, Lillie P. Mrs CS for mail only 5012 Brockton av

ROSEMEAD—*Moore, Anna M. Mrs CS 4132 N Claudia Tel AT 6-1884

SACRAMENTO—*Bellows, Daisy Mrs CS 3708 Sherman Way Tel 456-
3900

*Donahue, Barbara Terry Mrs CS 5020 Winding Way Tel 487-1734

SAN DIEGO—*Ahlers, Elisabeth Miss CS for mail only 3724 Tennyson at
†Anderson, Mattie Mrs CS 3211 Webster st, 13 Tel BE 2-1268
†Callan, Helen Mildred Mrs CS 136 Maple st Tel 233-0444
†Clark, Helen Bilha Mrs CS 4796 Niagara av, 7 Tel AC 4-5467
*Eldridge, Cora R. Mrs CS for mail only 2353 Albatross st, apt 305
*Griffin, Edith S. Mrs CS for mail only 4660 Louisiana st
*Ogden, Elsie Mrs CS for mail only 4281 51st st, 15
†Talley, Lee E. Mrs CS 118 Los Alamos drive Tel CO 4-6939
†Wood, Hazel L. Miss CS 6439 Elder st Tel 262-7433
SAN FRANCISCO—*Baker, Sarah R. Mrs CS 895 Sutter st Tel GR
4-6363

*Bartholomew, Edna Mrs CS 15 Herman st, 2 Tel HE 1-6251
*Bush, Hilda M. Mrs CS 2974 21st av Tel MO 1-0545
*Dumeland, Dolores Mrs CS for mail only 400 W Portal av, 27
*Fry, Marian Mrs CS 2774 Franklin st Tel PR 6-0865
*Gray, Dorcas Ellen Miss CS for mail only 400 W Portal av, 27
*Hamilton, Mary Elizabeth Mrs CS for mail only 400 W Portal av, 27
*Harris, Ruth E. Miss CS 7615 Geary blv Tel EV 6-0596
*Holm-Kennedy, Florence M. Mrs CS 1633 California st Tel PR 6-1360
†Immel, Anna Miss CS 490 Geary st, 2 Tel OR 3-8838
*Karell, Anna M. Miss CS 1840 Sacramento st, apt 403 Tel PR 6-8152
*Levi, Edith H. Miss CS for mail only 400 W Portal av, 27
*Massey, Olive Ann Mrs CS 536 Lavenworth st Tel PR 1-1480
*Mathews, N. Anne Mrs CS 1129 Union st Tel PR 6-9678
†Meinich, Sarah Ann Mrs CS 545 Post st Tel OR 3-3733
*Moore, Edith V. Mrs CS 1909 Oak st Tel SK 2-7399
*Nelson, Adeline Mrs CS 2665 Chestnut st Tel JO 7-6683
†Nielsen, Andrea Margrethe Mrs CS for mail only 255 Steiner st, 17
*Pugh, Serena Mrs CS for mail only 105 Tapia dr, 27
*Pursey, Nellie E. Miss CS 135 W Portal av, apt 3 Tel LO 4-2644
*Szentmiklosy, Eugene Mrs CS for mail only 400 W Portal av
*Tiedeman, Ottilie Mae Geddle Mrs CS for mail only 400 W Portal av
*Valentin, Elizabeth Miss CS for mail only 400 W Portal av, 27
*Warren, Elizabeth Pickett Mrs CS Hotel Somerset Tel GR 4-4411
*Woodland, Blanche M. Miss CS for mail only 400 W Portal av, 27
SAN JOSE—†Ewing, Edna Agnes Mrs CS 3056 Van Sansul, apt 8 Tel
241-3430
SAN LEANDRO—†Hertzog, Florence L. Mrs CS for mail only 14433
Bancroft av

SANTA MARIA—*Ponto, Lucile Lord Mrs CS 220-B E Cypress st Tels
WA 2-4182, WA 5-3830
SANTA MONICA—†Forbes, Phyllis Waters Mrs CS 2252 28th st Tel
399-0635

*James, Enid Patricia Miss CS 2129 Ocean av, apt 1 Tel EX 6-7969
†Smith, Hallie Mrs CS 630 San Vicente, apt L Tel EX 3-7831
*Turner, Annie Lou Miss CS 630 San Vicente blv Tel EX 3-7831
SANTA ROSA—†Wheeler, Lorene Miss CS 808 Tupper st Tel LI 6-2522
SAUSALITO—*Groom, Etta Mrs CS for mail only 42 San Carlos av
SOUTH GATE—†Meacham, Daisy M. Miss CS for mail only 9508 Hunt av
SOUTH PASADENA—*Fahey, Frances E. Miss CS for mail only 1412½
Oak st

*Frace, Mary L. Mrs CS 347 C Pasadena av Tel SY 9-7705
*Hall, Mabel Mrs CS for mail only 1811 Huntington dr, apt 6
*Lutz, Nelly Miss CS 2024 Meridian av Tel 257-8000
*Santor, Kathryn B. Mrs CS for mail only 1414½ Oak st
SUNLAND—†Holt, Fay V. Mrs CS 10324 Leolang av Tel 353-7955
TORRANCE—†Towle, Dorothy Fernald Mrs CS 17575 Yukon av, apt
F 1 Tel DA 3-0924
YUCAIPA—†Fellows, Alfie Eash Mrs CS 36126 Panorama drive Tel
797-8861

COLORADO

WHEAT RIDGE—†Bradley, Martha Mrs CS for mail only 8900 W
38th av
*Denison, Gladys Miss CS for mail only 8900 W 38th av
*Jensen, Hazel D. Mrs CS for mail only 8900 W 38th av
*Strickland, Alice L. Mrs CS for mail only 8900 W 38th av
Webster, Lena A. Mrs CS for mail only 8900 W 38th av
*Wood, Amy Ruth Miss CS for mail only 8900 W 38th av

CONNECTICUT

DANBURY—*Hibbard, Grace Mrs CS 23 Beaver Brook rd Tel PI
8-3229
DARIEN—†McMorran, Ida P. Mrs CS 494 Mansfield av Tel 655-9620
GREENWICH—*Hansen, Alma Mitying Mrs CS for mail only P O Box
1468
HARTFORD—*Maki, Helvi Miss CS by the hour 162 Wethersfield av
Tel 524-0175
NORWALK—*Bellingham, Sylvia Ruth Miss CS by the hour 17 Muller
st Tel 866-2178

DISTRICT OF COLUMBIA

WASHINGTON—*King, Ruth M. Mrs CS 3420 16th st, NW, 10 Tel
265-1663
*Wagner, Helene Frieda Miss CS by the hour 1801 Clydesdale pl, NW
Tels WO 6-6832, 234-1928
*Whitbeck, Dorothy J. Miss CS 1801 Clydesdale pl, NW, 9 Tel 332-
8819

FLORIDA

CLEARWATER—*Rigg, Ardelle Mrs CS for mail only 10
Trailer Village
DAYTONA BEACH—*Schreiner, Rose Miss CS 922 N Ha
252-2959
DE LAND—†Jeziarski, Pauline Russell Mrs CS 1401 E New
RE 4-7685
FORT LAUDERDALE—*Atwood, Earthe Drake Mrs CS fo
760 W Evanston Circle, Melrose park
*Hodge, Hilma Louise Miss CS for mail only 808 S Rio Vi
†Johnstone, Mabel Miss CS for mail only 25 SE 8th st
*Poli, Laura Miss CS by the hour 1836 NE 26th av Tel 5
GAINESVILLE—*Ross, Texas Lanier Mrs CS 3142 12th s
372-7818
HIALEAH—†Lounsberry, Kay Mrs CS 324 E 7th st Tel TU
JACKSONVILLE—†Gonzales, Stella Mrs CS 4815 Sunderli
EV 8-8225
LAKE WORTH—†Talbot, Dorothy C. Mrs CS 391 Hibiscus
Tel JU 5-0136
MIAMI—*Cavers, Bessie Rodger Mrs CS for mail only 161
st, 50
*Dahlheim, Audrey Mrs CS by the hour 3200 NW 79th st Tel
*Dungan, Margaret Rodger Mrs CS 165 NW 96th st, 50 Tel
ORLANDO—*Dart, Phyllis Helsier Mrs CS by the hour 28
th Tel 277-8269
*McGrew, Mary Mrs CS 1016 Chichester av Tel 425-333;
ST PETERSBURG—*Bechard, Flossie F. Mrs CS for mail
6th st, 5
*Blacker, Grace Marie Miss CS for mail only 3200 26th s
*Erickson, Freeda Deabler Mrs CS for mail only 4756 58th
Foster, Mildred S. Mrs CS 2864 64th av, S Tel 867-665;
†Moore, Louise Miss CS 4400 4th av, S Tel 347-3909
*Palmer, Helen Frances Miss CS 4000 24th st, N, Space 35
†Rodgers, Susie M. Mrs CS for mail only 3200 26th av, S
*Spivey, Gail Thompson Mrs CS for mail only 800 32d av
*White, May Ryder Mrs CS for mail only 2219 Highland
WINTER PARK—†Nord, Lillian Mrs CS 500 Allen st Tel

GEORGIA

ATLANTA—†Meeker, Marie E. Mrs CS by the hour 203
Tel 874-8442
*Skipper, Katherine Miss CS 375 Glenwood av, SE Tel 522

ILLINOIS

CHICAGO—†Bell, Pearl M. Miss CS 4626 S Mich. av Tel
†Cain, Elizabeth A. Mrs CS 4848 S Drexel blv, apt 1-E Tel
*Cavin, Helen Gordon Mrs CS for mail only 5801 Dorchester
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